



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES

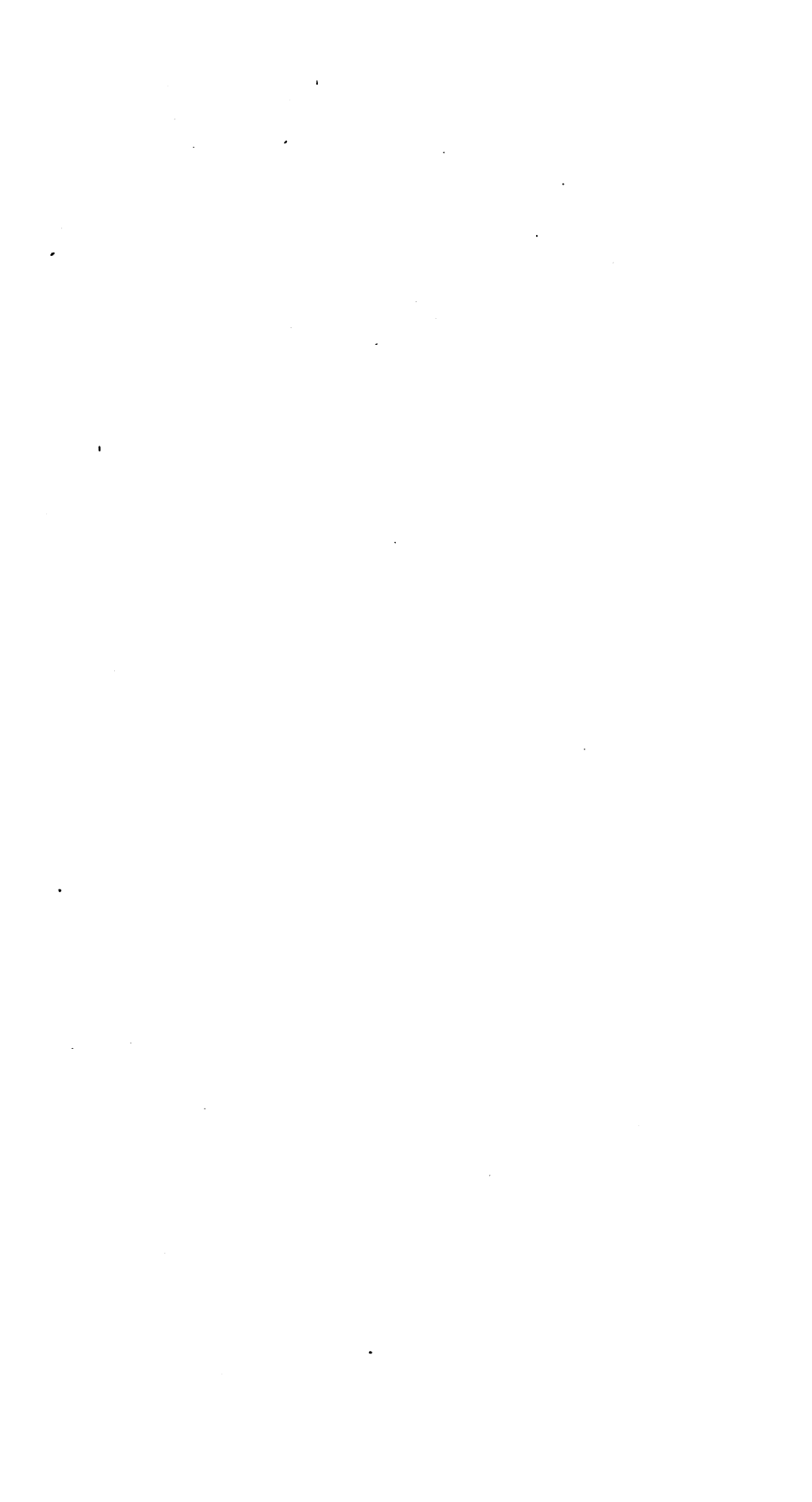


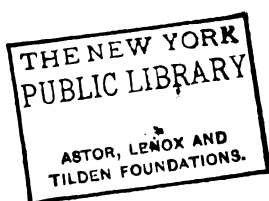
3433 06827204 0

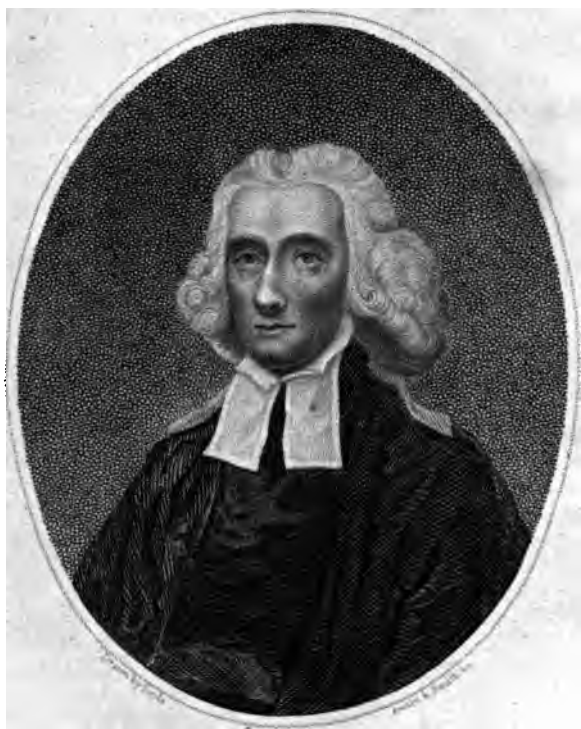
—











SAMUEL STILLMAN, D.D.

*Pastor of the First Baptist Church
in Boston.*

THE

American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

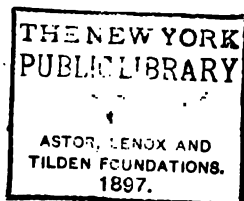
That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL.

VOL. IV.

THE PROFITS OF THIS WORK ARE DEVOTED TO MISSIONARY PURPOSES.

BOSTON.

PRINTED AND PUBLISHED
BY JAMES LORING, AND LINCOLN & EDMANDE
1823.



DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

BE IT REMEMBERED, That on the twenty-second day of January, A. D. 1817, and in the Forty-first year of the Independence of the United States of America, the Trustees of the Baptist Missionary Society of Massachusetts, of the said District, have deposited in this Office the title of a Book, the Right whereof they claim as Proprietors in the words following, *to wit* :

"THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER. NEW SERIES. That they all may be **ONE.....JESUS. One Lord, one faith, one baptism.....PAUL."**

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and also to an Act entitled, "An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,

Clerk of the District of Massachusetts.

INTRODUCTION.

IN commencing this fourth Volume of the American Baptist Magazine, the Editors take the liberty to address their friends and patrons on the liberal support and general encouragement they have given to the work.

A primary object in commencing and continuing this work is to promote the cause of missions, both in this and in foreign countries: And from the increasing exertions which we are permitted to witness, we indulge the belief that our labours have not been in vain in the Lord. There are many others labouring in the same field. We have done no more than was our duty; and if our exertions have proved successful, to God be all the glory.

In the missionary cause, especially the foreign mission, it has been our lot, to announce to our readers the pleasing and the painful events which have attended the establishing a Mission in the despotic empire of Burmah. This was indeed a most daring attempt. It required the zeal of an Apostle, united with the wisdom of the serpent and the simplicity of the dove, to accomplish such an undertaking. Such a missionary God was pleased to give us; who, fearless of danger, opened the christian Zayat, and announced to listening heathen the glad news of salvation through a crucified Redeemer. The God of missions has succeeded these labours of love, for the conversion of a number of Burmans, who have turned from their dumb idols to serve the living and true God.

Notwithstanding the many discouragements which have attended this mission, we have reason to hope, that the precious *seed* which has there been sown, will yet spring and rise, and produce a glorious harvest. Thirteen Burmans have given evidence of real conversion to God, and have been solemnly baptized in the name of the Lord Jesus! These all, as far as we can learn, have continued steadfast in the faith. One has been called to a better world.

We have heretofore given the mournful intelligence of the death of Mr. Wheelock, one of the two young brethren who sailed from this port on the 16th of Nov. 1817, to join the Burman mission. We have now the painful task, to announce the death of Mr Colman. This promising young missionary closed his life and labours at Cox's

Bazar, 60 miles from Chittagong, on the 4th of July last. He died of the *jungle fever*. Mrs. Colman was ill of the same fever at the date of our last accounts.

The Burman mission has been recruited the last year, by the arrival of Dr. Price and family, and by the return of Mr. Hough and his family from Serampore to Rangoon. Our long tried and faithful Missionary, Mr. Judson, remains in health and firm at his post. May God preserve him for a long time to come, and crown his arduous labours with abundant success. Mrs. Judson is now on a visit in this country on account of her health. We offer our sincere prayers to Almighty God, that her visit may not only be conducive to her health, but be happily instrumental in promoting a deeper interest in the Burman mission.

It gives us pleasure to lay before you from time to time, the most interesting articles of intelligence from the missions established among the Indians of this country. It is devoutly hoped that these several missions may excite a more lively interest in the minds of christians than they have hitherto done. While the cause of religion generally, and that of missions in particular, will ever claim preeminence in our columns, it is not our design to exclude such communications as relate to the interests of literature, and the social order and happiness of society.

Well written essays on doctrinal or practical subjects of religion, on the advantages of literature to the rising generation, such in particular as may have a tendency to do away the prejudices that still oppose its progress; and generally whatever may tend to promote knowledge, and purity, and brotherly affection among christians, will be gratefully received by the Editors. It is our sincere aim to avoid giving offence; but we consider it a duty which we owe to ourselves as well as to our readers, to select from the mass of matter before us, what we deem the most useful.

To our old correspondents we tender our grateful acknowledgments, and solicit the continuance of their favours, hoping that new ones will arise to enrich our pages.

As the profits of this Magazine are sacredly appropriated to missionary purposes, we hope our readers will derive both pleasure and advantage from the work, and that they will continue to use their influence to extend its circulation.

EDITORS.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.

NEW SERIES.

No. 1.

JANUARY, 1823.

Vol. IV.

REFLECTIONS OCCASIONED BY THE NEW YEAR.

THE TIME IS SHORT. 1 Cor. vii. 29.

THE commencement of a new year is justly considered an occasion of universal congratulation. To have escaped, for so long a time, the ravages of death, to find ourselves still in a state of probation, to have been favoured with additional opportunities of glorifying God and of preparing for heaven, are subjects not only for mutual rejoicing, but also for deep and devout thanksgiving. We would, therefore, unite with our readers in offering up unto the Giver of every good and perfect gift, our humble tribute of praise for that unwearied care with which he has watched over us since the period of our last Annual Address.

From the multitude of subjects suggested by this interesting occasion, we select *the brevity of time*, as the theme for a few reflections. On a topic to which the moralist has so frequently adverted, we can scarcely hope to offer any thing new. We, however, recollect, that the frequency with which it has been urged upon the attention of mankind, evinces the general conviction of its importance; and that truth of universal importance can rarely be too frequently inculcated.

By *time*, is generally understood that portion of duration

which is measured by the existence of our world. We date its commencement from the moment when the Creator said, "let there be light;" we look for its termination when the Son of Man shall come in the clouds of heaven with power and great glory, and all his holy angels with him. Now considered of itself, this is but a brief period of duration. In a few hours we can bring to mind all the empires which have risen, declined, and fallen, and we can review all the dynasties which have flourished and have faded since this world commenced. It is not a difficult task to recall to our recollection all the mighty deeds with which the page of history has been emblazoned from the time that the second man lifted up his hand against his brother. Passing along over the record of our species, we soon leave behind us those kingdoms which for a few years were considered universal, we converse with David, the Psalmist of Israel, with Abraham the father of the faithful, with Noah, our second great progenitor, with Enoch who walked with God, with Adam in the garden of Eden, until our inquiries are arrested by beholding the earth without form, and void, and

darkness upon the face of the abyss. And if we look forward, our anticipations are as speedily checked. A few more empires will rise and fall, a few more battles will be fought, the earth will perform a few more revolutions in her orbit, and then the angel will stand upon the sea and upon the earth, and lifting his hand to heaven, will swear, by Him that liveth forever and ever, that created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea and the things that are therein, that there shall be time no longer.

But if time be thus brief, when considered of itself, it diminishes almost to a point when compared with that endless duration of which it forms so infinitely small a part. Carry your conceptions backward before the morning stars sang together, or ever the sons of God shouted for joy, before the mountains were brought forth, or ever He had formed the earth or the world, when from everlasting to everlasting Jehovah was God. Nay, carry your conceptions still farther back, before seraphim or cherubim were created, when from eternity God reigned alone; and, having wearied yourself in endeavours to comprehend an eternity that is past, stretch every faculty of your soul to the utmost to comprehend an eternity to come. Think of a duration, which, as it never had a beginning, can never have an end. And having done this, ask what, in comparison with it, are those few moments which we denominate time. They are as a sand to the sea-shore. They are as a drop to the ocean. They are as a single ray of light to that exhaustless flood of brightness which from the first morning of creation has been poured upon

illimitable space from the great luminary of day.

But short as is the whole of time, we are personally interested in a very small part of it. It is divided into an infinite number of lesser portions, of which each generation occupies one.

The generations which have preceded us have each occupied their portion, and have passed away like the shadow of a summer's cloud; we are now occupying ours, and shall in like manner quickly pass away. We look back upon them as upon the leaves of the forest, which in summer flourished, in autumn faded, and have long since mouldered into forgetfulness. We now are flourishing, we as quickly shall fade, and the places which now know us shall know us no more forever. For we are carried away as with a flood. We are as a sleep. In the morning we are like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down and withereth. The days of our years are threescore years and ten, and if by reason of strength, they be four score years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away. Behold thou hast made our age as an hand-breadth and our years are as nothing before thee. Surely every man in his best estate is altogether vanity.

Or we may bring the subject more immediately to our own experience. What is our life? Let those of us answer, whose heads have been frosted by the snows of many winters. In a few minutes can you not recall all that ever you have seen or known? But few events have transpired since your existence commenced. The sun has performed but few revolutions since you began to be. The clock has told but few hours since its first

stroke fell upon your ear. And every succeeding year seems shorter than its predecessor. The events of the past year seem but as the transactions of a fortnight. It seems but as yesterday since we exchanged our annual congratulations, and called to mind those friends whom the last twelve months had consigned to darkness and the shadow of death.

But brief as is our probationary existence, the consideration of its brevity is still more emphatically impressed upon us, when we consider that a large portion of it has already consumed—To some of us only a year, a month, a day; nay, there may be some to whom only a few moments remain. And this remainder is all that can be improved. The past is forever beyond our control. Whatever has been done is already sealed up for eternity. It is recorded in that book which shall not be opened until the day of judgment. Neither prayers, nor tears, nor penitence, can alter one article which is already recorded. Nothing is within our power, but the few fleeting, lessening moments which remain.

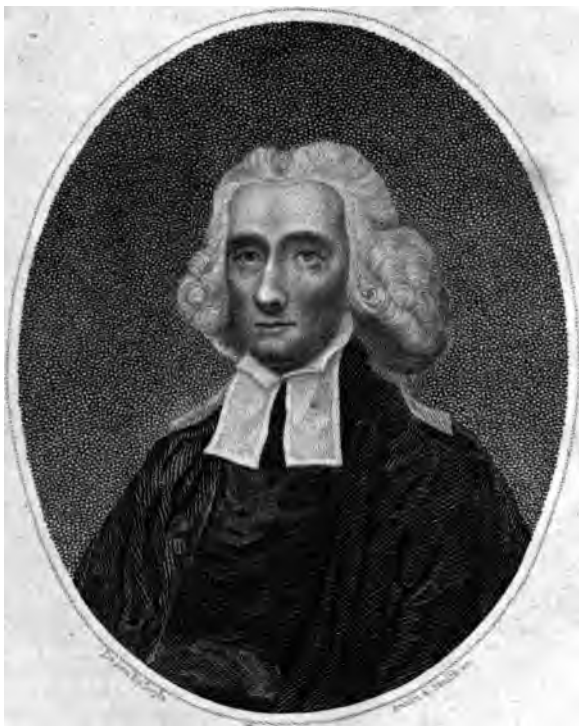
Here let us add one more consideration. This fleeting transitory existence is all the probation that will ever be granted to us. The few moments we spend on earth will decide our destiny for eternity. All beyond the grave is fixed and unalterable as the throne of God. The character which we acquire on earth will be the basis of the character which will attach to us through interminable ages. The only alteration of which it will be susceptible, will be a change from glory to glory, or from shame to shame through the illimitable range of an endless existence. Beyond the confines of time it will be said, "He that is holy,

let him be holy still; and he that is righteous, let him be righteous still; and he that is filthy, let him be filthy still."

If consequences so infinite depend upon our present ephemeral duration, how important is it that every moment of it be rightly improved! How aggravated is the folly of him who squanders so inestimable a treasure! If wealth be squandered, it may be regained; if influence be alienated, it may be recalled; but "time once past, never returns; the moment that is lost, is lost forever."

Let us each, then, at the commencement of a new year ask himself, am I accomplishing the great purposes of my existence? Am I living for eternity? or are my designs all bounded by the narrow limits of three score years and ten? Am I, by patient continuance in well doing, seeking for glory, honor, and immortality? Or am I treasuring up wrath against the day of wrath? Am I, by a life of holiness, preparing to unite in the anthems of cherubim? Or by a continuance in sin am I adding force to those principles of evil which will only render me meet for the wailings of the damned?

Or suppose we have a cheering hope that our names are written in the Lamb's book of life; that, sprinkled with the blood of the atonement, we shall stand accepted in that great day when the secrets of all hearts shall be made manifest,—still much remains for us to do. We are bound to exhibit in our lives the effect of the principles we profess. By a steady cultivation of the grace that is within us we are to add to our "faith, knowledge, to our knowledge temperance, to our temperance patience, to our patience godliness, to our godliness brotherly kindness, and to our brotherly



SAMUEL STILLMAN, D.D.

*Late Pastor of the First Baptist Church
in Boston.*

THE

American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL.

VOL. IV.

THE PROFITS OF THIS WORK ARE DEVOTED TO MISSIONARY PURPOSES.

BOSTON.

PRINTED AND PUBLISHED
BY JAMES LORING, AND LINCOLN & EDMANES
1823.

priety use the language of the Apostle: "The time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith," &c. He had appeared for some time like one standing in the portal of heaven, beholding both the glory of God and the degeneracy of man; feeling both the joys of heaven and the miseries of earth; associating both with the angels of God and the children of men; with one hand raised toward heaven, and with the other endeavouring to reach some part of a sinking world.

The next evening about 8 o'clock, he was seized with spasms, and other symptoms of approaching dissolution; after which he languished in a kind of torpor about 36 hours, when without a struggle or a groan he fell asleep in Jesus.

This was the day before the Warren Association convened at New Bedford. The Thursday following, his funeral solemnities were attended. Dr. Gano of Providence, preached on the occasion, from Psalm cxii. 6. "The righteous shall be in everlasting remembrance." It was peculiarly gratifying, that his funeral was at a time when so many of his brethren in the min-

istry could attend, and pay their last tribute of respect to this venerable father in Israel.

Mr. Nelson had been twice married, and had survived the decease of his last wife twelve years. By his first wife, with whom he lived fifteen years, he had eight children; three of whom survive him; by his last, with whom he lived twenty-one years, he had two, who are both living.

In the near prospect of death, which had, for weeks, been apparently at the door, he manifested not the slightest degree of fear; but could converse upon the subject with as little anxiety as upon going to sleep.

He has gone to rest, and has left us the legacy of his instruction and example. He has ascended, and his mantle has fallen among us. And while his successor in the ministry, his bereaved children, and mourning church and congregation, have each one reason to exclaim, "My father! my father! the chariot of Israel, and the horsemen thereof!" may some young Elisha gather up his mantle of fervent charity, and possessing a double portion of his spirit, do wonders in the name of the Lord, in the sight of the people.

Religious Communications.

THOUGHTS ON DEUT. XXXIII. 13, 14.

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, ~~for~~ the dew, and for the deep that coucheth beneath,

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon."

It is on the latter verse only that we shall make any remarks at present. The word rendered *fruits* in this verse, means all

kinds of precious things. But from the connection of the word, with the land of Joseph, and being associated with the 'dew of heaven, and the deep that coucheth beneath,' there can be no doubt but that the fruits and productions of the earth are intended. How these are produced by the sun is easily understood,

but the question is, what influence has the moon on the fruits of the earth? Some writers have contended that the moon has great influence on certain productions.

"Those fruits (says Dr. Gill in loc.) which the moon helps forward by its coolness and moisture, are these, cucumbers and gourds." And he observes, from Dalechamp, that 'onions when the moon waxes old, increase, and flag when it is young;' and that Pliny says, 'that at the increase of the moon all sorts of corn grow bigger and larger.'

Parkhurst, in his Hebrew Lexicon, under the word *Geresh*, is confident that the moon has great influence on vegetation. And this he calls a point of true philosophy, and says that the effect of the lunar light in vegetation is sung by the ancient poets, both Greek and Roman. He produces quotations from the Orphic hymn, from Horace, Virgil, &c to shew that they invoked the influence of the moon under the appellation of *Ceres*.

But after all it is very doubtful whether this influence of the moon on the vegetable kingdom is sufficiently manifest to be known to the tillers of the ground generally; and it is equally questionable, (at least in my mind) whether Moses, even if he knew this nice point of philosophy, would have spoken of it in his farewell address to the tribes of Israel.

But let us attend to the words. Moses is speaking prophetically of the land which the tribes of Joseph should possess; and he gives them to understand, that their land should be the choicest of the promised inheritance—That all the rich productions of the earth should be theirs, and these they should enjoy in a rich abundance, and that constantly. Day and night, it is well known,

is an expression made use of in the sacred volume, to represent perpetuity; and by a figure of speech very natural, the sun and moon may be used for day and night.

Again. The word rendered moon, also means a month, and is in the plural: would it not be better to say, 'the precious things put forth, or brought forth in the months, (in each revolving month) than to say, the precious things put forth by the moon, or moons?

The cold influence of the moon must certainly be as unproductive as the oblique rays of a winter sun; and could afford but cold praise of the fruitful soil of Ephraim and Manasseh. But if we consider the holy prophet assaying, such shall be the fertility of their soil, and such the excellent temperature of their climate, that they shall have an increase of all precious fruits, not only annually, but even monthly; we shall discover not only a propriety, but a beauty in the phraseology.

I consider, therefore, the expression as a poetic figure, as if he had said:

Abundant harvests every year shall
grow,
And every moon shall some choicest
blessing show.

Lector.

ON UNITY IN A SERMON.

ONE of the highest excellencies of any work of art, is, Unity of Design. In the case of painting and of poetry, this has long been considered an established canon. One of the acutest critics of antiquity, after mentioning that the poet and the painter are both amenable to the same laws, observes,

"Denique sit quidvis simplex duntaxat et unum."

Be the subject what it may, let your design be unique

In examining a painting, we look not upon the gilding of the frame, nor the glare of the colouring, but we inquire what was the object of the artist; and we decide upon the question of his success or failure, by considering whether or not he has accomplished that object. And if the painter had not in his mind's eye, one single effect which he intended to produce; or if, notwithstanding his efforts, that effect be not discernible, the man of taste instinctively passes upon his work the sentence of disapprobation.

The same rule applies with equal force to poetry of every kind, but especially to epic and dramatic compositions. Homer, in the commencement of the *Iliad*, announces that he shall narrate the wrath of Achilles and the consequences which resulted from it. The critics have long since remarked that the whole work is summarily comprehended within this announcement. Virgil proposes to sing the woes and the wanderings of Eneas, and to this subject he rigidly adheres. The immortal author of *Paradise Lost*, confines himself to the story

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world."

And the reason for such a rule is almost intuitively evident. The mind of the writer cannot be sustained in a tone of vigorous exertion, unless a single object be constantly presented before it. And, on the contrary, the mind of the reader, distracted and perplexed by a continual shifting of purpose, at last, abandons a guide whom he in vain endeavours to follow.

Equally important is this requisite to the character of a good oration. Every man who speaks in publick should have in view a definite effect which he designs to produce. The perfection of his art consists in keeping this object

constantly before him, and presenting the subject, as to produce that effect. Destitute of object, a speaker may amaze and astonish his hearers. They may admire the volubility of his tongue, or be amazed at the power of his lungs; but his words are to them only like a son of brass, or a tinkling cymbal.

The same rules which apply to publick speaking in general, apply equally to addresses from the pulpit. Nay, we here require a more rigid obedience to the rule, and we do this with reason. The preacher is permitted to choose his subject, and is free to select the manner in which he will exhibit it.

A sermon has been defined to be a religious oration. The object of a preacher may be to illustrate something that is obscure, to prove something that is doubted, or to exhort to something that has been neglected. A good sermon may have either of these objects in view; but it can have but one of them. In general, more, it requires not only a general, but also a particular design. If its design be to illustrate, it must illustrate but one topic. If it be argumentative, it must prove only one doctrine. If it be hortatory, it should exhort to only one duty. In all matters not what other persons do, but what we should do, hence a sermon may possibly be destitute of this, considered as an oration; if it is radically and essentially defective.

We are well aware that this rule would sweep from the shelves many volumes which have been preached and with considerable commendation. We are also well aware that in the present day, no one of common sense is more frequently departed from, than in the one in question. Either the syllogism must consist of terms, or because a ser-

must consist of an agent, an action, and an object; or, for ought we know, because there may be some peculiar virtue in the number three, or from some other cause equally significant, the fact almost universally is, that every man, who attempts to compose a sermon, feels himself as much obliged to divide it into three heads, as he does to take his text from the bible. Frequently these heads are perfectly insulated topics, and have no more connexion with each other, than with any other topic in theology. In most cases they are so adroitly selected, that the leading idea of the text is wholly avoided, or, to an almost inevitable certainty, it is no more than incidentally glanced at in one of them.

We might mention in passing, that this is one of the reasons why preaching ordinarily produces so feeble an effect. The attention of an audience is divided, and thus the effect is diminished, if not absolutely destroyed. The preacher has three distinct and insulated topics, and each of them, perhaps, of primary importance. The brief limits of a discourse allow him to spend but a few minutes upon each of them. He is of course obliged to treat them all cursorily, and only say the things, and say them almost in the very same words which he and every one else had said a thousand times before. The hearer dozes away the time of service, and either returns in silence, careless and unaffected, or else loudly venting his complaints that his minister indulges so much in repetition.

Or let us take a more favourable case. Suppose the preacher has produced some effect by the discussion of the first head of his discourse. As soon as an audience is fairly interested in

the subject, they are summoned away by the ominous phrase, "let us consider secondly," to follow a totally different train of thought. By the time the first impression is effaced, and the second subject is fairly before the mind's eye, it in turn is snatched away, and they are invited to contemplate "the third and last particular." The attention so often baffled cannot be regained. The speaker has lost his hold upon his audience. They go away certain that many good things have been said, that they were for the time much interested; but what was the object of the preacher, or what his sermon was about, they cannot for the life of them tell.

Instances to illustrate our meaning might be produced in abundance. We shall select only one. Let us take the text, "The wicked shall be turned into hell, with all the nations that forget God." Upon this text the division probably would be, first, To show the character of the wicked. Secondly, To consider what was meant by being turned into hell; and, Thirdly, To prove the doctrine of the text, That the wicked shall be turned into hell. This, perhaps, might be considered a very natural and happy division of the subject. A very slight attention, however, would convince us, that instead of three divisions, we have here, in fact, three sermons. A preacher might, properly enough, construct a discourse on the subject, Who are the wicked? His object would then be to make every man *feel* in his own bosom, that he was a sinner. Could this be accomplished, the result is self-evident; conscience would make the application, and he would be alarmed for the consequences of his sin. Or, a preacher might take as a subject, The future punish-

ment of the wicked. His object would then be to place before his hearers so vivid a picture of the misery to which they are exposed, that they should not be able to dislodge it from their recollection for a month to come. Having done this, he may leave the result : Conscience will do its office, and every sinner will say to himself, this is the danger to which I am exposed. Or, lastly, to take the true idea of the text, suppose he would preach upon the certainty of the future punishment of the wicked. This is evidently a field wide enough for a single discourse. Here he may take it for granted, that his audience know what he means by the *wicked*, and also what he means by *hell*. At least, it is not saying much in favour of his preaching, if they do not know. His great design then would be, to show the certainty of the future misery of the impenitent, and in showing it, he may advance as many, and as powerful arguments as the word of God supplies. When he has done this, his sermon is concluded. He may, it is true, in each case, make an address to the conscience, and awaken the hearer to apply to his own case the truth he has heard. But this should always be short, directly springing from the subject, and evidently designed for no other object than to rivet the previous doctrine upon the mind of the audience.

To illustrate more fully this system of triple division, let us see what would be its effect upon an audience which should be addressed upon some subject merely secular. Let us suppose a number of citizens to have rebelled against their government. They are leagued together, and have assumed the attitude of undisguised hostility. They have

been, from infancy, instructed in the laws of their country, and are perfectly aware of the punishment to which they are liable. An ambassador is sent for the purpose of beseeching them to be reconciled. He is at liberty to address their hopes, or their fears, or their interest, or any of the principles of their nature, by which he may be likely to accomplish his object. He chooses to address their fears, and attempts to move them by the consideration that they shall certainly be punished. The punishment which they know the law has attached to their crime, is banishment. They assemble to hear him; and his text then, we may suppose, would be, if expressed in a single sentence, *Rebels shall certainly be banished.*—What should we think of a man in these circumstances, who should, after a few remarks, announce that he should first shew, what it was to be a rebel; secondly, what it was to be banished; and, thirdly, that rebels should certainly be banished; and conclude with a few practical reflections? Under the first head he would, doubtless, show how many kinds of rebellion there were, as, for instance, of a child against its parent; of a servant against his master; of a subject against his government; and this last might be conveniently subdivided into rebellion against a republican, an aristocratical, or a monarchical government. He would thus show very clearly to his hearers who stood with their arms in their hands frowning defiance at his sovereign, negatively, what he did not mean, and, positively, what he did mean. Under the second head, he would, of course, explain what was meant by being banished, and in how many senses the word was used in the criminal code of the kingdom. He might

irrefragably prove, that in this case it did not mean to be turned out of a house, as a parent might turn out a disobedient child; that it did not mean being dismissed from service, as a master would dismiss an unprofitable servant; nor did it mean being obliged to leave this territory, or that territory, or this monarchy, or that republic; but the very country in which they then were. He might then come, thirdly, and very briefly to show, that under his government rebels would certainly be banished. From this view of the subject he might reflect, 1st, what a bad thing it was to be a rebel; and, 2d, how important it was for rebels to submit.

What would be the effect of such an oration, we shall not stay to inquire. But we ask, in the name of common sense, whether the orator would not be considered a candidate for a mad-house?

If I may be allowed to follow the illustration a little further, let us suppose a lawyer addressing a court upon an important cause, in which it was his design to nonsuit the plaintiff. In this oration, his text would be, The Plaintiff ought to be nonsuited. We will suppose him to divide the subject in the usual method. Under the first head he might go into a very learned investigation of the meaning of the word *plaintiff*, and shew, incontrovertibly, that it was derived immediately from the French. He might also explain how many sorts of plaintiffs there might be; and this would afford an opportunity of going deeply into the general nature of law and obligation. He might pursue the same course, in treating, secondly, upon the term *nonsuited*, and having bewildered his hearers in a maze of definitions, and disgusted them by his scientific foppery, he might endeavour to impress the almost for-

gotten thought, that the plaintiff, in this case, should be nonsuited. Now we do not ask whether a lawyer might not, by such a plea, discover a very deep erudition; but we do ask whether he would not also render himself very profoundly ridiculous?

It will, of course, be said by many readers, It is much easier to discover faults, than to point the way to excellence.

We should pursue the subject further, but our limits at this time forbid. On some other occasion we may resume it. We close our remarks by applying to a good sermon the well known lines of Cowper, with reference to that gospel which it should be the great object of every sermon to exalt.

"It stands, like the Cerelean arch we see,
From affectation and from weakness free—
Majestic in its own simplicity."

IMMORALITY OF LOTTERIES.

EXTRACT FROM SCOTT'S COMMENTARY ON EXODUS XX. 17.

Messrs Editors,

You are requested to insert the following remarks on the evils of Lotteries, from the pen of the judicious and pious Thomas Scott. Though some of his observations are more particularly applicable to the author's own country, yet the principles on which he reasons, are as true on this side of the Atlantic as in England.

Yours, &c.

"PUBLIC gaming by Lotteries, so far from being less criminal than other species of that vice, is the worst of them all: for it abets and sanctions, as far as example and concurrence can do it, a practice which opens the door to every species of fraud and villany; which is pregnant with the most extensive evils to the community and to individuals; which seldom fails annually to bring several to an untimely end

by suicide or the sentence of the law: which unsettles an immense multitude from the honest employments of their station, to run in quest of imaginary wealth; and which exposes them to manifold temptations, unfits them for returning to their usual mode of life, and often materially injures their circumstances, breaks their spirits, sours their tempers, and excites the worst passions of which they are susceptible. Indeed, the evils, political, moral, and religious, of Lotteries, are too glaring to be denied even by those who plead necessity for continuing them, and too numerous to be recapitulated in this place. Can it therefore consist with the law of God, "Thou shalt not

covet," or with the character of a christian, to concur in such an iniquitous and injurious system, from a rash desire of irregular gain? Whatever argument proves it unlawful for two or three men to cast lots for a sum of money, or to game in any other way, much more strongly concludes against a million of persons gaming publicly by a Lottery for a month or six weeks together, to the stagnation, in a great measure, of every other business; whilst the gain made by government and by individuals, from the stakes deposited with them, renders it as imprudent as it is sinful in the adventurers; for every individual stakes three to one on an even chance, if a covetous appeal to providence may be called chance."

Review.

The Importance of the Scriptures to a Teacher of Religion. A Discourse delivered in the Meeting-house of the Sec. Baptist Church in Boston, Sept. 18, 1822, before the Boston Baptist Association, by Lucius Bolles, A. M. Pastor of the First Baptist Church in Salem. Boston, printed by Lincoln & Edmands, No. 53 Cornhill. pp. 24.

WE seize the first opportunity to introduce this sermon to the attention of our readers. If we might anticipate the effect which it will produce upon others by that which it produced upon ourselves, we should feel confident that they will rise from the perusal of it, gratified and instructed. Both in the choice, and in the discussion of his subject, we think the author has been eminently fortunate. It is addressed specially to clergymen, and its design is, as it purports to be, to

illustrate the importance of the scriptures to a teacher of religion. This is the grand thought which is constantly kept in view throughout the whole of the discourse. It is the centre towards which every line converges. Indeed we have rarely met with a sermon which presents a happier model of unity of design.

It is the duty of a "teacher of religion to give instruction on subjects not easily explained by men, but involving their highest interests and eternal hopes. He ought to be able to teach with clearness and certainty; to hesitate, would paralyze his efforts; to presume, might mislead the learner to his final destruction." Hence arises the necessity of his possessing a book which bears upon it the acknowledged impression of supernatural origin, and which comprehends within its sanctions all that is solemn in eternity. It is only by the help

ch a book that a religious
er can instruct in what is
—confute what is false—ani-
to reformation of life, or be
cted in what manner it be-
s him to do either. This is
f outline of the sermon, and
esitate not to say it is very
illed up.

select a few passages,
y to give our readers an
f the manner in which the
t, throughout the whole
urse, is treated.

suppose his subject be the first
most obvious in religion—THE
CTER OF GOD. To what inad-
and undefined conceptions is
andoned, without *revelation*?
arly after the apostasy its fatal
were discernible in the extinc-
all true knowledge of God.
raditions of him which ought to
een perpetuated, and to have
a salutary influence, became
ed, and for the unseen Jehovah
substituted the inventions of
A deceived heart turned them
to conceive the most absurd sys-
of idolatry, and to fall down
whip images of every sort, and
and reptiles of almost every

The unity and true character
have never since been known
wisdom of the world. Some
admitted his being, and others
d it; some have ascribed to
tributes, and others denied
some have allowed him prerog-
over good, but not evil; over
not darkness; over the hills,
the vallies. Who was there
forth from the mazes of error,
hibit, in the light of truth, the
land moral character of God?
as a service, which, however
ary and important, was appro-
ary to Him alone. It remained for
assert the spirituality and per-
of his own nature, and the su-
and universality of his gov-
at. It was for Him to say, "*I*
Lord, and there is none else;
no God besides me. *I form*
light, and create darkness; I make
and create evil; I the Lord do
re things."

suppose that the object of a
r is to solve that great mystery,
all man be reconciled to God?
uestion, even where the gleam-

IV.

ings of the light of nature only are
felt, excites innumerable anxious
thoughts. Conscience, that dwells in
every man, suggests, with more or less
clearness to him, that he is guilty, and
this conviction produces restlessness
and painful concern. Its harassing
effects become visible in conduct, in a
round of expedients to obtain the de-
sired end, a *persuasion of the divine*
farour. The penances which the Hea-
then impose upon themselves, and the
austerities to which they ignorantly
submit, discover the extent of the an-
guish that rankles in their bosoms.
One is driven by it to expose his body
for a full year, to the rays of a ver-
tical sun, and for the same length of
time to the damps of night, and the
sickly influence of the moon, till he
has less the appearance of life than
death; another, performs a long pil-
grimage, walking on pointed irons; a
third, measures the distance of some
hundreds of miles by the length of his
body—and all this, to obtain deliver-
ance from a galling sense of guilt, but
without effect. Miserable when they
commenced those expiations, they are
miserable when they are ended. The
unknown good eludes their pursuit,
and leaves them the subjects of una-
vailing sorrow. Who shall remove
the veil, and show them how sin shall
be atoned, and their burden taken
away? The man who takes his stand
in the midst of the light of *revelation*,
alone can do it. He can say to the
labouring and heavy laden, *Behold*
the Lamb of God, the way, the truth
and the life! Behold Him who knew
no sin, made sin for us; made lower
than his angels for the suffering of
death, that he might redeem us unto
God by his blood, and purify to him-
self a peculiar people! He can say,
Look unto him, all ye ends of the
earth, and be ye saved; for whoso-
ever cometh unto him shall in no wise
perish."

We can allow room for only
one extract more.

"Equally profitable is the scrip-
ture for *reproof*, or, as the word sig-
nifies, the *confutation of errors*. It
constitutes a standard to which the
ever varying and different opinions and
practices of men, may be brought and
tried, and by which they may be au-
thoritatively approved or condemned.
Men claim a right to think for them-
selves, and to *express* what they
think; and where their right has

been recognised, and no undue restraint imposed, the consequence is, a great mass of conflicting opinions are put in circulation, and these darken the moral atmosphere. We consider it an acknowledged principle, that we have no right, by coercion, to restrain the liberties of men, on the subject of religion, and yet the effects of their differences are such, both on believers and unbelievers, as we may justly lament. On some unbelievers, at least, if we credit their declarations, it produces neutrality of feeling and conduct. They know not what to believe, or whom to follow, and therefore determine to believe nothing. And among the avowed disciples of Christ it produces bitterness and strife, evil speaking and evil work. It appears to be of immense moment, that there should be an umpire to which an appeal might be made, and made with confidence; that those who profess to stand still, only because they know not what course to take, may be convicted of the truth, and a light

to their feet and a lamp to their path shown them; and at the same time the unwarrantable collisions and animosities of christians be *condemned*, if they cannot be *silenced*. Such an umpire, of course, will not be found in either of the parties concerned. No one of them has that confidence in the other, as to refer the decision to them. Besides, if this were conceded, such is the changeableness of man, that what was approved at one time, might be rejected at another. Under such circumstances, the utility of the Bible becomes apparent to all. The authenticity of this admitted, it is of no sect or party, is biased by no prejudice or self interest, changes with no change of time, or men, or measures; and what it speaks once, it speaks forever."

We conclude, by uniting with the Boston Baptist Association in returning our thanks to Mr. Bolles for his excellent sermon.

Missionary Intelligence.

BURMAN MISSION.

ADDRESS TO FEMALES IN AMERICA, RELATIVE TO THE SITUATION OF HEATHEN FEMALES IN THE EAST.

Boston, Nov. 19, 1822.

In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favoured of Heaven above most others, it is with no common sensations, I address my sisters and female friends on this most interesting subject. Favoured as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion; will those feelings which alone render the female character lovely,

allow us to turn away—to dismiss the subject altogether, without making an effort to rescue—to save? No! I think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Shew us the situation of our tawny sisters the other side of the world, and though the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe!

In Bengal and Hindostan the females, in the higher classes, are excluded from the society of men. At the age of two or three years they are married by their parents to children of their own rank in society. On these oc-

tensions all the parade and splendour possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of companions. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the *disgrace* of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view! But, they are amiable, say some, and destitute of those violent passions

which are exhibited among females in our own country. My beloved friends, be not deceived. Whoever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of Imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary—Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

But let us turn our eyes from the present picture, to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire, (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong and

energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous. It may not, perhaps, be uninteresting to mention that particular display of mental energy as exhibited in the early inquiries of Mahmen-la.

Some time previous to our arrival in Rangoon, her active mind was led to inquire, the origin of all things. If a Boodh was deity, Who created all that her eyes beheld? She inquired of this person, and that, visited all the teachers within the circle of her acquaintance, but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree, that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state, as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the Zayat, that this difficulty was removed. By her inquiries respecting the christian religion,

she evinced a mind, which, had it been early and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the gospel, but was, I trust, taught to feel their power on her heart, by the influences of the Holy Spirit, embraced them, has become an ornament to her profession, and her daily walk and conversation would shame many professors of religion in christian countries.

Shall we, my beloved friends, suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of *our own sex*, to perish, to sink into eternal misery? No! by all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God and our fellow creatures, and by the blood and groans of Him who died on Calvary, let us make an united effort, let us cail on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, to enlighten and save females in the Eastern world, and though time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.

ANN H. JUDSON.

COX'S BAZAR.

Death of Mr. Colman.

It is our painful duty to announce to our readers the death of Rev. Mr. Colman, our missionary at Chittagong. This mournful intelligence is contained in a letter from the Rev. Mr. Lawson, of Calcutta, to Dr. Baldwin, dated July 17, 1822.

My dear Sir,

A few days ago I sent off a packet for you. Having heard that the ship is not gone, I write again to communicate to you the mournful intelligence of the death of Mr. Colman. He died on the 4th of July, at Cox's Bazar, of the jungle fever. Mrs. Colman is at Chittagong, and is *very ill* of the same fever. This news arrived only last evening, in a letter from Mr. Fink, a young man at Chittagong, under the patronage of the missionaries at Serampore. Should dear Mrs. Colman recover and come to Calcutta, every comfort and sympathy will be rendered to her. O how mysterious are the ways of divine Providence! I little thought it would be my painful duty to communicate to you the early deaths of such excellent men as were Wheelock and Colman. May such strokes quicken us who survive to new diligence. Mr. Colman was a martyr to his zeal. He thought he should be most useful in remaining at Cox's Bazar all the year, although that place is particularly unhealthy in the rains. But his race is ended, and we must be dumb.

I am yours, in Christian bonds,

JOHN LAWSON.

REMARKS.

In contemplating this afflictive event, who can refrain from reflecting, Verily, thou art a God that hidest thyself, Oh God of Israel, the Saviour! Mr. Colman

had escaped the usual dangers of the climate, had just become sufficiently acquainted with the Burman language to address a native assembly, and was fixed in a station under the protection of the British government, which presented an extensive field for usefulness. In a moment all our hopes have been blasted, and all our anticipations mournfully frustrated. Our faith is put to the trial. May it be seen that we faint not in the day of adversity.

This dispensation of divine Providence speaks to us a language which we hope none will misunderstand. It calls upon every Christian to pray to the Lord of the harvest to send forth labourers into his harvest. We have now but three foreign missionaries in the employment of the Board. Unless others are soon sent to their assistance, we tremble to think what may become of the mission. But the Lord of the harvest must qualify and send them forth, or they will neither be qualified nor sent. For these things, he will be sought unto by the house of Israel, to do it for them. We do hope that the spirit of missions will again revive among us, and that our churches will universally be engaged in prayer, that Burmah may come again into remembrance before God.

We would also call upon our younger brethren in the ministry, and ask them, Who will occupy the place of him who has gone to his rest? The Burmans are perishing for lack of vision. Who will devote himself to the great work of their salvation? He that forsaketh father, or mother, or brother, or sisters, or houses, or lands, for my sake, and the gospel's, shall receive, said our ascended Redeemer, a hundred fold in this present world, and in the world to come, life everlasting.

We present our readers with an extract of a letter from Mr. Judson. It contains no new intelligence ; but it breathes so excellent a spirit, and so feelingly depicts the trials and the consolations of a missionary of the cross, that we are persuaded it will be peculiarly acceptable to every christian.

EXTRACT OF A LETTER FROM MR. JUDSON TO MRS. JUDSON, SINCE SHE LEFT RANGOON.

"I wish I could always feel as I did last evening, and have this morning. At first, on hearing Moung Shwa-gnong's story, I felt much disheartened, and thought how pleasant it would be if we could find some quiet resting place on earth, where we might spend the rest of our days together in peace, and perform the ordinary services of religion. But I fled to Jesus, and all such thoughts soon passed away. Life is short. Happiness consists not in outward circumstances. Millions of Burmans are perishing. I am almost the only person on earth who has attained their language to such a degree as to be able to communicate the way of salvation. How great are my obligations to spend and be spent for Christ ! What a privilege to be allowed to serve him in such interesting circumstances, and to suffer for him. The heavenly glory is at hand. O let me travel through this country, and bear testimony to the truth all the way from Rangoon to Ava, and show the path to that glory which I am anticipating. Oh, if Christ will only sanctify me and strengthen me, I feel that I can do all things. But in myself I am absolute nothingness ; and when, through grace, I get a glimpse of divine things, I tremble lest the next moment will snatch it quite away.

Let us pray especially for one another's growth in grace. Let me pray that the trials which we respectively are called to endure,

may wean us from the world, and rivet our hearts on things above. Soon we shall be in heaven. Oh let us live as we shall then wish we had done ! Let us be humble, un aspiring, indifferent equally to worldly comfort and the applause of men, absorbed in Christ, the uncreated fountain of all excellence and glory."

DOMESTIC.

Oneida Indians.

THE Board of the *Hamilton Baptist Mission Society*, held an adjourned meeting at Oneida Castleton, on the 9th of Oct. last. They inspected the mechanics, the buildings and the School. They were highly gratified with the proficiency which had been made by two Indian boys in the blacksmith's trade. The Committee appointed to erect a house, two barns, and a carpenter's shop, had considerably advanced with them all, and they were in a good degree of forwardness. The School consisted of but a small number of scholars. The last winter it averaged about forty in a day ; but has been considerably less during the summer. As the children are under very little parental restraint, and rove about at pleasure, they find many diversions in summer, which they pursue in preference to a regular attendance on the school. In the winter they are more shut up, and it is less difficult to keep them at school. The Board have very little doubt, but the school will increase in a short time, beyond its former number.

A number of the chief men of the nation manifested a desire for an interview with the Board, which was granted. They expressed much confidence and satisfaction in the Board, fully ap-

proving the measures adopted to improve their degraded and suffering condition. They requested the Board to pursue the instruction of their children, and promised to do all in their power to assist. In their deliberations on the measures proper to be pursued with the school, the Board are of the opinion that a boarding-house ought to be established, in connection with the school, and that a number of the most promising children should be collected from different parts of the nation, and placed under the control of the teacher. This measure will not only secure their attendance at school, but will separate them from many scenes of dissipation, and have an influence in drawing other children to this school. To carry this plan into effect will increase the expenses of the Board, but will undoubtedly secure a more effectual application of all the public charities to this people.

It is presumed the benevolent, who have begun to open their hearts and their hands to this wretched race of perishing creatures, will not, at the very commencement of assistance, shut up their bowels of compassion against them. What has been done, is regarded as a pledge of christian liberality, which will continue with the prayers of the saints, and their duty and means to perpetuate assistance.

[*West. N. Y. Exp. Mag.*]

MISSION TO THE SANDWICH ISLANDS.

From the Christian Spectator, published at New Haven.

In our last Number but one, we gave an account of the Ordination of three Missionaries, in N. Haven, who were to be sent by

the American Board of Commissioners for Foreign Missions to propagate the gospel among the heathen. Two of these gentlemen, together with sixteen other persons, destined for the Sandwich Island Mission, assembled in N. Haven about 15th ult. (Nov. last,) for the purpose of taking passage in the ship Thames, captain Closby, which was to sail on the 19th.

The names of the Mission Family are as follow :—

Rev. William Richards, } *Ordained*
Rev. Charles S. Stewart, } *Mission-*
Rev. Artemas Bishop, } *aries.*

Dr. Abraham Blatchley, *Physician*, acquainted also with various mechanical employments.

Mr. Joseph Goodrich, *Licensed Preacher*, acquainted with various mechanical employments.

Mr. James Ely, *Licensed Preacher, Teacher and Mechanic.*

The persons above named, are married, and are accompanied by their wives.

Mr. Levi Chamberlain, *Teacher and Superintendent of secular concerns.*

Stephen Popohe, a native of the Society Islands.

William Kummo-co-lah, a native of the Sandwich Islands.

These youths are professors of religion.

Richard Kriouloo, a native youth of the Sandwich Islands.

Cooperee, a native man of the Sandwich Islands.

Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

The three native youths are to be attached to the mission family—to receive further instruction; and to aid in the various labours of the mission, to which they may prove competent.

While the missionaries remained here, public religious services were performed in the churches. On the Sabbath, Messrs. Bishop and Richards preached with

much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a missionary to India, addressed the Mission family, and gave them much useful and excellent advice respecting their conduct, &c. as missionaries.—The Rev. President Day, then made a very interesting address to the people. Monday evening was assigned for the missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the Cross for the last time in a christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9—‘Surely the isles shall wait for me.’ The Corresponding Secretary, J. Evarts, Esq. then gave the instructions of the Board. The subject was introduced with the solemn thought that the missionaries had devoted themselves to this arduous work *for life*. That those upon whom every eye then rested, were to go to those far distant isles, there to live,—there to labour,—there to die;—and that there their bones must rest till the archangel’s trump shall summon them to the judgment. Mr. E. dwelt on the advantages of union among themselves and the direful consequences of disunion. He spoke in the most touching manner of the possibility that any one of them should prove unfaithful. They were, he said, placed on an eminence that would render them a spectacle to the world; and such an event would produce sorrow in every land. The Scottish peasant as he read the account by his evening fire-side would mourn over their delinquency; and in Switzerland, perhaps, some pious widow in her rock-sheltered cottage would

weep—nay, the rocks themselves would almost weep—at the melancholy tidings. On the other hand, he added, if they were faithful to the end, they would be the cause of joy to millions; and receive a bright crown of glory as their eternal reward.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000, the inhabitants of all classes uniting their contributions for the support and comfort of the Mission family during their long voyage and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson’s Wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A Hymn, composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud Hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb.

*All praise to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan;
We will praise him, &c.*

The billows that girt ye, the wild
waves that roar,
The zephyrs that play where the
ocean-storms cease,
Shall bear the rich freight to your de-
olate shore, [and peace.
Shall waft the glad tidings of pardon
Alleluia, &c.

On the islands that sit in the regions of
night,
The lands of despair, to oblivion a
prey;
The morning will open with healing
and light, [en to-day.
The young star of Bethlehem will rip-
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallow-
ed with blood;
The priest of Melchisedec there shall
atone, [God!
And the shrines of Atooi be sacred to
Alleluia, &c.

The heathen will hasten to welcome
the time,
The day-spring, the prophet in vision
once saw—
When the beams of Messiah will 'lu-
mine each clime, [for his law.
And the isles of the ocean shall wait
Alleluia, &c.

And thou, OBOOKIAH! now sainted
above,
Wilt rejoice as the heralds their mis-
sion disclose;
And the prayer will be heard, that the
land thou didst love, [the rose!
May blossom as Sharon, and bud as
Alleluia, &c.

The Missionaries were then
feelingly commended in a pray-
er, by the Rev. Mr. Merwin, to
the care and protection of Him
who 'rides upon the whirlwind
and directs the storm.'

Notice was then brought from
the ship, that but few minutes re-
mained before the time appoint-
ed for their embarkation. These
moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes:
Our mutual burdens bear;

And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

The solemn stillness that had
pervaded the assembly during the
religious exercises was follow-
ed by a convulsive throb of sym-
pathy when the parting embrace
was given. One could scarcely
fail of being reminded of St. Paul
taking leave of his friends at Mi-
letus, when 'he kneeled down
and prayed with them all. And
they all wept sore, and fell on
Paul's neck, and kissed him; sor-
rowing most of all for the words
which he spake, that they should
see his face no more. And they
accompanied him unto the ship.'

As the boats receded from the
shore, the missionaries doubtless
dwelt with agonizing eagerness
on the lessening forms of those
who watched their departure.
But no want of resolution was
perceived on either side. Fathers
and mothers gave up their child-
ren to the noble work, praising
God that they were accounted
worthy to labour in such a glori-
ous cause; and the missionaries
themselves with a cheerful cour-
age, bid farewell to their native
land, relying with undoubting
confidence on the promise of
Christ—'I will be with you
even to the end of the world.'

They have gone, and the most
ardent aspirations of many a pi-
ous heart have ascended to heav-
en in their behalf.—Go, endear-
ed friends, cheered by propitious
heavens, and wafted by favoring
gales; go, sustained and comforted
by Him whom the disciples
beheld 'walking on the sea when
the wind was contrary, and the
ship was tossed with the waves'
—and who, 'when he saw they
were troubled and cried out for
fear, straightway spake unto them,

saying, 'Be of good cheer, it is I, be not afraid.' Go, gladden with your footsteps the shores of Woahoo, Atooi and Owyhee. Go, strengthen the hands of your brethren there, who three years since were traversing the same deep with the same object in view. Go, spread among the ignorant and degraded Islanders the useful arts of civilized society and the boundless blessings of the christian religion. Go, enlighten, elevate and refine them by your prayers, exertions, ex-

amples and influence; teach them how to live with comfort and die with hope; tell them they are sinners, and point them to the Saviour, that they may learn, by patient continuance in well-doing, to seek for glory, honor and immortality. Then your memory will be blessed, your rest glorious, and one moment's joy in eternity will abundantly compensate you for leaving country, kindred, home, and all here below—to labour for the Lord Jesus among the heathen.

Religious Intelligence.

From the English Baptist Magazine of Sept. last.

COLLEGE AT WASHINGTON.

It is with pleasure that we announce to our Christian friends, the arrival in this country of one of our American Baptist brethren: and lay before our readers the object of his mission.

Besides letters from the President of the United States, from the principal Ministers of State, and from eminent preachers of different denominations, he brings the following official address.

[As the objects of this College are known to American readers, we only give the following extract from this address of the Trustees to the friends of learning in Great Britain.]

"Though incorporated by congress, this Institution depends solely on individual liberality for support. To our brethren and the public in this country, application has been made with success. In the purchase of land, however, the erection of suitable buildings, and the actual operations of the establishment, an ex-

pense of more than £11,000 has been incurred, and only about half of this sum has, as yet, been collected. Considerable debt, therefore, exists at present, besides the necessity of providing support for the professors, particularly in the Theological department, and for procuring a Library and Philosophical Apparatus.

"Under these circumstances, the Trustees appeal to the well-known liberality of their British brethren. They remember to what country the United States owe their origin, and are indebted for the means of literary and moral improvement. They remember, that it is the British who have filled the world with the tokens of their benevolence; and that, among them, their Baptist brethren are not the least active in their efforts to diffuse the blessings of knowledge and Christianity.

Animated with these considerations, the Trustees have found themselves encouraged to ap-

the Rev. ALVA WOODS, they recommend as a 'dear beloved,' and who is 'one of the professors in the Institution, to visit England, and to receive such aid as the abundance of British generosity will supply.

In conclusion, the Trustees have to say, 'Brethren, pray for us. To do good and to communicate, forget not; for with such sacrifices God is well pleased. And may your prayers, and your alms, come up for a memorial before God, in that day, when they who sow and they who reap shall rejoice together.' Signed, &c.

The following statement from the pen of the venerable Dr. WARD, who has been so long in the way of correspondence with American divines, and who is so well acquainted with the religious affairs of that country, and whose statement is subscribed to by the Baptist ministers of Bristol, deserves our attention.

Bristol, Aug. 5, 1822.
To the friends of learning and religion in Great Britain, we have to say, that we take a lively interest in the College which is now being established at the city of Washington, the metropolis of the United States of America, for the promotion of Literature and Science generally, and especially for the education of those who are to be the heralds of salvation to the Christian and pagan lands. We have the most entire confidence in the men, who have the management of this Institution: we have every reason to believe, that it will be the means of diffusing extensively, in the Western world, the blessings of true and Christian knowledge. Much has been done, and still doing in the United States

for its establishment. But it seems its friends have already gone far beyond their pecuniary resources: in this crisis, they look to their parent country for help. We have not forgotten the kind reception they gave to our beloved brother Ward, and the prompt assistance afforded to that laborious missionary, by our American brethren; and we trust, that the Rev. ALVA WOODS, whom they have earnestly recommended to us, will not be sent away empty. A reciprocity of friendly and Christian offices, a co-operation in great and good enterprises, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid in the common cause of Christianity than would otherwise be obtained, while we put it to the trial, which has most faith in our Lord's axiom, 'It is more blessed to give than to receive.'

JOHN RYLAND.

T. S. CRISP.

THOMAS ROBERTS."

Were it necessary, many considerations might be stated illustrating the importance of such an Institution, and many reasons urged why we should take a lively interest in it, and afford it all the aid in our power.

If the United States were upon the decline, or even if they had arrived to the height of their population, we should not feel so anxious for their literary and religious Institutions, as we do now, when we remember, that their whole population is doubled in a little more than every 20 years; and that there is territory enough to enable them to go on increasing almost indefinitely. We think of the many tribes of native Indians within the territories of the United States, and rejoice that several missionary stations have

recently been established among them, both by our Baptist and Pedobaptist brethren, with the most encouraging prospects of success. We remember those far more numerous tribes in the immense tracts of country between the United States and the Pacific, all of which are in suffering want of missionary labours. We recollect the many countries from Mexico to Cape Horn, which are conveniently situated for the introduction of Christian knowledge, from the United States. But then we reflect that the States, so far from being equal to these missionary enterprises, are unable to keep their ground good at home. Their population has outrun their religious institutions. Their want of pastors and missionaries among themselves is great. We will state a single, well authenticated fact. There are in the Baptist denomination in the United States, according to the Minutes of their Associations, 3520 churches, and 2485 ministers; leaving a balance of 1035 churches more than there are ministers. In order to meet this state of things, one minister often supplies several congregations; so that each congregation will perhaps have preaching only once a month.

Now does not the Institution which our American brethren are establishing, and for which our aid is respectfully solicited, afford us an opportunity for effectually serving the cause of religion and humanity in this new world, that is rising in the west? Shall we ever have another so good opportunity? We are persuaded that whatever aid may be afforded to our brethren in this great work, will be repaid by them, and that with interest, even to our own Missions, if we desire it, and if not, to the cause of Christ at large.

BAPTIST EDUCATION NEW-YORK.

The Executive Committee
of Baptist Education Society
of New York, to the Pub

The increasing light of the gospel, which shines in the path of the saints, awakens in them a zeal to accomplish the work which hath appointed them. A partial knowledge is yet wanting of that complete system which God has adopted to accomplish the purpose of his grace, in the consummation of the Redeemer's kingdom in this life we are more and more largely called to be wrought together with God, in the knowledge of his truth and his love, those for whom his long suffering is waiting. The design of the Saviour and the work of the Holy Spirit, as well as the law which he have taught the saints to obey, are not their own, but they are of themselves and their salvation from God. The obligation should be acknowledged in the performance of that labor of love, which is merely in word and in deed, but in deed and truth. The experience of ages, as well as the example of the Saviour, who by embodying his people in the flesh, dictate to them a combination of energies, to carry the message of the cross through the world. The ten thousand societies which are organized to propagate the Gospel through the world, bid defiance to all opposition, and furnish under the blessing of God, a firm assurance to every nation of the most plentiful provisions of the word of life.

Charity schools for the advancement of indigent young men have the gift of God to the gospel, are rising in all parts of Zion, not as the Popish projects, but as the dictate of that

which is from above. The Baptists in the State of New York, in connexion with those in the western part of Vermont, have imitated the laudable examples of their brethren in other States, in getting up a Charity school, which is consecrated to the rising ministry. The Society for this purpose was formed in September, 1817, and began to afford means of instruction the year following, to three or four young men, approved and licensed by the churches. It was incorporated in 1818, and in the opening of the spring of 1819, a Seminary was established, at which time the number of beneficiaries had increased to about ten or twelve.

With reference to a liberal portion of country, and the tender of privileges to the neighbouring sections of the eastern States, the location of the Seminary is permanently established at Hamilton, in a healthy, flourishing population, near the centre of Madison county, and nearly at an equal distance from the boundary of the State on the west, and Connecticut river on the east. There are rising of *seven hundred* Baptist churches scattered over this tract of country, in which God is raising up many young men, for the service of the sanctuary; thirty-five have been assisted by this Society since its formation, twenty-two of whom are now under its patronage. The expense of the Institution the last year, including board, tuition, clothing, books, &c. amounted to about \$3000. As the school is enlarging, the expenses will undoubtedly be more the present year. It is expected young men who have property will defray their own expenses, as far as they have the means of doing it, beyond which the Society assume their wants. The board of the students, including lodging and washing, is obtained

for a dollar a week. The people of Hamilton, to fulfil the conditions of the location, have erected a very elegant stone building for the Seminary, sixty-four by thirty-six feet, three stories high, which is to be finished by the first of May next. About twenty thousand dollars have been subscribed to the funds of the institution, the most of which remain in the hands of the donors, subject to interest; and with few exceptions in small sums.

Several Scholarships have recently been endowed, with a thousand dollars each. The interest of each sum is to support a scholar; and the scholarship is to bear the donor's name forever. Scholarship No. I. was endowed by Deacon Jonathan Olmsted; No. II. by Honorable Squier Monroe, and No. III. by Deacon Joseph Moss. Several other gentlemen have given assurances that they will do likewise. Examples of this kind from those conversant with the rise and progress of the institution, cannot fail to present the object in a commanding attitude, to the view of the benevolent, especially when they are preparing to relinquish their connexion with time, to go and give an account of their stewardship. Several honorable bequests have been made to the institution by a number of pious persons in their last will and testament, which we have no doubt are approved in heaven, and which they expect soon to ratify by their own death. A library is commenced on a liberal scale. But a little more than four hundred volumes, however, are yet obtained. It is presumed there are many valuable books which lie useless with the owners, which if placed in this school might do much good. The Institution stands pledged to the cause of our Divine Master, and to the public in general, to bestow its

benefits exclusively on those who are approved and acknowledged in the judgment of the Churches, to be ministers of the New Testament. The suspicions of some, that this Seminary is designed to make ministers, are totally unfounded. None are admitted to its patronage without a license to preach; and a special call from God to the work, is sacredly regarded as an indispensable prerequisite. The Churches are requested in no instance to refer a doubtful case to the decision of this Committee, and to recommend none of whom they cannot most heartily approve.

The time and course of instruction are varied to the circumstances of the students. A system of education is adopted, embracing the learned languages, and some of the principal classics, together with Christian Theology. Three years are required on all these subjects, while those who omit the languages are retained only two years. The students have an extensive field for the exercise of their public gifts, in destitute Churches in the vicinity, in which they are required to preach in rotation every Sabbath.

We are happy to say, the practical results of this rising institution, are obviating prepossessions against it, through the Churches where its character is best understood, while the most unshaken conviction rests upon the minds of its patrons, that God designs it for a lasting blessing to the kingdom of our Lord Jesus Christ. We are confident its claims upon the prayers and liberality of those whom the Saviour has bought with his blood, are but partially understood. The Divine presence has been with it, and his protecting providence has overshadowed it, and we trust it will happily survive the days of darkness, and its fruits be ac-

knowledgeed in the ages to come. We are confident it will the best speak for itself: its expenses are daily increasing, and are not to be sustained by the comparative few, who have consecrated to it, no ordinary portion of their first fruits. We ask nothing more than what God shall be pleased to dictate, as your duty to bestow. Let your prayers and the sum of your liberality for this object, be made before the throne, with reference to their being registered and presented in your final accounts, and may it be said to you at last, by our Lord and Master, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By order of the Executive Committee of the Baptist Education Society of the State of New-York.

NATHANIEL KENDRICK, Sec'y.
Hamilton, Sept. 3, 1822.

[*West. N. Y. Bap. Mag.*

BAPTIST MISSIONARY CONVENTION OF THE STATE OF NEW-YORK.

This Convention met, agreeable to adjournment, at Whitesborough, N. Y. October 16, 1822. Delegates were present from five Associations and seven Churches. The Hon. S. Munroe presided. The nature and objects of this Convention may be learnt from the second, eleventh, and twelfth articles of their Constitution.

Article II. This Convention shall consist of, 1st. Such Delegates as may be appointed annually by the different Associations, not exceeding one Delegate to five Churches, nor more than five from any one Association: 2nd, One Delegate from any Education or Missionary Society, which may contribute to its funds.

Article XI. It shall be the duty of the Board to appoint Missionaries and Agents, determine their compensation, give them instructions, and dismiss them under such regulations as may from time to time be imposed by the Convention, at the Meetings of which they shall render a fair account of all their proceedings, recommend to the Convention such measures as they may think expedient to be adopted, and manage the concerns of the Convention during its recess.

Article XII. It shall be the duty of the Delegates of each constituent Association and Missionary Society, to produce a brief account of the state of religion within its circle; also such other information as may be calculated to promote the designs of this Institution: the reading of which shall constitute one of the first items of business in the Convention.

The following persons were duly elected officers of the Board for the ensuing year, viz.

Hon. S. Munroe, *President* ;
 A. M. Beebe, Esq. *Vice-President* ;
 Elder E. F. Willey, *Secretary* ;
 Dr. Charles Babcock, *Treasurer* ;
 George Petit, Esq. of Fabius ;
 Elder Lewis Leonard, of Albany ;
 O. C. Comstock, of Trumansburgh ;
 Solomon Goodale, of Bristol ;
 Sylvanus Haynes, of Elbridge ;
 John Jeffers, of Mentz ;
 Joshua Bradley, of Middlebury ;
 Elon Galusha, of Whitesboro' ;
 Dea. W. Colgate, of New-York ;
 Dr. F. Guitteau, of Whitesboro' ;
 Dea. Jon. Olmstead, of Hamilton ;
 Dea. J. Morse, of Westmoreland ;
 Amos Smith, Esq. of Schuyler ;
 —Cook, Esq. of Galway.

ib.

EXTRACT OF A LETTER TO ONE OF THE EDITORS.

Russelville, Franklin County, Alabama, Oct. 12, 1822.

My dear Brother in the Lord,

I have enclosed you in an envelope, three of our Minutes of the Association, merely for your satisfaction.—The churches composing this Association, lie on both sides of the Tennessee river; in Franklin, Lawrence, Morgan and Lauderdale Counties. On the same river is Limestone, Madison, Jackson and Decatur counties, containing more Baptists than there are in our Association. Their Association is called *Flint River Association*. In the middle of this State, is an Association, called the *Cahawba Association*, in which is 793 members. There is another Association in the eastern part of the State, called the *Alabama Association*: and another in the western part, called the *Bigby Association*. The number of members in these Associations I do not know, having never seen any of their Minutes.

I have wondered why our Baptist brethren in the north have never established schools and missions among the Indians in this quarter. Two years ago, I visited the Chickasaws, who live about thirty miles from this, on Bear Creek; they told me, they were then looking for Baptist missionaries among them, and expressed a great desire that they would come, and establish a school among them. It appears that they had had a promise of missionaries from the Baptists of the north; but from what particular place, I did not learn—Whether this promise has been fulfilled or not, I have never learned.

There is much opposition to the missionary system by some; but, blessed be the Lord, there is a goodly number who are in favour of it. It must be consoling to the friends of Zion, to hear and see what the Lord is doing in this wilderness, which, but a little time back, witnessed nothing but the howl of the wolf, or the yell of the savage, now resounding with Zion's songs and the sound of the gospel. But I am sorry to inform you that not only the Baptists, but other denominations also, are at this time in a very cold and lifeless state as to spiritual things. The Baptists here are more numerous than any other denomination, but we are sadly destitute

of preachers; and those we have are mostly unlearned men. Oh that we had some of your better informed ministers from the Atlantic States! There are some good preachers in Tennessee, who come and visit us sometimes, and then we are refreshed as with showers from above. The lower part of this State, also, has some good preachers. But we are deficient in schools. We have been much imposed upon by pretended teachers, who know little of what they attempt to teach. This is generally the case through the country. The people are in general able, and wish to educate their children, if they could obtain good teachers.

This is a very delightful country, and will in time be among the most desirable places in the United States. You may raise both southern and northern productions on one plantation.

My dear brother, I hope you will pardon me for the trouble I shall give you in reading this letter, written from this insulated part of the Union. I am aware your time is precious, and ought not to be occupied with trifles."

EXTRACT OF A LETTER TO ONE OF
THE EDITORS.

Woolwich, (Me.) Nov. 23, 1822.
Dear Brother,

Believing that all information relative to the advancement of the Redeemer's kingdom imparts peculiar pleasure to you, I avail myself of this medium, for the purpose of briefly stating to you some particulars, relative to the glorious display of divine mercy, towards the inhabitants of this town, within a few months past. I would, however, briefly notice the appearance of things here, previously to the reformation having commenced.

In March, 1818, agreeably to the request of the Calvinistic Baptist church and society in this place, I came to reside with them, and from that to the present time, have endeavoured to preach unto them the word of life.

At the time that I began to labour with them, the church, as a body, were very low in their minds, although there were a few individuals whose minds appeared to be alive to the interests of the Redeemer's kingdom, and we were also blessed with a good degree of union. It had been the practice of the church to hold

weekly prayer-meetings, previously to my having engaged to preach with them. Soon after I came to this place, I commenced preaching lectures on Lord's-day evenings, and occasionally on week days, in different parts of the town. My mind was many times unusually impressed with a sense of the worth of souls, and I was led, from the solemn aspect exhibited in our meetings, to conclude, that the Lord would soon appear by the power of his Spirit, and build up his church in this place. But I at length observed to my great disappointment and grief, that the people heard—though they heard not, and seemed to see as though they saw not—for as soon as our meetings were dismissed, the most of the people appeared to have lost all sense of eternal things, and it was manifest that the word preached had no place in their hearts. Thus it continued with them until last spring, when the Lord was pleased to work *effectually* by the power of his spirit, upon the minds of some, who usually assembled with those denominated Free-will Baptists, who resided in the easterly part of this town.

In the month of March, it was stated to me by a friend, that a number of individuals who attached themselves to that religious denomination, gave evidence of a change of heart; and that the work was spreading in that part of the town, from house to house. At the time the above information was imparted to me, I did not attach that credit to the statement, that I have since believed it demanded. In order, however, to satisfy myself relative to its being a genuine work of the divine Spirit, I attended a prayer-meeting where a number of the young converts were assembled. Soon after the meeting was opened, several of those converts who had recently entertained a hope in the pardoning mercy of God, arose, and gave such scriptural evidence of their having passed from death to life, that I could no longer doubt of their having become the happy recipients of the saving grace of God. In the course of the evening, while uniting with them in prayer, and listening to the exhortations which flowed from their lips, my soul caught the sacred flame, and I was led to give glory to God. From that time, I felt my soul enlarged for the prosperity of Zion, and that sinners might be converted to the Lord. About this time, Christians belonging to the different religious denominations in town

were roused in a greater or less degree to a sense of the importance of their becoming workers together with Christ in the glorious work which now began to spread in almost every direction, among the three religious denominations in the town. Lectures were attended nearly every day of the week in different parts of the town: and notwithstanding the travelling was extremely bad in the months of March, April and May; yet, generally, the meetings were crowded, and in almost every countenance was depicted an unusual degree of concern. The aged, middle aged and youth, listened with profound attention to the important truths imparted by the ambassadors of Christ. Numbers of different ages and sexes realized, for the first time, that the religion of Jesus was a personal concern, and that, without a saving interest in his pardoning mercy, they must lie down in eternal sorrow. This glorious work progressed in silent majesty from house to house. Its divine influence was not confined to one vicinity to the exclusion of another. No, blessed be God, there has evidence been exhibited of its having visited almost every family located on the same road, leading from one extremity of the town to the other, a distance of from 6 to nearly 14 miles. And I would wish to observe, to the glory of that grace which is rich, sovereign and free, that in almost every instance of a saving conversion to God, which has transpired in the course of this Reformation, the work has been effected by the all-powerful, soul-quickening, and soul-attracting influence of the Holy Spirit, independently of any human means. A few instances, however, have been noticed, of persons having been savingly wrought upon, by hearing the young converts declare what the Lord had done for their souls. Some, while at labour in their fields, have been powerfully arrested by the Spirit of God, and have eventually been enabled to rejoice in his salvation.

One young woman informed me, that after having passed an evening with her gay companions; and while returning home in company with others, that a solemn sense of eternal things was instantaneously fastened upon her mind, and never left her, until she was enabled to believe in Christ, to the saving of her soul.

In some of our meetings, there have been nearly 20 persons of different ages and sex, that have manifested a

desire to be specially remembered by the people of God, when they engaged in the duty of prayer, that the Lord would have mercy upon them, for the Redeemer's sake. Elder Files, of the Free-will Baptist connection, has been the honored instrument, in the hand of God, of doing much good in this glorious work. The deep humility, holy solemnity, and constant engagedness of soul manifested by him, has interested the feelings of the people remarkably in his favour. His preaching has constantly been directed to the hearts and consciences of his hearers. May the Lord reward him abundantly for his work and labours of love.

This precious work has progressed without that noise, and those contortions on the part of those convicted for their sins, which have in some reformations remote from us, given the enemies occasion to malign the converts, and reproach the blessed cause. But in all our public meetings, (so far as my information has extended) an awful solemnity has been exhibited, while the glad tidings of salvation have been proclaimed, and mourning souls directed to "the Lamb of God, that taketh away the sin of the world." I shall now proceed to state the numbers that I have baptized, and that have joined themselves to the church with which I am connected.

On the second Lord's day in May, I baptized seven—Tuesday, May 14, I baptized six—On the third Lord's day in May, I baptized six—Fourth Lord's day in May, I baptized seven—First Lord's day in June, I baptized three—Tuesday, 11th of June, I baptized six—June 20th, I baptized five.—Sept. 8th, I baptized three—The whole number, stated above, making 38, have united with the church excepting five. Also nine persons, whom Elder Files baptized, have been voted into the church; making an addition of 42 members to the Calvinistic Baptist church in this town, since the Reformation commenced last Spring.* There have also been added fifty to the Pedobaptists, and nearly forty have joined the Free-will Baptists in this town; making an aggregate of about one hundred and thirty two who have publicly enlisted in the glorious cause of Jesus. There

* The numbers above named, have been added by baptism, also, one from the Free-will connection; and one baptized by a Methodist minister, have united with this church.

are some, who have been baptized, that have not connected themselves with any church. May the Lord Jesus continue to impart his smiles upon our unworthy souls, and to his name shall be ascribed all the praise.

Affectionately yours,
in the best of bonds,
ROBERT C. STARR.

EXTRACT OF A LETTER FROM REV.
E. GALUSHA, TO ONE OF THE ED-
ITORS.

Whitesboro', Oct. 28, 1822.

Rev. and dear Sir,

Permit me to trouble you with a line, in behalf of the infant Baptist church in Buffalo. That you may the better know its claims, I will give you a brief account of its origin. It was planted by the hand of the Baptist Convention of this State. Last December or January a brother Lazell and a Mr. Guiteau, of Buffalo, applied to the agent of the Holland Purchase Company, for the donation of a lot for a Baptist meeting house in the village. A lot had previously been given to the Presbyterians, another to the Episcopalians, and a third to the Methodists. The agent manifested a readiness to comply with their wishes, but informed them of the indispensable necessity of forming a Baptist Society, to whose Trustees a deed could be given. They immediately exerted themselves for the purpose. A meeting was called, a Society formed, Trustees appointed, and a lot secured. This led to the discovery of the fact that several persons, whose views were before unknown, were friends to the Baptist cause. A letter was addressed to me, by the Trustees, entreating me to take a mission from some society, and visit and preach with them; stating for my encouragement, that there were in Buffalo, several Baptist professors belonging to distant churches—that in looking them up, others might be found. The cause of the few sleep in the wilderness, was pleaded in so pathetic a strain, by their scribe, Brother Lazell, that I could not resist the cry, "come over and help us." I arrived in Buffalo on the 16th of February, and was received with much affection by the few friends in that place. I laboured there for several weeks with much pleasure, and some heart felt evidence that the God of Israel approved and blessed my exer-

tions. My audience was solemn, and attentive to the word of life. At length one person, who was formerly a universalist, and was struck under pungent conviction at the first meeting to form a Baptist society, and had subsequently been brought into the liberty of the gospel, offered himself as a candidate for baptism. His example was followed by three persons, who had entertained hope in Christ for some time past, but had never made a public declaration of their faith. At the same meeting, several others presented letters from churches in our connection, related their christian experience, and gained fellowship with each other. The Sabbath following, the four first mentioned persons were baptized, in the small Buffalo Creek, just where it mingles with the Great Buffalo, that at a short distance empties itself into Lake Erie, there in full view. The scene was peculiarly solemn. A great concourse of people lined the banks of the stream. The interesting thought, that these waters were for the first time about to be consecrated to the service of God, in the sacred rite of baptism, produced in my heart, a feeling not easily described. And while pronouncing the following lines—

"Eternal Spirit! Heavenly Dove!
On these baptismal waters move!"

I believe the language of my lips, and the emotions of my heart, were never more coincident. To several others, as well as myself, the hand of God was apparent in leading us on, step by step, until the church was constituted. Nothing seemed to be the result of plan or concert, on our part, but all appeared like the direction of Heaven. In the morning of the day on which the church was formed, three females were baptized. On that occasion many tears were shed, which, though by some perhaps already forgotten, will be called to awful remembrance in the day of retribution, or glorious recollection in the day of the Lord Jesus! On the next Lord's day, five others were symbolically buried with Christ, and, rising from the watery grave, presented the figure of his resurrection.

On the day of my departure, I baptized three other disciples. Both seasons were truly interesting to saints, and, I trust, joyful to angels. I visited and spent twelve weeks with them, the summer past, in the service of the Convention; during which

time, five more were added by baptism and three by letter. The church consisted, when I last parted with it, of thirty members; twenty of whom I baptized; five of the last specified number, were members of the Presbyterian church; one belonged to the Episcopalian, and one to a Congregational church. Another of the Presbyterians now stands a candidate for baptism. The persons received from the Pedobaptist churches, as above mentioned, in general, are respectable, intelligent, pious and worthy chris-

tians. The little church will do all in their power to support the ministry of the word among them, but they cannot do it without help. Buffalo is an interesting village, and has a most eligible location. Being at the termination of a vast extent of lake as well as canal navigation, where there must always be a change of vehicles, and consequently a place of deposit, it will be, at some future time, a city of immense importance.

E. GALUSHA.

Obituary.

MRS. ELIZABETH PITTMAN.

Mrs. E. Pittman was the daughter of Elder John Goode, of Chesterfield county, Vir. She was born June 4, 1774. She obtained a hope in the Lord at about eleven years of age, and was soon after baptized. In 1798 she married Elder Williamson H. Pittman, by whom she had five children, two of whom she was called to commit to the dust. Although she always seemed to be well grounded and established in the faith of the gospel, yet about a year prior to her death, she was greatly revived by the sweet promises of God's word, which were given her in the dear Redeemer, the delight of her soul.

In the spring of 1821, she was taken ill with a tedious sickness; on the eighth of April, having got something better, said she felt well enough to ride to meeting that day, which was only one mile. Her physician being present, thought it would not be injurious to health. She accordingly went with her husband to the meeting, and was greatly animated under the sweet sound of the gospel of Christ. After meeting she returned home, and never more had the privilege to go to the house of prayer, to join the saints in public worship. She never after went abroad, excepting to walk in her yard and garden a few steps, until her disease wholly confined her to the house.

In the former part of her illness, she at times appeared to be greatly distressed in mind, through darkness, doubts, and fears; yet the Lord being merciful, according to the good word of his grace, kept her from being tempted more than she could bear.

She bore her afflictive confinement with great fortitude and patience. For many weeks prior to her death, she seemed to settle down with an humble confidence in God her Saviour. Angels, death, and eternity, seemed to be pleasant and animating subjects to converse about. She affectionately exhorted her three sons, to love one another, to love all men, and to be prepared to meet her in heaven.

About fifteen days before her decease, she appeared sometimes to be expiring, her eyes cast heavenward with a smiling countenance, and then would recover again, and say, Have I come back again? surely there is mystery in it that I cannot die! Her anxiety to depart, and be with Christ, seemed to increase. She would often, very often cast her eyes heavenward, and say, Make haste, ye angels, sweet angels! I long to join your songs. Her conversation was so very consolatory, that it afforded great comfort to her friends. Her dear weeping companion said, that he almost forgot the ties of nature, and had thoughts of addressing his friends around him, so that they might not think he was weeping for sorrow, but for joy. As far as a person can judge from the language and gestures of a dying person, knowing the tender affection that she bore to her little family, as a wife and parent, (in which, perhaps, few ever excelled her,) she appeared to be wonderfully supported. But the time now drew near for her departure; and on the 19th of August, 1821, (Lord's day) a goodly number of friends being present, her speech, which had failed

her for several days, seemed to return, so that she could speak in the morning intelligibly. A certain brother being present, asked her how she did; her answer was, I shall soon be with Jesus in eternal glory. Her conversation was so touching, that many of the by-standers were greatly affected, and shed tears plentifully. Many consoling words dropped from her dying lips, to the dear people of God. Her husband sitting by her, she tenderly asked, What makes you look so sad? rejoice over my body, when my sufferings are over. I never thought, said she, I could give you up. He asked her, if she thought she could now; Yes, said she, I can give you up into the hands of the Lord, for he will take care of you. You have a great deal to do,—take the word of God in your hand, and go and preach manfully. On Monday the 20th, at about 10 o'clock in the morning, she fell asleep in Jesus. *Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

MR. THOMAS FORD.

This good man died at Cambridge, Mass. September 25, 1822, in the 56th year of his age. As he had a large circle of friends, by whom his memory will long be held in affectionate remembrance, it will not, perhaps, be deemed improper to give a brief sketch of his religious character.

Our deceased brother was the subject of serious impressions at the age of fourteen. When a youth, he found the declaration of the wise man verified; "I love them that love me, and they that seek me early, shall find me." His religious principles led him to seek an intimacy with young persons who were decidedly pious. Possessing warm feelings, and a vigorous and inquisitive mind, he at this period joined a society of young men, who met weekly for prayer, and discussion of the theological subjects. This weekly exercise was not only beneficial in keeping alive their religious feelings, but in preparing the way for their future usefulness in the cause of Christ. Several of these young men, thus accustomed to habits of reflection, and the discussion of religious topics, afterwards became eminent ministers of the gospel. One who belonged to this youthful band is

now a pious and respectable Presbyterian minister in this State.

And here it may be proper to remark, that had our late brother followed the dictates of his conscience at that time, by giving himself up to the work of the ministry, there is no doubt, from the character of his mind, and his ardent piety, but he would have been a distinguished minister of Christ. But the trials and conflicts which he had in relation to this subject, finally determined him to pursue his course in the more retired walks of private life.

He did not, however, conclude, because he was not engaged as a public servant of the Lord Jesus, that he had nothing to do. The glow of christian feeling which animated his bosom, would not allow him to be inactive. His heart was the seat of a kind and expanded charity; and hence, he took a deep and active interest in whatever affected the temporal and eternal welfare of his fellow men. While he watched with delight the movements and progress of christianity in Russia, South Africa, and Asia, he was not unmindful of home. And while he was persuaded, that the eternal interests of men had the first claim on his regards, no one could say with truth, that he was inattentive to their temporal interests.

Indeed, there were few men, who with the same means did as much as our deceased friend in the cause of human benevolence. For a series of years he was in the constant practice of visiting the dwellings of humble poverty. The cause that he knew not he searched out. His charity did not consist in saying to unfortunate sufferers, "be ye warmed, and be ye filled;" but in contributing to their warmth and nourishment; and when his own resources were inadequate, he procured assistance from the opulent.

In him the truth was exemplified; that "a good name is better than great riches." There are men of wealth who had such confidence in the integrity and benevolence of Mr. Ford, that they requested him, when he found objects whose situation demanded relief, to call on them. He was not unfrequently entrusted with money to distribute among the distressed poor as opportunity might offer.

As there were some who wished to avail themselves of his instruction in public, he was licensed to preach about two years ago, by the Third Baptist Church in Boston, of which he was a member. It is worthy

of notice, that the last sermon which he delivered, was from Psalm 39, 4. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

In his last sickness he was favoured with great peace and tranquillity of mind. Having served the Lord in health, he enjoyed the Lord in his sickness. His Pastor, who repeatedly visited him in his illness, never left his sick chamber without a forcible recollection of the words of the Psalmist; "Blessed is he that considereth the poor; the Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."

When asked by his brother, if he had any desire to live, he replied, "None at all. If the Lord were to give me my choice, I would say, O Lord, my choice is thine, whether for life or death." He remarked, "I have done with this world and all its concerns. I have written on the world—Ichabod—"Where is the glory?" On being asked how he felt in relation to his wife and children, he said, "I have given them all up to God, who will do just and right by them."

Having enjoyed a short sleep, he remarked to his brother who watched with him; "O what infinite love and mercy the blessed God manifests to such a sinful, unworthy lump of earth as I am! He might afflict me with violent pain, but, blessed be God, he does not. If he should, O that he would keep me from a murmuring spirit." He then observed, "O what has my dear Jesus borne for my poor guilty soul! and shall I complain? O Lord, forbid!" He then requested me to read the Hymn,

Jesus, lover of my soul,

But particularly the last verse,

Plenteous grace in thee is found,
Grace to pardon all my sin.

These words he said were peculiarly precious to him. He continued calm and happy, and would frequently expatiate on the great love of Jesus, until within a few hours of his death; when, owing to great pain and weakness, he was unable to speak. But it was evident to those around him, that in his last moments he was in a peaceful frame of mind.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

Ordinations, &c.

Nov. 2, 1822, the Rev. Tho. Larkum, of the 2d. Hopewell Bap. Church, was solemnly set apart to the work of an evangelist, at Harburton, (N. J.) The services were introduced by brother Murphy, with reading a hymn and prayer, followed by a sermon from 2 Tim. ii. 15. Brother Kenard then engaged in prayer. Brother Boggs addressed the assembly, and proposed the usual questions. Brother Larkum gave a pleasing and interesting account of his christian experience, call to the work of the ministry, and views of gospel truth. The ordination prayer was offered by brother Bartollett, accompanied by laying on the hands of presbytery, who also presented the right hand of fellowship. Brother Kenard presented the bible, with a suitable address. Brother Griffin delivered the charge, founded on Jer. i. 17, and concluded with prayer.

On the 21st. of Nov. 1822, at the Ministerial Conference of the Old Colony, held in Hanson, Mr. Clark

Cornish, a member of the Baptist church in Plymouth, was, at the request of said church, ordained to the work of an evangelist. The exercises were performed in the following manner. Introductory prayer by Rev. Samuel Glover of Kingston. Sermon by Rev Isaac Kimball of Middleborough, from Rom x. 14. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher?" Ordaining prayer by Rev John Butler, of Haver. Charge by Rev Stephen S Nelson of Plymouth. Right hand of fellowship by Rev. Joseph Torrey of Hanson. Concluding prayer by Rev. Thomas Conant, of Marshfield.

On the 26th of Nov. 1822, the Rev. William Jacobs was solemnly ordained to the gospel ministry, by fasting, prayer, and the imposition of hands, at the Baptist meeting house at Occoquan, Prince William County, (Va.) The Rev. James Reid, pastor of said church at Occoquan, preached the in-

introductory sermon from these words, 2 Tim. iv. 2, "Preach the word." The scene was truly solemn and impressive.

Nov. 27, 1822, the Rev. Henry Jackson, A. M. late of Providence, (R. I.) was solemnly ordained to the pastoral care of the Baptist church and society in Charlestown. The exercises on the occasion were introduced by a prayer by the Rev. Ebenezer Nelson, of Malden. Rev. G. F. Davis read select portions of scripture. Prayer was then offered up by the Rev. B. C. Grafton, of Cambridge. An appropriate sermon was delivered by Rev. Stephen Gano, of Providence, from John i. 6, 7. *There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.* The ordaining prayer was offered up by the Rev. Mr. Sharp, the charge was delivered by the Rev. Dr. Baldwin, and the right hand of fellowship by the Rev. Mr. Wayland. In the charge, much valuable counsel was given to the candidate, in which judicious reference was made to the words of Paul, "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." A well digested address was delivered to the church by the Rev. Bela Jacobs, of Cambridge. He affectionately brought to view those particulars in their conduct, which would have a tendency to encourage their Pastor in the discharge of his appropriate duties, and warned them of those things which would obstruct mutual edification, as well as grieve him whom they were now to respect and love as their elder. The concluding prayer was offered by the Rev. William Collier of Boston.

A Baptist church was constituted in the village of Wickford, (R. I.) on the 10th of July, 1822, under the name of the First Baptist Church in Wickford. The Rev. Zalmon Tobey, of North-Providence, preached on the occasion, from Eph. iv. 15, 16. The Rev. Gershom Palmer, of Exeter, gave to the church, in the name and behalf of the council, the right hand of fellowship. Address to the new-formed church by the Rev. William Northup, of North-Kingston. The Rev. Mr. Palmer closed the exercises

by prayer. The Rev. John Orm expected to take the pastoral of the church.

On the 24th of July, 1822, a church was formed at Wood (N. J.) The services were introduced by the Rev. Mr. Janvier, a Unitarian, in a solemn and appropriate prayer. A sermon was then delivered by Rev. T. Griffin, from Luke 6, 7 "Ye that make mention of the Lord, keep not silence, and give no rest till he establish, and make Jerusalem a praise in the Lord." The Rev. H. Smalley inquired of the persons about to be constituted, whether they were satisfied with each others' christian character and doctrine, articles of faith, and church covenant; and upon receiving satisfactory answers, pronounced them a church of Christ, and placed the right hand of fellowship upon Rev. Joseph Sheppard gave a charge to the infant church, defining the duties incumbent upon them and urging them to the fulfilment

On the 10th of August, a church was formed at Burlington (N. J.) denominated the street Baptist Church of Burlington. The Rev. Joseph H. Kenard introduced the service by reading a prayer. Rev. Thomas Griffin preached from 1 Cor. i. 2, 3. Brother Griffin then requested the representatives of the persons about to be formed into a church, to produce their letter of mission for that purpose; they read, as also their articles of faith and church covenant, with their names, all which were highly satisfactory. They then testified of their union in faith and love, and pronounced a church of Christ, according to the gospel plan. Rev. Griffin then delivered a charge concluded by commending them to God in prayer. The company were much interested, and the service was solemn.

A neat and commodious house having been recently erected by a few individuals of the Baptist denomination, in the town of Andover (Mass.) was solemnly dedicated to the worship of God on Wednesday Oct. 30, 1822. The services were commenced by the singing of a hymn. The introductory prayer was made by the Rev. Mr. Torrey, of Andover, after which, Rev. Mr. Sharp read select passages of

and offered up the dedicatory prayer. An appropriate sermon was delivered by the Rev. Dr. Baldwin, from Gen. xviii. 17—"How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." Concluding Prayer, by the Rev. Mr. Conant, of Marshfield

In the afternoon, a Church was constituted, and the interesting services were attended in the following order: Introductory prayer by the Rev. Mr. Butler of Hanover; sermon by Rev. Mr. Sharp, from Ps. cxxxiii. 1; in which the nature and blessings of christian unity were delineated; Prayer before giving fellowship to the Church, by Rev. Dr. Baldwin. The right hand of fellowship was then presented by the Rev. Mr. Torrey, accompanied by a very pertinent and solemn address. Concluding prayer by Rev. Mr. Briggs of Randolph. As it is believed this infant church is "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—it is ardently hoped, that, in answer to many prayers, this "little one will become a thousand."

On Nov. 21, 1822, a Baptist church was constituted in Schenectady, N. Y. The number of members was thirty-eight. The season was solemn and pleasant, and many fervent supplications were addressed to the throne of grace on their behalf.

On Wednesday, Oct. 30, was opened for the worship of God, the Meeting-house recently erected for the use of the Baptist Church and Society in Foxborough, Mass. Sermon by Rev. Warren Bird, Pastor of the Church, from John iv. 24—"God is a spirit, and they that worship him, must worship him in spirit and in truth." The Rev. Messrs. Barrett, Houghton, and brother Joseph Allen, assisted in the solemn and joyful services of the occasion.

At Plymouth, on Wednesday, Nov. 6, 1822, a neat and commodious Baptist meeting-house was dedicated to the public worship of God. A prayer was offered by Rev. Ebenezer Briggs, of Middleborough; select portions of scripture were read by Rev. Joseph

Torrey, of Hanson; the dedicatory prayer was presented by Rev. John Peak, of Barnstable; Rev. Dr. Baldwin, of Boston, preached from Psalm xxvii. 4; Rev. Isaac Kimball made the concluding prayer.

In the afternoon of the same day Rev. Stephen S. Nelson was publicly recognized as the Pastor of the Church. Rev. Samuel Glover, of Kingston, prayed; Rev. Daniel Sharp, of Boston, delivered a sermon, from Rom. i. 15, 16. The consecrating prayer was offered by Rev. Thomas Conant of Marshfield; Dr. Baldwin delivered the charge; the right hand of fellowship was presented by Rev. S. Glover; and Rev. I. Kimball addressed the Church and Society—The singing was excellent. It is hoped that all the services will have a good effect on the large and solemn assembly that attended.

Installed Nov. 12, 1822, to the Pastoral care of the Baptist Church in New Salem, (Mass.) Rev. Asa Niles. Rev. Elijah Montague, of Leverett, made the introductory prayer; Rev. Jona. Going, of Worcester, preached on the occasion, from 1 Cor. iv. 1. Rev. David Goddard, of Wendall, gave the right hand of fellowship; and Rev. J. Going offered up the concluding prayer.—A respectable audience manifested a lively interest in the solemnities of the day; and it is believed that devout supplications were offered to Heaven for the prosperity of the church and the success of their minister.

Ordained in Kennebunk-port, Sept. 25, 1822, Charles Blanchard, to the work of the gospel ministry in the 2nd Baptist Church. At 12 o'clock the services commenced, (in the Congregational meeting house) by singing the 10th Hymn, 1st B. Rev. John Seavy made the introductory prayer. Rev. Stephen Chapin, D. D. preached a sermon on the occasion, from Psalm cxxii. first part of the 15th verse. Consecrating prayer by Rev. Joshua Roberts; Charge by Rev. William Goding; right hand of fellowship by Rev. Simon Lock; Rev. Samuel Macomber closed the services by prayer. The meeting was solemn, harmonious and interesting.

The Treasurer of the Evangelical Tract Society has received from Mr. Michael Webb, jr. *ten dollars*, being the amount for a life subscriber.

Moneys received by the Treasurer of the Bap. Miss. Soc. of Massachusetts

Nov. 1. By Cash of Maj. Swetzer, - - -	3,00	Dec. 13. By Cash from a friend, Newport, N. H.	
5. do. from the Secretary of the West-		pr. H. B. Rounds, Esq. - - -	
field Assoc. pr. E. C. Grafton, - - -	6,43	18. do. interest on note, - - -	
27. do. from three members of the Bos-		27. do. Miss Christiana Lincoln, - - -	
ton Fern. M. Soc. pr. Miss Webb, 6,00		do. contributions to Rev. Oliver Al-	
do. Boston Cent Soc. pr. Miss Webb, 4,27		ford on his mission, - - -	

Receipts into the Treasury of the Maine Baptist Missionary Society for the year 1822.

From Brother S. Fogg, - - -	2,35	From Widow M. Benson, Anson, - - -	
Female M. Society, Livermore, - - -	9,00	Ladies in Paris and Norway, - - -	
Female Benevolent Society, Wayne, - - -	5,00	Mingr Female Doanry Soc. N. Yarmouth, - - -	
Contribution at the Bowdoinham Assoc. - - -	24,11	Church in Hallowell, - - -	
do. at the Cumberland Assoc. - - -	27,11	Elder Billings, - - -	
Females in Wales, - - -	4,57	Contribution in Poland, - - -	
Female Benevolent Society, Topsham, - - -	12,00	do. Church and Society, Portland, - - -	
do. do. Redfield, - - -	8,50	do. do. N. Yarmouth, - - -	
do. do. Turner, - - -	6,21	Jefferson Church, (Coco) - - -	
do. do. Mount, - - -	6,50	Des. David Nelson, - - -	
do. do. Danville, - - -	8,41	Monthly Mission Box, N. Yarmouth, - - -	
do. do. N. Yarmouth, - - -	27,04	Religious Bener. Society, N. Yarmouth, - - -	
do. do. Wiscasset, - - -	22,00	Mission Box kept by Calvin Stockbridge, - - -	
do. do. 1st in Liver- - -		Master W. C. Stockbridge, 50 cents. Master	
more, do. do. 2d in Liver- - -	12,79	John C. Stockbridge, 50 cents. - - -	
more, do. do. - - -	12,02	Cyrus Hamlin, - - -	
Female Benevolent Society, Jay, - - -	11,50	Religious Bener. Society, Nobleboro' - - -	
Female Miss. Society Portland, - - -	50,00	do. do. Jefferson, Maine, - - -	
do. do. Hartford, - - -	4,02	do. do. Sheepscot Bridge, - - -	
do. do. Rockfield, - - -	7,45	Annual Subscribers, - - -	
do. do. Hibernia, - - -	10,92		
do. do. Brunswick, - - -	12,00		

RANSOM NORTON, Treas.

35

The following beautiful Lines were addressed to Mrs. Judson, by a friend in London, on the eve of her embarkation for this country.

TO MRS. JUDSON.

Oh, think not it was idleness that bade
My humble lyre to the untouch'd, unstrung,
Backless of that request so often made,
To hear the tones of friendship o'er it rung:
They had not been so long unused, unstrung,
But for their depth, which sound could never reach,
'Twas not affection's lack that barred my tongue,
It was a want of what words could not teach,
A want of some unknown, expressive sort of speech.

Oh have I thought, in wonder lost the while,
On all the way in which your feet have trod;
The time when first you knew Religion's smile,
Chose here to be your path, and here your God,
To spread her triumphs, left your youth's abode,
Forsook the land of your nativity,
Ready'd to dwell upon the burning and
Of Burnah's land, and there to live or die,
If but you might advance the Saviour's cause thereby.

My thoughts delight to pass with eager haste,
Long though they were the years of patient toil,
Till first your pious care began to taste
The fruit of that too long ungrateful soil;
Then linger with enjoyment for awhile,
O'er each new trophy of redeeming grace.
Oh! who can paint the deeply glowing smile,
That beam'd upon the Missionary's face (place)
When first he heard his Saviour own'd in that benighted

Beyond the towns remotest confines, hid
By thick embowering trees, from distant ken;
Where wild beasts in the evening howl amid
The jungle's limits,—and yet wilder men
Nightly maraud around—Yea, there is seen

The Mission house—table, chair and seat;
All rudely formed its furniture, I ween;
And what, without the simple board is that
Reflecting back the sunbeam? 'tis the white Zavat

Within these humble walls Hilarion made
His study, and his preaching place, and there
Alone, in private, had he mourn'd and pray'd,
Till, condescending to accept his prayer,
His Heavenly Father taught him to declare
The word with efficacious energy,
Bringing the proudest heart the yoke to bear
Of Him, who in this vale of misery,
Was meek in heart, and fill'd with mild humility

Did fancy paint the interesting spot
In its true colours!—listen still to me.
Ere long shall you one other space alight
(If spare'd again your Burman home to see)
Amid the wildest Indian scenery,
And near the white Zavat, and where around,
Pagodas, emblems of idolatry,
Are now most numerous, most splendid found,
The Burman school shall occupy that space of ground

Go then: may grace and peace attend your way,
And health await you on Columbia's shore;
With each domestic blessing be your stay
Entwined:—till in vigour strong once more,
For Burnah's sake you traverse ocean o'er,
Beneath you may its waters gently swell;
And if a cause should act, like that before
Which brought you hither, words can feebly tell
Our greeting's joyfulness—adieu then farewell.

E. L.

* The place of public worship. † Mr. Judson.

London, Aug. 12, 1822.

TO CORRESPONDENTS.

We are sorry to inform I—L. that his article is inadmissible. He mistaken the ideas of the writer whom he attempts to examine.
D. W. E. several other favours, and some obituary notices, have been received. Obituary of Mrs. Alden is in type for the next Number.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.

NEW SERIES.

No. 2.

MARCH, 1823.

VOL. IV.

Biography.

MEMOIR OF DEACON DANIEL DAVISON.

Deacon Davison was born in Mansfield, Connecticut, in October, 1736. His mother died when he was very young, and his father when he was about the age of fifteen. He was thus left in a wide world, with no temporal guide to direct his steps. But it is believed that the Lord was the guide of his youth. He was under very powerful impressions about his future state, at a very early period. Being sent on an errand to a neighbouring town, he beheld a tree which was exceedingly dry, and it occurred to his mind, how fiercely that tree would burn; the thought immediately followed, my soul will burn as fiercely in hell forever; and despairing of any way of escape, he had a view (by faith) of the Lord Jesus Christ, standing in the most pleasing and inviting attitude; and he exclaimed, "Come in, Lord Jesus, and take possession of my soul." He was immediately filled with peace and joy, which continued for a considerable time: but he kept his thoughts within his own breast, as no one said any thing to him on this subject. At times he thought he had some special enjoyment of religion. But as he

had scarcely any one to converse with, he did not make his exercises known.

After the expiration of his apprenticeship, he set up his trade in a town where there was a constant firm of religion kept up, but for reasons satisfactory to himself, he did not unite with the church. Mr. Davison formed a matrimonial connexion with Miss Martha Goodale; the fruits of this union were four sons and one daughter. He continued to labour at his occupation with an unblemished character, until he removed to Hartland, in the State of Vermont, where he died.

He was very particular in bringing up his family in the nurture and admonition of the Lord. He restrained his children from balls and assemblies, and from adorning themselves with superfluous ornaments. His neighbours and even some professors of religion would tell him that he was ruining them, and that they would never be respected when they came to riper years. But such remarks never moved him from his steady course. His constant example was such as to satisfy his children, that he was doing

that which he sincerely believed to be his duty, and would terminate in their greatest good. Notwithstanding he was deemed superstitious, he gained the goodwill of the people to such a degree, that he was appointed a Selectman of the town, and Representative to the General Assembly for several years; which places he filled to general satisfaction. When he was nearly 50 years of age, a Baptist minister came and preached at Hartland several times. He derived so much satisfaction from his preaching, that he afterwards regularly went twelve miles to attend on his ministry.

The writer of this article and Mr. Davison, submitted at the same time to the ordinance of baptism, and joined the church. Several others became the subjects of serious impressions, and after a season were brought to hope in the mercy of God through a crucified Saviour. Two were soon baptized, who were the first that were ever immersed in our waters. This excited great opposition, but it did not prevent others from following them.

Thus the Lord blessed us, and a church was constituted here, June 10th, 1793. Although it has often been like the bush on fire, yet, thanks to our great and glorious Leader, it is not yet consumed. Mr. Davison was immediately appointed Deacon of this church, which office he sustained till the day of his death. He was one of our main temporal pillars, for more than 27 years. The expense he has been at, for the support and upbuilding of this church, is beyond calculation.

The house and worship of God were ever his delight. He went between two and three miles to meeting, till it became impracticable. He was so delighted with the celebration of the Lord's supper, that we attended it at his

house, on the first Lord's day in January, the month in which he died. The words of the text were, "Saw ye him whom my soul loveth?" He spoke at the close, till he was almost exhausted, and told us it was the last communion he ever expected to attend with his brethren on earth; and so it proved. We appointed our meeting there the next Lord's day, to gratify our aged, and much respected father, once more. The words of the text were, "How shall we escape, if we neglect so great salvation." At the close of the sermon, he arose and spoke of the awful condition of those who neglect this great salvation, till his breath was so nearly gone, that some of the assembly were alarmed lest he should immediately die. This was the last meeting he ever attended. His knowledge of the scriptures, and his powerful exhortations, were excelled by few preachers; but he saw so much pollution in his own heart, that he was considerably subject to gloom; yet he exercised himself, to keep always a conscience void of offence towards God and towards man. He lived in the consciences of both saints and sinners, and would often deliver such powerful exhortations, as deeply to affect the hearts of the hearers.

It may not be amiss to mention an instance or two of his temper of mind under affliction. A few years ago, he had a fall, which threatened his dissolution. I went to see him, and his distress was such, that he could remain but a very short time in one position. He appeared to give himself up to God's disposal, and said, "I think no creature is under greater obligations to praise God for favours than myself. He is granting me every thing I need for my comfort in my distress, and my family pay all the attention to me

that I could wish, and they are all willing to do it." On the first Monday in June, 1820, the brethren appointed their monthly prayer meeting in his room, and the female society appointed theirs in the other part of the house. Previous to the hour, he went to his barn to pray God to accompany our meetings by his spirit, that we might be instructed to ask those things which would be well pleasing to him, and which he would answer in blessing them, the mission, the heathen, Zion, and the world at large. While on his knees, he was struck with a paralytic shock, so that he could not rise. After struggling nearly half an hour, the family found him, and brought him into the house just as I arrived. His left side and speech were affected. He expected to live but a very short time; but he continued in our meeting, and appeared heartily to unite in all the prayers which were offered up. When the meetings were closed, and the females had come in, he told us, he expected to leave us immediately; and he exhorted us in such a powerful manner, that it was one of the most affecting seasons we almost ever witnessed. After being bled, he gradually recovered his speech, so far that he offered many precious prayers, and gave many powerful exhortations. He continued useful in the church, notwithstanding his great age. The day on which he died, he had a fainting turn,

after which his breath became very much obstructed. I was sent for, and when I arrived, he had the use of his reason, but found it difficult to speak. When he had referred to our christian intimacy, which was now closing, with the tenderest emotions of heart, he added, "If I am saved it will be by grace," and then remarked with great emphasis, "Clear grace! As to what I have done, I don't know what to call it—'tis so far from merit." He then said, "I want you should pray, not for my life, but that I may be perfectly reconciled to the will of God." During prayer, an aged man came in, who had never attended to religion. When prayer was ended, this person went to him, and asked, "do you know me?" he answered, "yes," and gave him his hand, and exhorted him to prepare for death. In a few minutes, he expired without a struggle or a groan, in the 85th year of his age. He had requested that his funeral sermon might be preached from a text which himself had selected.

The people in the town did him honour at his death. Only 3 of his children survive him; they and all their companions, have long been members of churches of his own denomination. He left thirty five grandchildren, eight of whom profess godliness. "The memory of the just is blessed."

Religious Communications.

ON THE INTERNAL EVIDENCES OF REVELATION.

No. 1.

To the speculative philosopher it must be a subject of interest, whilst to the humble believer it is a cause for gratitude, that so

little effect has been produced upon the christian church by all the efforts of infidelity. This failure of effect, if we may be-

lieve infidels themselves, cannot be attributed to any deficiency in intellectual resources. They have always arrogated a proud superiority in profoundness of science, subtilty of argumentation, and in every thing which constitutes the *materiel* for historical or ethical polemics. Nor can this failure be attributed to any want of exertion. Every range of argument has been resorted to from the acute disquisition of Hume, to the low vulgarity of Paine; and every variety of style has been courted that the argument might adapt itself to every class of society. And lest the mind of a religious community might recoil from it when presented alone, it has been blended with the elements of almost every science, and incorporated with the most finished specimens in every department of literature. At one time we find it interwoven with a system of metaphysics. At another it is the corner stone of a theory of ethics. Sometimes it has been detected studiously concealed between the pages of a profound and elegant historian, and at others, it has decked itself in the splendid imagery or mellifluous versification of elevated or of sentimental poetry.

Nor has there been any want of unison among the authors who have attacked the evidences or the fundamental doctrines of christianity. The simple fact of an aversion to revealed religion, has been sufficient to effect a coalescence as intimate as their radically defective morality would allow. The most dissonant of them have been disposed to merge their common animosities in cordial hatred to the humbling doctrines of the cross. Much as they might differ in political speculations, inveterate as might be their envy of each other's literary eminence, yet, in the attempt to sap the foundations of

vital religion, they have cooperated with a zeal and an unanimity worthy of a better cause.

And of this widely extended and simultaneous effort, what has been the result? The young, whom impatience forbade to examine the argument on either side of the question, and whose passions demanded a system which would allow of vicious indulgence, have sometimes been enlisted. The dissolute, who required a system which would relieve their lives from the charge of inconsistency, have frequently been disciplined; and in some few instances, a mind naturally vacillating, and unable or unwilling to go into the merits of a controversy, after adopting in turn several opposite systems, has at length settled down into infidelity. This, we may remark in passing, is plainly the result which might be anticipated, were the christian revelation true. It comes to us with the unceremonious announcement that an irreconcilable enmity exists between its doctrines and the moral propensities of man. The carnal heart is enmity against God; it is not subject to the law of God, neither indeed can be. And besides this repulsiveness which attaches to its doctrines, the precepts of the gospel require a radical and entire alteration in the principles which man has cherished, and the practices which he has loved. Its declared object is to cast down every imagination and every high thing that exalteth itself, and to bring into captivity every thought to the obedience of Christ. Now it is evident that the first appearance of a system which presents such universal requisitions must be at best ungracious; and the evidences which support it must be expected to meet but an unwelcome reception. Were the belief of any universally acknowledged historical part to in-

volve so mighty a revolution of character, how soon would unanimity of belief in that fact be annihilated ! Again, if the gospel be thus opposed to the natural propensities of man, it is easy to perceive who would be most likely to revolt from it. The most numerous classes would be the young, in whom passion had the greatest preponderance over reason ; and the dissolute, whose passions had acquired strength by indulgence. It would be easy also on the same principles to conceive that the man whom frequent vacillation had taught to distrust the conclusions of his own intellect, should at last gravitate toward that system into whose scale passion had thrown her preponderating influence.

And besides such disciples as these, we ask, where are the trophies of infidelity.* What converts has she made from the walks of humble pains taking christianity ? Where are the men whose deportment had evinced their affections placed on things above, that have afterwards enlisted into her ranks ? Where was the man who had in health evinced a "correspondence fixed with heaven," that in sickness fled to the consolations of Paine or of Hume, of Shaftsbury or of Bolingbroke ? When was there an instance of an individual who had in life relied for salvation on the blood of the atonement, that in death wished to exchange the ground of his confidence for any or for all the supports of infidelity ? Or without resorting to so severe a test, we would only ask, where was there a man in whom that holy transformation which the gospel describes had been effected, that was moved from the steadfastness

of his faith by all the arguments of the infidel philosophers ?

And when we ask these questions, we do not specially refer to the Boyles, the Lockes, and the Newtons, who have professed and have adorned christianity. We speak not of the men who, furnished with all the weapons for intellectual warfare, have wielded them with as powerful an arm as ever fell to the lot of the proudest champion of irreligion, and to whom capacity of intellect, extent of erudition and profoundness of original investigation, have assigned the most conspicuous niches in the temple of fame. It is not to these men we refer when we ask for the trophies of infidelity. We refer to the poor, the illiterate, the unrefined, with whom we are sometimes told in scorn the ranks of christianity are filled. In a contest with such men, where the intellectual superiority is wholly on the side of infidelity, what conquest has she ever made ? Where was the man who "knew and only knew his bible true," that was ever made to part with it for all that she could give him in return ?

It is a most interesting spectacle to witness a man of plain common sense, but of sincere and humble piety, hemmed in by a company of sceptical assailants. At one time you see him neutralize their arguments by a reference to principles which they cannot but allow. At another he moderates the vehemence of their onset by an appeal to the conscience still slumbering in their bosoms. And whilst they are thus maliciously striving to wrest from him that hope which he prizes dearer than life, could you scrutinize his heart, you would see him humbly looking

* It is scarcely necessary to remark that the infidelity of France during the revolution, and cases of a similar nature, do not affect the present argument. There are instances of a people rejecting a system calling itself Christianity, but scarcely more resembling it than the system they adopted in its place.

up to Heaven for wisdom, and fervently supplicating that they might be made converts to that religion which he feels to be true. And if at last, they baffle him by reference to historical fact which he is not prepared to meet, or if they bewilder him in the maze of metaphysical subtilty, whilst he regrets his inability to answer them, his confidence in the verity of the gospel remains unshaken as before. They have only skirmished around the outworks; they have yet not approached the citadel of his faith. They cannot see why, and perhaps he cannot tell them why, but some how or other, not one of their blows has struck upon the rock on which rests the foundation of his belief. And if by some artifice of unusual subtilty, his faith be for a moment beclouded, and the gloomy suggestion brood over his mind that the gospel may after all be a fable, he no sooner retires to his closet than the illusion vanishes. When as a humble penitent he draws nigh unto God in confidence on the blood of the atonement, he *feels* that his bible is true. He has attained an elevation from whence he can behold far beneath his feet the mists which so lately enveloped him; and though perhaps even now his eye cannot pierce them, yet he no longer doubts whether the sun has risen, for he feels the chilly dampness which benumbed him, suddenly dispelled, and beholds the broad beams of the luminary of day, reflected from mountain and from meadow, from woodland and from waterfall, in every variety of hue, and with every combination of loveliness.

It must certainly be a question of interest, where has this principle of belief been deposited in such perfect security from

every missile of infidelity? In what manner is it so entwined around the very soul of the believer, that it cannot be wrested from him, until you can change the nature of man, or blot from creation every evidence of the attributes of God? What is this talisman which, with more power than was ever attributed to magic, renders the pious man impenetrable to the whole armour of scepticism? What is the new name written in the white stone which is given to every one that believeth, and which no man understandeth saving him who receiveth it?

ON THE INTERNAL EVIDENCES OF REVELATION.

No. 2.

The questions, which closed the above paper, we apprehend, may be satisfactorily answered by an attentive consideration of the internal evidences of revelation. It will immediately occur, that the belief to which we have referred, cannot depend upon external evidence, for it is equally unwavering in the ignorant and the learned, in the christian who takes the bible to be the word of God, because he has felt its power, and in him, who, at one glance, surveys every link of that historical chain, on which its external evidence depends.

Evidence, may perhaps with sufficient correctness be defined that which being perceived is the immediate antecedent of belief. We have only in this discussion, to consider the nature of the evidence of testimony. "Testimony is a serious intimation from another, of any fact or observation, as being what he remembers to have seen, or heard, or experienced."* Now when

* Campbell's Phil. of Rhetoric, B. 1. C. 5. p. 68.

a serious intimation of a fact is made, the evidence, or that which immediately produces belief, is of two kinds. First we inquire whether the speaker be a person of veracity, or whether in such circumstances he would be likely to speak the truth. This is the inquiry into the external evidence or probability of the story. Or, secondly, we may compare together the various circumstances of the relation, and if it respect individuals whom we have known, we may reflect how it coincides with their previously ascertained character. This is the inquiry into the internal evidence or plausibility of the story. We shall devote the remainder of this paper, to an illustration of these different kinds of evidence.

It is said that a certain antidote for poison, called *Mithridate*, was "invented by Mithridates, king of Pontus; that the receipt of it was found in a cabinet written with his own hand, and was carried to Rome by Pompey; that it was translated into verse by Democritus, a famous physician, and that it was afterwards translated by Galen, from whom we have it."*

Suppose the question to arise, whether Mithridates was the inventor of this receipt. By tracing the several links of historical testimony, we ascertain the external evidence. But let us suppose that the medicine was uniformly successful, and that no person had lived before or since Mithridates, possessed of sufficient skill to invent it. In this case, every instance of cure would be an internal evidence that he was its inventor. Here we see both sources of evidence perfectly distinct, though perfectly coincident. What we would have the reader remark, is that by

referring to his own bosom he will perceive the internal evidence, to have, by far, the greatest effect in producing belief.

An illustration somewhat more complicated, but very much in point, may be found in the life of Alexander the Great.† It will be recollected that a few days before the battle of Issus, Alexander was taken violently ill, in consequence of bathing in the cold waters of the river Cydnus when covered with a profuse perspiration. Under the ordinary methods of medical treatment, he could not recover before a battle would be rendered necessary by the approach of Darius. A battle, unless he commanded in person, he knew would be fatal to his interests. He felt that the safety of his army, and what was to him of vastly greater importance, his own reputation, depended upon his speedy recovery. Death seemed to him infinitely preferable to the thought of being pursued by the enemy whom he himself had hoped to have attacked. "If, (said he,) there be any skill in medicine, be it known that I seek not so much a preventive from death as from defeat."

Whilst the monarch was in this state of extreme agitation, Philip, his confidential physician, and the friend and associate of his youth, assured him, that he could, in three days, prepare a medicine which would effect an immediate cure. In direct opposition to the advice of his friends, Alexander grasped at the proposal, only regretting that so long a delay was necessary. Before the third day arrived he, however, received a letter from Parmenio, one of his most intelligent generals, informing him, that Philip had been corrupted by the offer of immense rewards

* Chalmer's Dict.

† Q. Curtius, Lib. 111. Cap. 11—15.

from Darius. The conflicting emotions which, under these circumstances, would agitate the mind of such a man as Alexander, may be better conceived than described. After balancing the probabilities of the case, he folded the letter, sealed it with his own signet, and without mentioning to any one its contents, placed it under his pillow. At the appointed time he, without betraying any emotion, received the cup from the hand of Philip, and fearlessly swallowed its contents. The effect was such as the physician had predicted. In a few days, he commanded in person at the battle of Issus, where he gained one of those victories which have ranked him among the most eminent destroyers of mankind.

In examining this case, we shall see that the question which agitated the mind of Alexander was, Is Philip faithful? On this question, the external and internal evidence were contradictory. The external evidence was, the well attested letter of Parmenio; and the fact that in his present alarming illness he might be destroyed by poison, and his death attributed to disease. To counterbalance this strong probability, there was nothing but the former character of Philip. He had so often proved his attachment to his master, that Alexander felt himself warranted in believing that no bribe which could be offered, would induce him to swerve from his fidelity. The event proved that he had decided correctly. That is, that internal evidence may be sufficient to warrant belief, even where it is opposed by very strong circumstances of external probability.

We will advance but one other illustration. The American public are well acquainted with the leading traits of the character of

General Washington. Let us suppose that an anecdote bearing many of the marks of authenticity were published, in which he was represented to have acted with meanness, duplicity or pusillanimity. Who would believe the anecdote? We should feel at once, that it was at utter variance with the well established character of the man, and this alone would be sufficient to overbalance almost any weight of testimony. We should declare that the narration was forged, or if this ground were untenable, we should settle down in the confidence that it contained some inexplicable error. This is a case in which the internal is directly opposed to the external evidence, and is alone sufficient to neutralize it. By reversing the case, we shall see that an anecdote which coincided with the well known character of Washington, would be believed on almost the slightest external evidence.

It is natural to suppose, that if the Bible were a revelation from God, it would be attended by both descriptions of evidence. It professes to be a system of facts, related by certain persons, and for a particular object. In ascertaining its truth, we may inquire into the character of the witnesses, their liability to error, &c. This is the inquiry into the external evidence. Or we may inquire whether the facts related corresponded with the character of the beings to whom they relate. This is the inquiry into the internal evidence. It is on the latter, if we might reason from analogy, that we should expect a revelation from God principally to rely. We all believe that God created the world, but who does not feel that the evidence of this fact from the works of nature has a greater power over his belief than the narrative of Moses? Might we not then expect, if God should

system of religion, that of convincing would deher upon the light which ed upon the character of d its adaptedness to the cessities of man, than up- est connected chain of evidence.

ave thus endeavoured to : the nature of internal :. In some subsequent e may perhaps attempt these principles to the scripture revelation.

Editors. By inserting in your Magazine, the following communication on "Wilful Ignorance," the Christian Spectator, you ch oblige a Correspondent.

SCIENCE OF WILFUL IGNORANCE.

following statement of a communicated in the be- it may be instrumental ; some from a similar catastrophe.

parish lived J—W—, an us farmer, prosperous in , single, sober, a good ur, and in a worldly view, able man. He lived 56

In the early part of his to the age of about thir- had been a habitual at- on the public worship of For several years, his d been under serious im- s, and at some seasons his s were of a strong char- hich led him to inquire e must do to be saved," im to seek the conversa- his minister, and to be mployed in religious con-

But he quenched the He grew weary under xieties, and sought relief perate expedient, viz. by helter under wilful igno-

He was well apprised , responsibility must be ioned to his knowledge, ned to have overlooked h, that he was account-

able for the means of acquisition, and for all his advantages, as well as for the knowledge which he actually possessed. He therefore resolved to envelop himself, as far as possible, in ignorance. He entirely forsook the house of God, and all religious meetings, abandoned every attempt at prayer, shunned his minister, shut up his bible, and wished to avoid every word and every thought which related to God and religion. To inquiries into the reasons of his conduct, he uniformly replied, that he wished to lighten his condemnation by excluding knowledge; and he would gladly have been changed to a heathen or a beast, as far as religious information was concerned. He refused the remonstrances of faithful friends—his feelings were callous to the intreaties of affection—his ear was shut against warning—his mind was unassailable by argument. In this state he remained for years. He was retiring, reserved, clouded in his aspect, and notwithstanding his apparent peace, his mind was probably corroded with habitual discontent.

I often visited the house, and occasionally found opportunities of addressing him directly. I frequently questioned him respecting his views of religion, but could rarely obtain a reply, and then only as necessity constrained him, for the sake of passing off the conversation. I pressed him with the absurdity of his course, warned him of his danger, urged him by every motive to attend to the public exercises of the sabbath, and to other duties, but all in vain. He had fixed the principle in his mind, that to avoid all instruction would be the happiest course for him; and although he made no attempt to defend it by argument, he was inflexible.

Towards the close of his life, his mind was greatly distressed.

and at length his horror became insupportable. Month after month he appeared more disconsolate, quitted his business, seemed in a deep study, occasioned alarm to his friends, and was a burden to himself. I visited him, though not at his request, for he had no wish to see me. In this interview he was more free in conversation than I had ever known him to be. He was in great agitation and distress of mind, and he wished that God would immediately take him out of the world. I took the bible and explained the gospel to him, but he had no ear to hear. I asked him whether he read the bible, to which he replied in the negative, adding that he had not read it for a long time, and that he could not endure to read it. I asked him if he prayed, to which his reply was, that he could not pray, and that neither the bible nor prayer could do him any good. He did not, however, forbid me to pray with him. There *had* been a time, he said, when he might have found the blessings of religion, but that period had long since departed—his fate was now settled—and the sooner he was out of the world the better. I endeavoured to alarm him by presenting a view of the tendency of such sentiments, but without effect. Within a week, he was found in the morning, suspended by the neck, dead.

I would suggest the following reflections on this melancholy case.

1. How empty and unsatisfying is the world without God. This man had an abundance. He chose a close retreat for the purpose of destroying himself, and there he hung, a dreadful spectacle, surrounded by his treasures. *A wounded spirit who can bear?*

2. Awakened sinners always resist the Holy Ghost. They see in some measure their condition,

but they will not submit to God. Their opposition to the divine character is the only cause of their distress. What a wonder of mercy that any are conquered and saved. *So then hath he mercy on whom he will have mercy.*

3. Men are as certainly accountable for wilful ignorance, as for perverted knowledge. Neglecters of public worship are answerable for all the instructions which they *might* have received from their spiritual watchmen.

4. Those who forsake the house of God, or live in the neglect of divine appointments, are likely to ruin their own souls.

Yours, &c.

B.

October, 1822.

LETTER ON "UNITY IN A SERMON."

To the Editors of the Amer. Bap. Mag.

Dear Sirs,

I have read with much pleasure, an essay in your last number, on "Unity in a Sermon."—The principles which it illustrates, although to me somewhat new, seem in general, judicious and highly important.

Were more attention paid to this subject by preachers of the gospel, I am convinced more effect would be produced by their labours; and that we should less frequently hear the complaints, now so common, of tediousness and repetition. Still there are some points alluded to, in the "Essay," upon which, I would respectfully solicit further information. I will put my inquiries into the form of questions, that they may assume a more definite form, and thus more readily elicit the instruction I desire.

1. Are there not some advantages intimately connected with dividing a Sermon? Does it not enable the hearer to recollect

the instruction to which he has attended? Are not divisions resting places for the memory, from which the mind may more leisurely survey the ground which it is passing over?

2. The author of the "Essay" seems to aim his remarks especially against the system of *triple* division; although I see no peculiar attraction in that number, I see nothing very repulsive in it. Why may not a sermon have three divisions, or even four or five?

3. There are some subjects, on which it would be difficult to treat without several divisions. If a minister were preaching upon a particular duty, if he only explained its nature, would not his discourse appear more like an essay, than a sermon? If he were preaching upon repentance, would it not be proper and highly beneficial to consider, first, its nature, secondly, its importance, and thirdly, its evidences?

By answering these inquiries, you will confer a peculiar favour on,

Yours, respectfully,
GAIUS.

ANSWER TO THE QUESTIONS OF
GAIUS.

WE are sincerely obliged to Gaius for his letter, and with pleasure answer his pertinent inquiries. We wish that more of our readers would follow his example. If we advance any opinions which will not bear the test of examination, it will afford us pleasure to retract them. If any of our sentiments are obscurely expressed, we shall seize, with avidity, every opportunity of presenting them with additional illustrations.

1. In answer to the first inquiry, we remark, that doubtless,

advantages may result from the division of a sermon. Many sermons require it; some would be absolutely faulty without it. In such cases, by all means, let divisions be made; nay, more, let them be numbered. All this may be done, and yet no violation be offered to the law of unity. Two, three, or four arguments may have a direct bearing upon one position, as many illustrations may shed their concentrated light upon one doctrine, and then the want of divisions would clearly be a defect. But suppose a sermon is fully occupied with the enforcement of one argument, or the expansion of one illustration? How shall we, in such a case, find a place for "firstly," "secondly," and "thirdly?" Here division, if not impracticable, would be a blemish instead of a beauty. Besides, it may be fairly questioned, whether the greatest effect is produced by that sermon of which the several heads and divisions are most perfectly remembered. All this may be done, and scarcely any faculty of the mind, except the memory, be called into exercise. When this is the case, recollection will not be durable. A few days, at most, will efface the whole impression. Considering man simply as an intellectual being, a speaker will produce the greatest effect upon an audience when their understanding is aroused, and they feel the necessity of some mental exertion in order to follow the train of his thought. If then his argument be conclusive, the effort with which it has been comprehended, will rivet it upon the memory. The effect then is somewhat the same as though the hearer had originated that particular illustration of the subject. And though perhaps he may not recollect immediately afterwards

all the steps by which he arrived at the result, he knows that the result is true.

2. These remarks will furnish the necessary answer to the second question. We entertain no peculiar hostility to the number three. We only animadverted upon it, because it is the number which so constantly marks the divisions of a sermon. We remarked upon it, not because it seemed "peculiarly repulsive," but because we could not see in it any thing "peculiarly attractive." Let a sermon have as many topics as in the time allotted can be discussed; but let them all have a bearing upon one point. And the reason is the same as we gave in the essay. The attention becomes distracted by diversity of subjects. If we wish to produce the greatest effect, we must limit ourselves to one. Or to advert to a common adage, "if a thing is worth doing at all, it is worth doing well." If a doctrine is important enough to be inculcated, it is important enough to be inculcated thoroughly. And what doctrine in the bible would a preacher wish to inculcate, upon which he could not profitably spend the time allotted to a pulpit discourse?

3. This brings us to the third question, which may be summed up in the inquiry, why "in preaching upon repentance, it would not be proper to consider, first, its nature, second, its importance, and third, its evidences?" We answer, this might be a good division for a treatise upon repentance. Were a man to write a book upon this subject, he might very properly adopt such a plan. But let us recollect that we are considering what would be proper not for an octavo volume, but for a discourse of thirty or forty min-

utes. Who will say that even one of these topics could be adequately illustrated in so short a time? Would it not be more profitable to speaker and hearer, that one of them should be considered somewhat minutely, than that they all should be cursorily alluded to, in a few common place remarks? And this must almost of necessity be the case when only ten or twelve minutes are allotted to each.

Again, were a minister to preach but once in his life on the subject, or were a people to hear it discussed but once, this plan, we confess, might be eligible. For this reason were a missionary travelling through a heathen country, wherever he addressed an assembly, he might very properly present before them an outline of the whole plan of redemption. But the circumstances of a settled pastor are widely different. He has to enforce frequently upon his people the same doctrine. He must not exhaust all a subject in the first sermon, nor must he so preach upon any subject, that he can never allude to it again, without repeating a part of what he has said before. Otherwise his people will grow weary, and it will not be surprising if he become indolent. A certain set of phrases, and a certain train of thought, will mechanically suggest themselves whenever he recurs to each particular doctrine, and thus the labour of thinking will become almost unnecessary, and having become unnecessary, will soon be abandoned.

But we may at last be referred to experience; and it may be asked, are not such sermons as we censure more useful than those we commend? We answer, without hesitation, other things being equal, certainly not. We admit that if two men be compared, of whom the one is filled with fer-

vent piety burning with ardent love for the salvation of souls, and endued with strong sense; and the other is encaved in cold speculative unmeaning philosophy, there is no doubt whose ministry will be the most successful. But let us compare men of equal piety and similar natural abilities, and we have as little doubt that he who most closely observes the rules of unity, will be most edifying to the church, and most extensively useful in the conversion of sinners. The principles on which a sermon should be constructed, depend upon the nature of the human mind. So long therefore as the mind of man remains the same, so long must these principles abide fixed as the law of the Medes and Persians, which altereth not.

SKETCHES OF A SERMON.

The following sketches of a sermon delivered in Boston, on the morning of Lord's day, Jan. 12, 1823, were recollectcd by a child of ten years of age; and by her committed to writing, after she returned home. We give them in her own words.

It is proper to state, that this amiable young Miss, was not accustomed to worship in the place where she heard the discourse. Perhaps hearing a stranger, might have some influence in fixing her attention. It is devoutly to be hoped, that the solemn truths which she retained in her memory, may be so impressed on her heart, as to lead her to trust in and love that precious Saviour, who has said "Suffer little children to come unto me, and forbid them not—He that cometh unto me I will in no wise cast out—*He that believeth not shall be damned.*"

Our principal object in presenting this sketch to the public is, a desire to stimulate others to give the more earnest heed to the things which they hear, lest at any time they should let them slip. Perhaps few persons of any age, recollect as much of the sermons they hear

as is here given by our young auditor. It is not, however, to be understood, that these sketches, though substantially correct, are taken *literatim et verbatim*.

MARK xvi. 1.—"*He that believeth not shall be damned.*"

ARE these the words of some wild fanatic, or some raving enthusiast, whose chief end is to torment the world before it's time? No, they are the words of the blessed Saviour, who came to spread mercy and peace on earth—He commanded his disciples to go to the utmost bounds of the earth, and preach repentance; but if they would not attend, then they must tell them what their fate would be. Perhaps there are some persons in this house (but I hope there are very few,) who wish there never was such a passage in the Bible, as the one I have mentioned; they may destroy it if they will; but that will do no good, for those words have come out of the mouth of God, and will stand steadfast for thousands of ages. Jeremiah the prophet called Baruch the scribe, and requested him to write (for the art of printing was then unknown,) a prophecy against the Jews; he carried and read it to the princes, and they all trembled before him: he then carried it to the king, who after reading about a page of it, said in himself, I will defeat this prophecy, it shall never come to pass! He then took his penknife, and cut out the leaf and thrust it in the fire: then he read the rest of it, and took his penknife, and cut that out also, and thrust it in the fire; but it did come to pass; for God hath said, that heaven and earth shall not pass away till every jot and tittle of the law shall be fulfilled.

Must I be religious, I think I hear some of you say? must I

be religious against my own inclination? No, you can never be religious against your own inclination, for religion is, at all times, a matter of choice. I remember once hearing a minister preach who said, that our translators of the Bible had committed a very egregious mistake, in translation of the word, shall be *damned*, it ought, he said, to be, shall be *condemned*; but this is the same thing, only the one denotes the execution of the sentence more speedy than the other. A prisoner at the bar when he is condemned, is just the opposite to being acquitted; and then the next thing to be done, is for the sentence to be executed. (As offensive as this word is,) you cannot pass the

streets without hearing men call upon God to damn themselves—their beasts—and even inanimate things, when they are in a passion. What are you prepared to do when you go home? Are you prepared to ridicule and laugh at me when you have got from beyond the sound of my voice? if you do, you will be sorry. I warn you that you will repent. Remember that every ungodly man or woman will be damned. Oh! fly to God while the door of mercy is open, for when it is shut you may cry in vain for admittance, but the door will not be opened, for God will profess unto you, he never knew you."

To the above she subscribed her name.

LETTER ON MISSIONARY SPIRIT.

TO THE EDITORS OF THE AMER.
BAP. MAG.

I received a few days since, a letter from one of our missionaries, of which the following is an extract. If you think it and the succeeding remarks worthy of a place in your columns, they are at your service.

"I want the Baptists throughout the United States to feel that Burmah must be converted through their instrumentality. They must do more than they have ever yet done. They must pray more, they must give more, and make greater efforts to prevent the missionary flame from becoming extinct. Heathen souls are rushing into an awful eternity by thousands, while christians, surfeited with gospel privileges, are indolently saying, 'We have much to do at home, our charitable calls are numerous, and we must attend to our own concerns.'" Thus they say, and by giving a few dollars, and offering a few cold prayers on the first Monday in the month, or when they receive some fresh intelligence from missionary ground,

quiet their consciences, and think themselves engaged in missions. Instead of feeling and acting thus, every christian in the United States should feel as deeply impressed with the importance of making continual efforts for the salvation of the heathen, as though their conversion depended solely upon himself. Every individual christian should feel himself guilty if he has not done, and does not continue to do all in his power for the spread of the gospel, and the enlightening of the heathen world. How can we, my brother, endure the thought, that while we are in full possession of those joys purchased by the sufferings of the Redeemer, millions of heathen are wailing out a wretched eternity, through our neglect or indolence to lead them to him who would have been their Saviour? Try to awaken christians around you. Preach frequently on the subject of missions. I have remarked, that where a minister feels much on the subject of missions, his peo-

ple generally partake much of his spirit."

On this extract, if I might be allowed a few reflections, I would ask,

1. Is this delineation of the present state of missionary feeling, or rather of the want of missionary feeling, correct? Let the prayers in the closet, at the family altar, and in the public sanctuary, bear witness. Is it not lamentably true, that in many districts of our country the heathen are forgotten; and in others, our mention of them shows that we remember them only in name? Where is that unquenchable zeal for the glory of Christ, where is that tender, yet intense anxiety for the salvation of men, which ought to distinguish us? I blush to answer the question. It is odious to assume the tone of reproof, but I would ask, in the spirit of the gospel, whether, whilst we hear much about our numerical strength, and about our increasing facilities for literary acquirements, the souls of the heathen are not almost forgotten?

2. If this be the case, will it not account for the present languishing state of our foreign missions? I hope I shall not be censured for using this language. It is about ten years since our missionary exertions commenced. Within that time, only four missionaries with their wives have gone abroad under our patronage. Of these, two have already died. The remaining two, with one who was in India when the Board was organized, are all that we support among the 600 perishing millions. I will not institute the comparison between these exertions and those of our christian brethren of other denominations in this country. It will be sufficient to remark, that

we are considered the most numerous of any denomination in the United States. Who of our young brethren are raised up to go among the heathen? Who are coming forward to supply even the places of Wheelock and Colman? I ask, do not these facts prove that our Mission is languishing? And we say that this apathy of christians is sufficient to account for it. God has connected in a special manner the prayers of his people with the raising up of Missionaries. Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. We can never expect that missions abroad will flourish, unless they be supported by a spirit of fervent effectual supplication at home.

3. The spirit of real vital religion is nearly allied to the spirit of missions; or perhaps to speak more correctly, they are different modifications of the same thing. Is there not reason to fear that this spirit is declining amongst us? If we should judge by the number of additions* to our churches, we must allow that such is the fact. With reference to this subject, I have frequently examined the Minutes of our Associations, and the additions are generally fearfully small. Brethren, is there not utterly a fault among us for which God hath in anger shut up his tender mercies? I pretend not to know what the cause is for which God has a controversy with us, but I fear that such a controversy exists. If this be the case, every thing else that we may gain will be less than nothing and vanity. Ichabod will be written upon our sanctuaries, for the glory will have departed. Then, however imposing may be the superstructure, we fear it will be nothing but a sepulchral monument, cov-

* This seems a scriptural test for ascertaining the religious state of a church, "The Lord be merciful unto us, and bless us, and cause his face to shine upon us, *that* thy way may be known abroad, thy saving health unto all nations."

ering a lifeless corse, and perpetuating to succeeding generations the circumstances of our mournful dissolution.

4. If these representations be true, do they not call loudly upon us to humble ourselves before God? If we have departed from him, we must return with weeping and supplication. Let us pray God that he would show us wherefore he contendeth with us. Let every private christian earnestly examine himself, to see whether he be not in some meas-

ure the cause of this general declension. Let the ministers of the gospel exhort their people to thorough searchings of heart and deep humiliation. Let us search and try our ways, and turn again unto the Lord. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

A CONSTANT READER.

Missionary Intelligence.

BIRMAN MISSION.

EXTRACT OF A LETTER FROM THE
REV. MR. PRICE TO THE COR. SEC.
OF THE BOARD.

Rangoon, July 12th, 1822.

My very dear Brother,

Although I have very little encouragement to write, having never received a line of intelligence from any of my American friends, except one, for thirteen months now past, yet I am, at present, in circumstances requiring a detailed account to the Board.

Death of Mrs. Price.

My dear partner enjoyed her usual health, until the extreme heat of March and April debilitated her frame, and exposed her to an attack of the dysentery, which came on about the middle of April, at first exciting but little alarm. For four or five days she kept about the house; but the disease proving obstinate, she took to her bed on Saturday the 20th of April—and after suffering a good deal of pain and distress, breathed her last on Thursday evening, the 2d of May, very calm and happy at the prospect of her change. She was buried on the

following evening, along side of Mr. Judson's little Roger—brother Hough officiating at the funeral, and a large concourse of Europeans and Burmans attending at the sad ceremony.

I am now just on the point of parting with my little daughter, who goes to Calcutta in the ship which conveys this letter. I feel hardly able to support this double separation—but I am sure it is all for the best, and hence I can say, "Not my will, but thine, O God, be done."

Operations for Cataracts.

On the day Mrs. Price was taken sick, I performed the operation for a cataract on both the eyes of a Burman woman, who had been blind two or three years.

It happily succeeded well, so that she could, with the help of spectacles, see to read quite distinctly. This excited so much talk, that our house was soon thronged with visitors, most of whom came with diseased eyes. From morning till night the piazza was filled, and we were at last obliged to bar our doors in order to study or eat

With the advice of Judson, I have hired Lia to assist me, and have ten to perform for good, and all easy surgical cases. I have also the help of Shwa Ba, who, since his death, has hardly left

With the assistance of ten faithful men, I occupy more than two or three hours attending to the cases.

Favourable Prospects.

The governor's wife has sent word, and I am strongly to hope that the Lord is going to grant us favour in the hands of the rulers of this land. Multiplicity of business thus on me, has proved a most antidote to melancholy reflection—though it has necessarily much wearied my mind, and impaired my health. God's love, however, has been all in kindness; and I am in the midst of my tears, and that God reigns—for he will do all things well.

Judson writes, under date of the 1st, that the translation of the New Testament was nearly completed, and that he hoped to finish it in three or four months. That, after having been alerted, is again visited by the most respectable Burmese who appear to be earnest. One of the converts, Nyo-dwa, has been excused for such inattention to his duties as appeared to be inconsistent with a Christian profession. Thalab died in the faith. She has offered herself for baptism, and her case was under consideration. She is one of the young women, with whom Judson spent many days.

EXTRACTS FROM MR. JUDSON'S LETTERS TO HIS WIFE.

Rangoon, Sept. 5, 1821.

"I hope you enjoy more religion than I do. This heavy affliction does not have that salutary effect on my heart, which I anticipated. Mercies and judgments seem to be thrown away on me, and I am afraid that I shall never make much advance in the divine life. I had such a view and sense of my depravity, this morning, as made me ready to give up all for lost—not, I mean, as it regards my interest in Christ—there I feel strong—but as it regards any attainments in holiness, while remaining in this state of sin. Oh! how consoling it is, to give up myself and you, and the interest of the mission, into the faithful hands of Jesus, and to look forward to that blessed state, where we are sure of meeting, though we should meet no more on earth. The Lord reigns, and I feel, at times, that I can safely trust all in his hands, and rejoice in whatever may befall. If we suffer with Christ, we shall also be glorified with him.

Sept. 12. Company continued with me, until after three o'clock, and then I found myself alone, and, for a few hours, was very desolate and unhappy. But about sunset, the time mentioned in your last letter, for mutual prayer, I felt more comfortable.

And now, evening worship being past, I am sitting in my room. Your last letter lies before me, and Winchell's Collection also; open at the hymn, "Blest be the tie that binds." Not that I cannot repeat it without book, but I wish to refresh myself with a view of the very words. How exactly suited to our case! How it describes the manner in which we have lived together, for

[*Lum.*

many years, the pain which we feel in being parted, and the glorious hopes and prospects before us! One thing, however, it omits, namely, the hope which we entertain of meeting again in this world.

Lord's day. But few Burmans present at worship. Some others would probably have attended, had it not been for the rain. I have, consequently, had a dull day. Religion, however, has afforded me some comfort, especially this evening. But O how small a part of our daily comfort and gratification is derived from the right source! And how apt are christians to deceive themselves, in this particular! It is only when deprived of outward means, that we learn to correct our error. Then we find that the depravity of the heart is so great, that we cannot be satisfied with the pure bread of heaven, but are continually banking after the more gross and palpable food of this world—the husks of time and sense. And, alas, our minds are so weak and ill-disciplined, that frequently, when we are in a spiritual frame, and obtain some glimpse of Heaven, present grief will intervene, and swallow up all anticipations of future joy.”

MR. COLMAN TO MR. SHARP, OF
BOSTON.

[Written a few days before his death.]

Cox's Bazar, April 16, 1822.

Rev. and dear Sir,

My last informed you of our expected departure from Chittagong. Since that time, we have had the happiness of seeing a bungalow erected at this place, which will render us comfortable during the dry season. Mrs. Colman has been able to raise a small school. It flourishes be-

yond our expectations, especially when we consider that there is not a single A who resides on our island. Could an appropriation of funds raised for its much benefit might these ignorant, wretched children.

Since our arrival, I have had considerable conversation with many who live around with many who live in parts of the Burmah. The imperfect views of truth which have been (for imperfect they are, while I am deficient in language,) will not, I hope, be entirely in vain. From our having been favoured by several visits, and one which afforded considerable evidence being renewed by divine inquiry has been exciting people frequently meet in small companies, warm debates concerning christian religion. Our appearances are encouraged, sometimes lead me to a belief, that the way is spread of divine truth opened, whenever others are qualified to converse with Burmese with fluency. It is not however, able to suppose that can be sown, and then reaped in a single day. The present may be prepared for the season of planting. A regular series of not as yet been commenced. Most of my time is still spent in study; nor can it be more profitable.

It affords me, however, pleasure to look forward to the time when I shall be pleased from this work to enjoy the privilege of preaching the gospel to the perishing people. W

be concerned about the *final* result. For our Lord has said, that the "kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the *whole* was leavened."

I had scarcely finished the preceding sentence, when a man came in, of whose conversion we entertain strong hopes. I told him that I was writing to a teacher, in the great country of America. "Tell the people there," said he, "that among all the kindreds that dwell on the earth, the Arrakanese are the darkest. They are, to use a comparison, as dark as the darkest night in the rainy season. Let the disciples of Christ therefore be exceedingly diligent in praying and labouring for their salvation." Is not this, thought I, a Macedonian cry from the wilderness? Here are two thirds of a nation, not inconsiderable in point of numbers, exiled from their country, and compelled to take shelter in one governed by christian rulers. This movement of divine Providence has placed them within the reach of benevolent exertions. May we not therefore hope that He, who guides the affairs of kingdoms, has sent them away from the land of their fathers, that they may become acquainted with the gospel? Until within a short time past, they have been in too unsettled a state to admit of the residence of a missionary among them. But now they have built for themselves towns, and planted vineyards. The field of labour among them is open—is open to the American Baptists. And shall the privilege be granted them in vain?

Very affectionately yours,

J. COLMAN.

MRS. COLMAN'S LETTER TO HER MOTHER AND SISTERS IN BOSTON.

Cox's Bazar, June 8, 1822.

My dear Mother and Sisters,

WE have this day been favoured with a number of interesting letters from America. I hastened to unseal their wrapper with the full expectation of seeing the hand writing of my beloved sisters; but when I found this was not the case, my disappointment was so great, that I could not refrain from weeping. It is now eight long months since their last communications were received.

We arrived at this place about seven months ago, and have since that time, had the satisfaction of seeing a small building completed; the sides of which are of bamboo, its roof of thatch, and its floor of boards. It is situated on a rising spot of ground, and commands from the front a most delightful view of the ocean. I think I observed in my last, that it was our intention to return to Chittagong at the commencement of the rainy season. But finding we here enjoyed such excellent opportunities for improving in the language, and Mr. C. also having commenced a regular course of instruction for the benefit of the Arrakanese, we finally concluded it was best to continue our residence at this place. In order to secure ourselves as much as possible from the damp and wet, we have had our bungalow (a name by which buildings of this sort are called,) enclosed with a large kind of leaf. We are both favoured with good health, and were never more happy.

On the 13th of February, we opened a small school consisting of eleven Arrakanese children—two girls, and nine boys. A fortnight ago, a young woman

nature. Alas! it is my painful duty to mention a death in which you are more deeply interested than in that of the above, and which, should you not have previously heard of it, will awaken in your bosom the tenderest sorrow. Your affectionate son, the amiable and dearly beloved companion of my joys and sorrows, is no more! How trying and mysterious are the dispensations of Providence! On the arrival of your letter, which was the 8th of June, Mr. C. was well, and enjoyed an unusual flow of spirits. He was warmly engaged in the cause of his Divine Master, and his life, to human appearance, was never more necessary. But just at this interesting period Infinite Wisdom saw fit to remove him. On the 28th of June he was attacked by an intermittent fever. He took such medicines as are commonly used in similar cases. They produced a good effect, and such were the favourable symptoms of his disease, and so slight his sufferings during the five first days, that neither of us apprehended the least danger. On the sixth day, however, he suddenly grew worse, and early in the evening the fever came on in a more alarming manner than it had done at any preceding time. I gave him some medicine, which considerably abated its violence. He became quite composed, and after speaking a few words to me, fell into a gentle sleep. I remained by him in a state of great anxiety, but still thought there was every appearance of his having a comfortable night, and I determined, as I saw his disorder increasing so fast, that should we both be spared until the next day, I would remove with him to Chittagong, hoping that a change of air might prove beneficial. But, alas! he was not permitted to behold the light of another sun. After re-

maining composed for a short time, I had the disappointment to perceive that he grew extremely restless. I awoke him, and oh! what agony of mind I felt when I found that delirium had made its approach! It was then about eleven o'clock. After this, the fever increased in a rapid and violent manner, and rendered ineffectual every effort which I made to save a life *so dear to me*. His sufferings were very extreme until towards the close, when it pleased God to lessen their severity. Although unable to speak, yet he seemed entirely delivered from pain, and breathed his last without a groan or struggle.

I am sensible, my dear mother, that this event will be peculiarly trying to you. I am sure it has left me most disconsolate and afflicted. It has indeed been almost too much for my feeble nature to sustain. But however severe our sufferings, let us rest satisfied that the event has been ordered by unerring Wisdom. If God condescends to number the hairs of our head, and to take notice of even the sparrow which falleth to the ground, certainly he is not indifferent to those events which relate to the prosperity of his own kingdom. God knew perfectly well what would be the result of our going to Cox's Bazar. It was according to his holy will that there Mr. C. should be visited with sickness, and that that sickness should terminate in death. May we therefore be enabled to exercise that submission which is pleasing in his sight, and to say, with an afflicted saint of old, "Though he slay me, yet will I trust in him."

Let it also be our consolation that the dear subject of this letter was fully prepared for heaven, and that his happy spirit, now released from this world of sin and suffering, is enjoying the company

of angels and glorified beings, and drinks full draughts of bliss from that river of pleasure which flows at the right hand of God and the Lamb. He did not put off the concerns of eternity until confined to a sick bed. No: while blest with health, and in the full possession of his rational powers, he made it his business to prepare for a dying hour. During the last 18 months of his life, his mind was unusually solemn, and seemed to be under a strong presentiment that he should be early removed from this world. Frequently, when under the influence of these impressions, he has conversed in the most solemn and impressive manner respecting his own dissolution. One of these seasons in particular is deeply engraven on my memory. Coming one day from his place of retirement, he seated himself by me, and with a placid and heavenly air conversed with me concerning an early separation, and entreated me to prepare my mind for such an event, as he fully believed his time on earth was short. He remarked, the prospect of death was animating, and that he had not a desire to live but for my sake, and that of the poor heathen. You may well imagine, my dear mother, that the subject was then painful to my feelings; but it now affords me great satisfaction to reflect on these seasons. I believe that God was then preparing him for exactly the sudden death that awaited him, and for a state of heavenly existence.

I rejoice that you are surrounded by christian friends who will feel it their privilege to sympathize with you on this melancholy occasion. And may God, of his infinite mercy, pour into your bosom the balm of heavenly consolation. conduct you safely through this vale of tears, and at last may we both have a happy reunion with our beloved friend in that

world where distracting sorrows and separations are unknown.

I remain, yours,
very affectionately,
E. W. COLMAN.

EXTRACT OF A LETTER FROM THE
REV. MR. JUDSON TO DR. BALDWIN.

Rangoon, Aug. 21, 1822.

Rev. and dear Sir,

Since I wrote you last Feb. I have been almost entirely confined to the translation of the New Testament, in which I had proceeded to the end of the second of Corinthians, including Ephesians, Hebrews, and the epistles of John; when an order arrived from the king, summoning brother Price to Ava, on account of his medical skill, of which his Majesty had heard. We expect to leave Rangoon day after tomorrow, in a boat provided by Government. Brother Hough remains in charge of this station.

For several weeks past, there has been a considerable excitement in the minds of our Burman friends. The assembly on Lord's days has risen to thirty or forty. Five have lately been baptized, and there remain several hopeful inquirers. These circumstances make me very reluctant to leave Rangoon; yet the path of duty seems to lead to Ava. May the Lord direct and prosper this our second attempt to gain some footing in the capital and the palace.

Yours of Dec. 8, 1821, I have received, as well as all the letters and pamphlets mentioned therein, for which I thank you. I have not heard from brother Colman since Feb. nor from Mrs Judson since she left Madras Roads.

Yours, most respectfully,
A. JUDSON, J.R.

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER, DATED CALCUTTA, AUG. 5, 1822, FROM REV. J. LAWSON TO DR. BALDWIN.

My dear Sir, .

A few weeks ago I wrote to you, communicating the mournful news of brother Colman's death. It is now my painful duty to acquaint you that the day before yesterday we were deeply affected with the unexpected intelligence from Rangoon of the death of Mrs. Price. Dr. Price has favoured me with the account of her truly distressing afflictions, which at length terminated in her dismissal to a better state of existence. I send with this a number of letters, which arrived here by the same conveyance from Rangoon, and which will doubtless contain the particulars of this bereaving providence, and prevent the necessity of my writing more largely on the subject. The great Disposer of all things knows best his own plans, and it becomes us to bow submissively to his sacred will. I sincerely pray that these successive dispensations may not discourage the friends of the American Baptist Missionary Society. With this I send the second No. of our Herald, and part of No. 3, because it contains some of the last letters brother Colman wrote to me before he died. The Herald, Capt. Wills, arrived last week. By this conveyance I received a box of dollars (1000,) but as yet have not received any bill of lading. I suppose it may be in some parcel not yet ashore, as Capt. Wills tells me he can only bring from the ship two or three parcels at a time, and that there are yet some on board to my address.

I believe in my last, I endeavoured to thank you for the many Magazines, pamphlets, sermons, &c. I have received from you at

various times. These articles are always highly esteemed. The account in your Magazine, of the revival at Saybrook, I read at our prayer meeting, and a very deep feeling was excited on the occasion. We have lately formed here a Bible Association, and a Bethel Society. Our brother Statham is building a chapel, which I suppose will be finished by next January. Mr. Pearson, another of the Missionaries belonging to the London Missionary Society, has been baptized at Serampore. He is pious, active, and well furnished with a knowledge of the Bengalee language. Brother Yates is very ill indeed, but better to-day. If he should be removed from us, his loss would be most severely felt. Dr. Carey was married this day fortnight, and is in excellent health and spirits.

I am concerned to hear of the death of my highly valued friend Mr. J. Cauldwell. I loved him as a father, and his affectionate and truly spiritual letters to me were addressed to me as his son. Our loss certainly is his gain. Present my christian regards to all friends.

I am, yours, very sincerely.

JOHN LAWSON.

P. S. Dr. Price has committed to our care his infant daughter who safely arrived from Rangoon last Saturday, and will be taken care of by Mrs. Lawson and Mrs. Pearce with all the tenderness which christian duty and sympathy excite.

DIGAH.

[From the Eng. Bab. Mag.]

The following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female education in India.

Digah, Jan. 1, 1822.

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the pro-

made in native female tuition I shall devote this sheet wholly to this object. You have learnt from my last that I met with a little encouragement; and I am happy to add, during the last quarter our efforts in this department have been till more encouraging. It being the Christmas vacations, Mrs. Rowe is more at leisure to respect to our boarding school; but she is fully employed in native female schools, and she is not labouring in vain. I now give you a short account of the schools separately, and range them according to the rank of their establishment. In my first two or three attempts, I failed, I shall say nothing, but I am now in with the

School at Dinapore.

The school commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth regiment, had united with Mrs. Rowe in forming a society to promote native female education, and in twelve months before the establishment of the Dinapore

During that year, efforts were made both at Digah and at the place in Dinapore, but failed. At the time the presbytery was set up, the prejudices of our native neighbours against female education were so strong that very few girls could be procured. To effect any thing, it was necessary to employ a native schoolmaster, and it was then agreed that Mrs. Rowe should admit a number of boys into the school till more females could be procured. As a boys' school soon prospered, and has since been in a prosperous state of success. The number of boys has increased from twenty to fifty, and at the season of the year: in seasons many of them are employed in the fields. These

boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years, things remained in a fluctuating state. Evil disposed persons raised some silly reports respecting our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice.

On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will, ere long, become a female teacher. Besides Mrs. Rowe's occasional visits, she has been at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respect-

able we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoost'hanees a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doctrines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoost'hanees, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read, it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

Lyme School.

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces

us that it is by a *patience in well doing* that we expect to attain our object. We have already seen many of the deep-seated prejudices against male education give way. What may we not expect to see in answer to the united prayers of the thousands of people who have this heart? The prospective school are more favourable than they were a few months since. The conduct of others, and the attendance and number of females in other schools, have become an incitement to the children in this school. There are *thirty-five* boys in the school, most of whom are in the classes. They are taken from school, and in some business, as so can read, write, and cipher ably well; and indeed before they have much proficiency in these branches. I believe there were but in the school when I first saw you. One of these, who can read and write pretty well, has been married and has gone side with her husband to the village; and another of them accompanied her. When at the school, the master has a supply of books, and promised to read. There have been several so that there are now *two* and *one woman*. They are at our bungalow once a week, and undergo a general examination. Little, however, can yet be said respecting their progress. They are nearly all new scholars, and of them have advanced to writing as to be able to write vowel-symbols to the class. The woman wishes to be instructed with a view to becoming a school-mistress. For the last month done, under the direct power, under the direct master, to bring the girls

She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

Native Female School at Digah.

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedass's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvass; I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hanee worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after

continuing for a time have grown tired and given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

THE next and last native female school I have to mention is that at

Moin-poora.

I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take no for an answer. He

and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hanee females in the zemeendar's zenana, (female apartments,) sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had so recently deprived them of two of their dearest connections, and during the principal part of the visit, they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she

conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel-symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and in-

vited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew, they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say, I have, as yet, seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things; but, alas! "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Yours, very affectionately,
J. ROWE.

LONDON MISSIONARY SOCIETY.

SOUTH SEA ISLANDS.

EXTRACT OF A LETTER FROM THE
REV. D. TYERMAN TO A LADY IN
ENGLAND, DATED TAHEITE, NOV.
24, 1821.

"ALL our brethren, the Missionaries, received us with the most cordial affection, while the natives were not backward in giving us every proof of their joy on our arrival. The power and wisdom of God, as displayed in the structure of this wonderful island, can only be exceeded by that stupendous and marvellous change which has taken place among its inhabitants; a change which fills me with incessant astonishment and joy. Had I opportunity and leisure to describe the former moral condition of this people, it would be unnecessary that I should do it to you: suffice it to observe that it was peculiarly the place where Satan's seat was, and if ever that awful being were allowed an incarnation, it was here. The details of this wickedness, given us by the Missionaries since we have been here, are enough to fill us with horror. How many human victims have almost daily bled upon their cruel altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring. I have heard of another who killed nine, another seventeen, another twenty!!! The god of thieves, for there was such a god here, was faithfully served, while crimes of other kinds too horrible to be named, every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible

employed in destitute sections of country in Illinois. To give a minute detail of my travels in the form of journals, would render my communications unnecessarily voluminous. My usual route in Missouri, has been from St. Louis, (where the first Sabbath in the month was spent,) westward through the settlements contiguous to the Merrimack, as far as Beauf, in Franklin County; and return down the settlements adjoining the Missouri, preaching once, and sometimes twice in a day, and reaching St. Louis by the third Sabbath. This circuit has been performed monthly through the season, except in one instance, when severe sickness in my family detained me.

The importance of occupying the above as a missionary field is deeply felt, not only from its receiving only the partial labours of one Baptist preacher, while there are five Baptist churches in it, and some in a very declining state, but also the earnest cries of some of the dear lambs of Christ's fold, can admit of no denial. During my last tour, the first of this month, I felt more than usually encouraged from the attention to preaching—the solemn countenances, and, in not a few instances, the flowing tears under the word. The first Lord's Day in September, I baptized four in St. Louis. Though *slaves* in this world, I hope the Lord by his grace has made them *free* for the world to come. Two belonged to a French Catholic family. They had repeatedly applied for a certificate of permission to be baptized. Their mistress for a long time refused. At first she did not appear to understand the design of the ceremony of *going into the water*. Finding them conscientious in their anxieties to be baptized, she objected on the ground that they might be drowned, and then who would pay for them? She consented that a vessel might be prepared, and she would send for the Catholic Priest to immerse them. This not suiting their views, she enquired of some Americans about the ordinance, and finding that no *danger* was to be apprehended, at last consented that they might have a certificate to join the church, which was on the condition that good morals be taught them. Many more instances of hopeful conversion have occurred amongst the blacks, than the whites in St. Louis.

In Illinois my efforts have been directed chiefly to the settlements adjacent my residence, and in Belville, Union, and Alton. In May last, a church was constituted at my house of nine members, the most of whom were formerly under the pastoral care of that distinguished servant of the Lord, Rev. Jesse Mercer, in Georgia. Two have since been baptized and two more added by letter. The state of religion generally in this part of Illinois is rather gloomy. "The ways of Zion mourn, because none come to her solemn feasts."

In the interior of the State, about the head waters of Muddy River, there is an interesting revival. A letter received a few days past, from a ministering brother, the Rev. Mr. Carpenter, states, he had baptized 34 since my visit in that quarter, which was about the middle of June. Mr. C. is a worthy brother, whose labours appear to be blest. His opportunities of acquiring intelligence, have been extremely limited; but upon receiving some reports of Bible Societies, and Sabbath Schools, with some copies of the Magazine and Luminary, he expressed a high degree of joy. The united efforts to christianize the world, and the success that has attended, appeared to him vast, amazing! and he immediately declared himself a decided friend of such efforts. No doubt it would appear incredible to our New England brethren to hear there were christians in America who knew little or nothing about the operations of the present day; but repeated instances have occurred when I have given the first intimation of such things; and even many think a missionary is the propagator of some new doctrine, or the founder of a new sect.

Besides the ordinary appointments for preaching, I have endeavoured to seize every favourable opportunity of introducing religious instruction into the family circle, a course, if judiciously pursued, may be rendered of incalculable benefit, and sometimes prove efficacious where mere public preaching would produce little effect.

With sentiments of fraternal respect to yourself and the Trustees of the Society,

I subscribe myself,
in gospel bonds,

J. M. PECK.

EXTRACT OF A LETTER FROM THE
REV. W. HUBBARD, TO ONE OF
THE BOARD.

*Edgarton, (Martha's Vineyard),
Feb. 10, 1823.*

Dear Brother,

It is now half past ten in the evening, but I am pressed to take my pen to forward you a few sentences, which I doubt not will be received with joy by you. For as cold water to a thirsty soul, so is good news from a far country.

On Lord's-day, the eighteenth of last month, I commenced my last week's labour in the service of the Missionary Board. The week was peculiarly solemn and interesting. Several in the first ranks in society were awakened to a sense of their lost condition, and to a full conviction that except they were born again, they could never see the kingdom of God. On Saturday I returned home, and attended meeting at Tisbury. Had a very interesting season. Heard a young man relate what the Lord had done for his soul, having been brought into gospel liberty during my absence. Conversing with another in deep distress, who has since related that that evening was the time of his espousals. The brethren in that section of the town are wonderfully quickened, and brought to a remembrance of their first love; and a general awakening appears near at hand.

While at meeting, a committee from Edgartown arrived with a letter from that part of the church, requesting my release for a few weeks to return to that place, stating the Macedonian cry. At the same time they remarked, that "brother H——'s last visit has been attended with an additional blessing; there was a most solemn appearance while he was here, which has become more evident since his absence; and it is our most earnest wish, as well as of many of the Congregational order, that you would

grant his immediate return, for such a time we never before saw in Edgartown."

The Tuesday following I returned, and have been on the ground almost a fortnight. Since my return, there has, as we have reason to hope, been eleven or twelve brought out of nature's darkness into the marvellous light and liberty of the gospel. I believe there are many under various degrees of conviction of their lost condition, and some under pungent distress. By reviewing my several letters since I have been on this Island, you will discover my feelings relative to the approach of this cloud. From appearances, at different times, I am now persuaded that the shower will be abundant. Every part of the Island is shocked except at Holmes's Hole, the place of my residence. On the east side of the harbour, the work is going on as powerful as in this place. At New-Town parish, (Tisbury,) the work appears to be commencing with power. At Chilmark there is a like display of mercy, principally among the Methodists.

My labours are incessant. In twenty-three days past, I have attended thirty-three meetings. Preached three times yesterday, as usual, attended a prayer-meeting this morning, and a conference this evening; left the people still assembled at half past nine.

God has manifested himself so conspicuously in the present work, that opposition seems entirely confounded. With regard to my enjoyment, it is better felt than expressed. I consider the present and past year a peculiar era in my life. All the sacrifices, crosses, self-denials, and discouragements I have met with in my ministry, I consider as now rewarded in an hundred fold, and my hope is brightened, that in the world to come I shall uninterruptedly enjoy everlasting life, in beholding the beatific vision of my glorious Redeemer.

Affectionately yours,
W. HUBBARD.

Religious Intelligence.

EXTRACT OF A LETTER FROM REV. J. PECK TO REV. F. WAYLAND.

My dear brother,

I have long since, with my brethren, felt as though God in his providence, had placed the poor Oneidas under our protection, and that he is loudly calling upon us, to take care of

Cazenovia, Jan. 23, 1823.

them, and to bring them up in the nurture and admonition of the Lord. And the kind assistance afforded us, by our dear brethren in Boston, and places adjacent, seems to lay us under

fresh obligations to exert all our energies in carrying into effect the laudable design.

I had the pleasure, last week, of visiting the school at Oneida, and also a number of Indian families. The school appears to be in a prosperous condition, although for want of sufficiency of clothing, in this inclement season, not so many attend the school as would, had they wherewith to cover their nakedness. The Indians appear to be pleased with the school, and much satisfied with the measures pursued by the society.

It is with real pleasure that I can inform you that our victorious Lord is triumphing gloriously in this place. It was about the first of November, that he began to make his power known, since which time, thirty-five souls have been liberated from the chain of satan, and made to rejoice in God their Saviour. The blessed work is still progressing.

In the town of Eaton, a few miles east of this place, a work of grace has begun, and eight souls are already rejoicing in the Lord. Smithfield, adjoining to this town, begins to taste similar blessings. Several have been brought to know the truth, and others are inquiring the way to Zion. At Oneida about twenty have been brought to bow to the mild sceptre of Jesus; and the good work is increasing in all these places.

We have just received the articles for the Indian school, from Cambridge, Boston, &c.

Yours, &c. JOHN PECK.

EXTRACT OF A LETTER FROM THE
REV. J. C. SEDWICK, TO A GENTLEMAN
IN THE CITY OF WASHINGTON.

Putnam, (Ohio,) Jan. 15, 1833.

Dear Sir,

I beg leave to communicate an account of the progress of a very happy revival of religion in the neighbourhood of Salt Creek church, which I attend once a month; situated about seven miles east of Zanesville.—This revival commenced last spring. The first appearances were unusually large congregations and great attention to the ministry of the word. The church, which had almost lost her visibility, awoke as from sleep, and arose as from among the dead,

and Christ gave her light. meetings were soon formed attended; and the church to have a prayer meeting on Monday in each month to Divine aid upon all missions. These meetings have been highly favoured with the presence of God. Brethren found it good to wait upon in prayer.

This blessed work still progresses and gradually increases. meetings were the happiest had. On the last Lord's day baptized five, of which were two daughters and a mother; it was truly interesting. The unusually cold: but the many were comfortably warmed.

Young persons are mostly the subjects of this revival, among are many of the children of members of the church, which endears the work to their hearts. During the progress of good work, twenty have been baptized upon a profession of faith in Christ, and ten have joined letters, making our number thirty-three. Although this may seem those who live in a populous world like the day of Emmaus yet we, here in Ohio, realize that the Lord has done great things for us, whereof we are glad.

We have a good log meeting on Salt Creek, furnished with which renders it very comfortable this season of the year. Our Saturday and Sabbath meetings well attended, and we humbly trust the Lord has great mercy in answer.—I must add, before I close communication, that the church at Salt Creek may be regarded as the offspring of the church in Zanesville though much older in point of institution. The happy revival which we have experienced here for two past years, seems now to be extending itself to the east of us over that region. Our young brethren of the Zanesville church have been very useful in this revival in our vicinity, in conducting prayer meetings! O how much might be done for the cause if private brethren would to have prayer meetings! My dear brother, moving so comfortably here, (in Zanesville Putnam.) We have about twenty members in our church, many moved away, none have been communicated, and only one has died in peace. We

back and retrace the goodness of God, and exclaim, what hath God wrought! Let every thing that hath breath praise the Lord. Praise ye the Lord. [Star.

MUNIFICENCE OF HON. NICHOLAS BROWN.

The following transcript of the proceedings of the Corporation of Brown University, at a late meeting, gives a flattering prospect of the increasing growth and utility of this literary institution. The elegant building presented to this institution is four stories in height, 120 feet by 40 in extent, and contains 48 rooms.

Brown University, Jan. 13, 1823.

At an adjourned meeting of the Corporation, on this day, the following letter being received from the Honourable Nicholas Brown, to wit:

"To the Corporation of Brown University.

"It affords me great pleasure, at this adjourned meeting of the Corporation, to state, that the College edifice erected last season, and located on the land purchased by the Corporation, of Nathan Waterman, Esquire, is completed.

"Being warmly attached to the Institution, where I received my education, among whose founders and benefactors was my honoured father, deceased, and believing that the dissemination of letters and knowledge is the great means of social happiness, I have caused this edifice to be erected, wholly at my expense, and now present it to the Corporation of Brown University, to be held with the other corporate property, according to their Charter.

"I avail myself of this occasion, to express a hope, that Heaven will bless, and make it useful, in the promotion of virtue, science and literature, to those of the present and future generations, who may resort to this University for education.

"As it may be proper to give a name to this new edifice, I take leave to suggest to the Corporation that of *"Hope College."*

"With respectful and affectionate regards to the individual members of the Corporation, I am their friend,
NICHOLAS BROWN.

Brown University, Jan. 13, 1823."

It is thereupon resolved, That the members of this Corporation entertain a very high sense of the liberality of this Patron of Science, in the gift of this new building, in addition to his former large donation to this University.

Resolved, That in compliance with the suggestion of the Donor, the new edifice be denominated *"Hope College."*

It is further Resolved, That the Hon. David Howell, Rev. Henry Edes, and Stephen H. Smith, Esq. be a Committee to devise and report at our next annual meeting, the most eligible measures to manifest our gratitude for this illustrious instance of public munificence. [Prov. Gaz.

SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

The Annual Meeting of the above Society was held on Wednesday evening Jan. 25, 1823, in the Baptist Meeting House at Salem, when the following gentlemen were chosen the Board of Managers, viz.

Rev. Lucius Bolles, *President.*

Rev. Nathaniel W. Williams and

Col. John Page, *Vice Presidents.*

John Moriarty, *Treasurer.*

Robert Upton, *Corresponding Sec'y.*

Michael Webb, jr. *Recording Sec'y.*

Trustees—Stephen Webb, Nehemiah Roundy, Rev. Simeon Chamberlain, Rev. Gustavus F. Davis, Rev. Ebenezer Nelson, jr. Rev. Charles O. Kimball, Rev. George Keely, Rev. Arthur Drinkwater, Rev. Matthew Bolles, Michael Webb, Michael Shepard, Benjamin Kent, and Col. Lemuel Sweetzer.

This Society is associated with the General Convention of the Baptist denomination in the United States, and have appointed the Rev. LUCIUS BOLLES their delegate to said Convention, to meet at the City of Washington in April next; and in case of failure, Rev. GEORGE KEELY, of Haverhill. [Watchman.

Receipts into the Treas. of the Salem Bible Trans. and For. Miss. Soc. from May 1821, to Feb. 1823, as per Treasurer's Account, viz.

From the South-Berwick Female Bible Translation Society, in aid of the Translations, per Mr. Thomas Jewett.			19.57
"	Newburyport Baptist Benevolent Society,		5.25
"	do. For. Bap. do.		4.50
"	do. Collection,		4.00
"	do. Foreign Mission Soc.,		3.40
"	Collection at S. Meeting, at Prayer-meetings,		25.00

From S. Reading Bap. Female Missionary and Education Society, by A. Davis, Sec'y,	25.03
Annual Contribution at S. Reading,	11.22
Mission Box by Miss Eaton, do.	2.56
Mr. S. Wiley, do.	.50
Mr. Thomas Woodward, do.	.75
Joshua Walton, do.	.50
Mission Box in Vestry of Bap. Meeting-house in Beverly, to educate Fem. heathen children,	3.23
Benjamin Kent, of Danvers,	3.00
William Trank, of do.	1.00
Benja. R. Reed, of do.	1.00
Miss C. by hand of Rev. L. Bolles,	5.00
John Bacheller, of Lynn,	5.00
Mr. Brown, of Hamilton,	1.00
Rev. Mr. Nelson, Jr. of Lynn,	1.00
A female friend,	1.00
Rev. L. Bolles,	2.00
Ipswich Foreign and Domestic Missionary Society, by Miss Jones,	3.00
Miss Mablett Harris, of Salem, for education of heathen children in India,	6.00
Collection after the Anniversary Sermon in October, 1821,	9.70
Contributions of Members of the Soc. in Salem, do. in the Vestry of the Baptist Meeting-house in Salem, at the Monthly Prayer-meetings,	26.61
Mrs. Lydia Richardson, of Salem,	24.75
Capt. Nathaniel Garland, of Danvers,	1.00
Received at the Association, and forwarded by E. Lincoln, viz.	1.00
Collec. at S. Reading, at Prayer meetings,	6.78
Mr. E. Wiley, of S. Reading,	1.45
S. Reading Bap. church and society, do.	7.4
Baptist Female Education and Mission Society by Mrs. A. Davis,	23.17
Baptist church and s.c. at Newburyport,	1.51
Bap. Benevolent Society, at do.	7.42
Miss. Box in Vestry of Bap. Ch. Beverly,	3.00
Mr. Joseph Winn, for Western Mission,	2.00
Bap. Fem. Benev. Society at Newburyport,	3.25
	55.72
S. Berwick Female Bible Translation Society, by S. Norton, Secretary,	15.00
Coll. after the Anniversary Sermon, in 1822,	7.67
Interest on funds,	32.31
	100.27

CONSTITUTION OF A CHURCH, AND OPENING OF A MEETING-HOUSE.

On the 1st day of Jan. 1822, at a village called the "*Rock's Village*," six miles below Haverhill bridge, was constituted the 2d Baptist church in Haverhill. The introductory prayer,

and also the sermon from 1 Cor. "Ye are God's building," by R. Keely; from whose pastoral care greater part of the members had dismissed: right hand of fellowship Rev. Hosea Wheeler; concluding prayer by Rev. Simeon Chamberlain.

This Church, assisted by a respectable Society, have erected a new commodious Meeting-house, 50 feet, which was opened for worship on Wednesday, Jan. 11. Select portions of Scripture were by Rev. Mr. Houghton, of 1 field; introductory prayer by S. Chamberlain, of Rowley; p was again offered by Rev C. O. ball, of Methuen; a highly appropriate sermon by Rev. George Kee Haverhill, from Ps lxxxvii. 2—Lord loveth the gates of Zion than all the dwellings of Jacob;" including prayer by Rev. Gustav Davis, of South Reading. The was fine, the crowd immense, the ing good; and the ministering ten had the impression, from promising appearances which saw, that this will be a growing flourishing people.

In the evening, Rev. Mr. Davis dressed the people on the import of prayer, and corresponded exactly to obtain a pastor, from Num. 16, 17.

The Treasurer of the *Pe Female's Refuge Society*, gratefully acknowledges the receipt of Hundred Dollars, from an unknown friend, by the hand of Rev. W. Jenks.

E. PAR

Obituary.

JOSEPH CAULDWELL.

After a long and painful illness, this pious christian fell asleep in Jesus, on the 27th of Nov. 1822, aged fifty-five years. There is something interesting and pleasing in the thought, that when one person in a family is made a partaker of the grace of God, it is frequently the case that others in the same house also participate in this inestimable blessing. When the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul, her household were likewise brought to a knowledge of sal-

vation; and when the jailer was converted, he rejoiced, believing in with all his house. A similar event took place in the family which the deceased was a member. He experienced religion when young, and he was only one, of several brothers and sisters, who became interested in the same common salvation. Most of them, having adorned a christian profession in their lives, enjoyed the consolations of religion in old age, and have we trust entered rest.

ouldwell made a public profession of faith when he was about 20 years of age. He was one of those men, mentioned in a former notice, who met for prayer when the Baptist church in Birmingham constituted a Pastor, and in answer to whose supplications the Lord sent that eminent servant of Rev. Samuel Pearce. Having entered his ministry with great popularity for a number of years, he loved with his family to the States ; and under the direct Providence, he took up his abode in the town of Montgomery, in North Carolina, where he continued until his earthly for a heavenly inheritance.

Though Mr. C. was disappointed in many of his hopes, and passed through many unexpected trials, yet he was patient and submissive to the will of God, and maintained a steady Christian walk. He was highly respected by his neighbors as a man of unimpeachable integrity and consistent piety. He would often be seen the last to have said of himself, that he walked before his Maker with a perfect heart ; but he walked, that his children felt the reality and excellence in him. This gave weight to his instructions, and a solemnity and importance to family worship, which was attended with the most happy effects. Corded for the encouragement of his parents, that he had the same before he died, of hearing of his children declare what he had done for their souls, and pressing their connexion with the church of Christ.

His last affliction, which was so tedious, he was remarkably edified. As his outward comforts and inward consolations abounded at a time when his recollection failed, and his understanding was clouded by his disease, he frequently said to the writer of this communication, " I know in whom I have believed, and that he is able to keep that I have committed to him, at that day." One morning when he was trembling under his infirmities in the room, and had more the appearance of a corpse than a person alive, he said, " I could not sleep, and a blessed night ; I thought very early I should be when I got to heaven and should see Christ as he conversed with Abraham, Isaac, and my dear old Pastor Pearce." Death had no ter-

ror to him. He looked forward to it as a happy release from sin and sorrow. With a smile on his countenance he repeatedly observed, " we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

A short time before he died, he requested that all his family would come into the room. To his wife, who had long walked with him in the faith and fellowship of the gospel, he said, " My dear, trust in the promises of a faithful and unchangeable God ; and you, my dear children, (he added) who profess to be on the Lord's side, be steadfast, unmovable, always abounding in the work of the Lord ; and you, my dear children, who are yet strangers to God, Remember now your Creator in the days of your youth." He was afterwards in great distress, until his spirit took its flight to the regions of life and immortality.

In the experience of Mr. C. who was the subject of much bodily pain and debility for several years before his decease, we have another striking instance of the supreme excellence of christianity. During this period not a murmuring expression was heard from his lips. So far from being dissatisfied, he frequently remarked in reference to his trying situation, " It is all right. I have not one affliction more than what the Lord sees will be for my good." What a blessing must that religion be, which not only exalts the character of its possessor when actively engaged in the duties of life, but accompanies him to his sick chamber, and sustains and cheers his soul when his body is enervated by disease ! In such a case we have evidence before our eyes, that " Godliness is profitable unto all things having the promise of the life that now is, and of that which is to come."

Who can read this Obituary and not be ready to say, " Let me die the death of the righteous, and let my last end be like his ?" But would you share in the happiness of his death, you should be concerned to possess the principles which he exhibited in a righteous life. Faith in Christ was the inward spring which gave impulse to a pious and upright conduct for more than thirty years. And the same faith enabled him not only to rejoice in the retirement of affliction, but in the prospect of his departure from the world. Would you finish your earthly course like the deceased, you must have that faith which purifieth the

heart, and worketh by love. Then you will be enabled to say, in the anticipation of your final hour, "O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

MRS. EUNICE ALDEN.

Mrs. Alden made a public profession of her faith, and united with the Baptist church in Conway, in April, 1816. She ever maintained an exemplary walk, but for a few years previous to her last sickness, she did not enjoy those rapturous sensations which she had formerly experienced. In 1819 she was married to Mr. Cyrus Alden, of Ashfield, a member of the same church. She lived to become the mother of two children, and in the arms of faith, was enabled to remember them at the mercy seat, and surrender them to him from whom they were received. He who orders all things after the counsel of his own will, determined that her earthly course, although useful, should be short. Soon after her second daughter was born, she was attacked with a fever, which terminated in an affection of the lungs, and in a few weeks proved mortal. Soon after the commencement of her disease, she was visited by the writer. On inquiring into the state of her mind, she observed that she did not enjoy the presence of God as she wished. Whilst he prayed with her, she felt a strong desire for the presence of Christ, and the next day her darkness and doubts were removed.

She often expressed astonishment, that distinguishing grace should be extended to so unworthy an object; but from what she had experienced she thought it would be criminal to doubt her being a chosen vessel of mercy. Through all her sufferings she appeared wholly resigned to the will of God. Her connexions often conversed with her upon religion, and the prospect of her own dissolution, and she would join them with the greatest freedom and delight. Sometime before her death, she was asked whether she had any choice, either to live or die; her reply was, that if she had, it was not known to her; that she considered death an infinite gain, but to feel anxious for it, indicated a want of entire resignation to the divine will.

She observed, that she felt bear whatever her heaven saw fit to lay upon her, be dent that all things were o infinite wisdom towards would eventually redound t ry of God. Being asked b band if she could, without r contemplate his being left depressed subject of grief an bereft of one without whom e lose its power to charm, a ture appear clad in the deep "O, (said she) Jesus will companion, your portion, friend. He is infinitely mo smooth the ruffled scenes of I am, and will never leave n you. Soon we shall reunite the troubled scenes of tim parting sounds shall be unkr eternity measure the durati joys. With such prospects your mind cannot long be gloom." When asked if s anxiety for her little dauposed to the seductions of t and deprived of a fond moth sel, she calmly replied, "Th mine—they are unreserved to that Being, who ha been my guide and protecto experiencing what I have o merited goodness, I must be ungrateful creature on earth tain one doubt of his protecti (and added) you must not t these feelings proceed from of attachment to you or t affections were never more constant than they are now view you as inferior objects, the supreme affections whic vour claims." She was ask did not consider herself a p fortunate child of affliction? W fulness and animation she : "No, unfortunate! no! con situation with most of the w children of affliction and view them, disturbed and shifting from side to side, ye ing their pain, despairing from any earthly source, an better to support their tortur soon expecting to meet an an a frowning Judge, and to t irrevocable sentence, Depart ye workers of iniquity—w possession of that peace whi strains can never express, k these light afflictions, whic for a moment, are working o a far more exceeding an weight of glory. When I r what He endured who knew

purchase the joys that I possess, every murmuring and repining thought is hushed in eternal silence. He, after enduring a life of toil, privation and hardships, when arrived at the closing scene, had not a solitary friend to attend him. In his last agonizing pains and distress, all forsook him and fled. I have every cordial administered which the nature of my disease will admit. He from the hands of his persecuting enemies had nothing to allay his parching thirst but worm-wood, mingled with gall; while I, a poor polluted creature, through the merits of his sufferings, am by grace selected from the ruins of a fallen world, and enjoying the light of my Father's reconciled countenance. He was led to exclaim, in the anguish of his soul, My God, my God, why hast thou forsaken me? With these reflections, (she replied) can any one deem me unfortunate? I feel under unspeakable obligations to my God for his distinguished love and goodness to me, a poor sinner." Feelings of this description continued till the close of life without a cloud to obstruct her view of eternal glory. With transport she exclaimed, "If this be but a foretaste of heaven, what! O what must be the full fruition of that glory which will burst on my astonished mind, when all the beauties of the New-Jerusalem

shall appear in full view, and when the character of that God who is love in perfection will be unfolded to the very life!"

A few days before her death she observed to her companion, that if she had no more opportunities to converse with friends and connections on the subject of religion, she felt conscious of having discharged her duty in recommending and urging its importance upon all with whom she had conversed.

This child of God resigned her soul into the hands of the Almighty on the 12th of May, 1822, in the twenty-first year of her age. In the contemplation of such a death, we find more to produce solemn delight, than sorrow or gloom. To behold a tender, affectionate mother, in youthful bloom, calmly committing to God the companion of her life, with the little pledges of their mutual love, addressing those around her on the importance of religion; declaring it to be that which supported her in the trying hour of dissolution, and then expiring in confident assurance of seeing her God in peace, is a scene, which, while it confounds the infidel, confirms the faith of the believer, and awakens in his bosom admiration and gratitude for that gospel, which brings such delightful prospects to view.

Steps received by the Treasurer of the Executive Committee of the Massachusetts Baptist Ed. Society.

Step. Jan. 4.	
By interest on stock	150.00
By cash from M. E. Cobb, Treas. of Young Men's Ed. Soc. of Boston, Aug. to Mass. Bap. Ed. Society,	200.00
	350.00

Amount received by the Treas. of the Bap. Miss. Soc. of Massachusetts

Step. Jan. 4.	
By interest on stock	8.00

Jan. 24.	By cash of Female friend, Acton	5.00
do.	Rev. John Furthurst,	1.00
Feb. 21	do. from a friend,	3.00
25.	do. from G. Goodwin, Jr. in part of the legacy of Miss. Hall, for the translation of the Scriptures,	750.00

Contributions to the Missionaries, viz.

Rev. Matthew Bolles,	45.50
Emma Case,	4.35
Oliver Alford,	1.30
J. M. Peck,	0.50
Emory Osgood,	31.25
James Hartwell,	0.75

E. Lincoln, Treas.

Poetry.

LINES ADDRESSED TO A FRIEND.

"We all do fade as the leaf."

Beauty is but a transient bow,
Which fades before the touch of time,
Fair wisdom's ways thou must pursue,
Then lasting pleasures will be thine.

A mind enrich'd with knowledge pure,
A heart subdu'd by virtue's ray,
Will make thy happiness secure,
When outward charms are fled away.

O! look not for personal joy,
From beauty, wealth, distinction, love
They never are found without alloy;
And drop like leaves when winter's cold.

Wouldst thou obtain substantial bliss,
Religion seek; that heavenly prize;
Then wilt thou feel true happiness
On earth, and far beyond the skies.

'Tis this will give thee inward peace,
Support thy heart in sorrow's hour;
'Tis this will make thy joys increase,
And take from death its slaying power.

And when the soul shall leave its clay,
While thy frail form is in the tomb;
It shall succeed to endless day,
And flourish in eternal bloom.

A DIRGE,

* *On the Death of the Rev. Mr. Colman, late Missionary to the East.*

'Tis the voice of deep sorrow, from India's shore,
The flower of our churches is wither'd—is dead ;
The gem that shone brightly will sparkle no more,
And the tears of the Christian profusely are shed.
Two youths of Columbia, with hearts glowing warm,
Embark'd on the billow, far distant to rove ;
To bear to the nations, all wrapp'd in thick gloom,
The lamp of the gospel—the message of love.
But Wheelock now slumbers beneath the cold wave,
And Colman lies low, in the dark cheerless grave.
Mourn, daughter of Arrakan, mourn !
The rays of that star, clear and bright,
Which so sweetly on Chittagong shone,
Are shrouded in black clouds of night,
For Colman is gone !

At that sorrowful hour—that moment of wo,
When his cheek, lately glowing with health, was all pale ;
And his widow, disconsolate, feeble and low,
Was sad, and no Christian reply'd to her wail ;
Did not angels, of sympathy shed the pure tear,
As they gaz'd, from their thrones far beyond the blue sky ?
Oh, no ! for the seraph of mercy was near,
To bid *him* rejoice—wipe the tear from *her* eye.
They saw, and with rapture continued their lays—
“How great is Jehovah ! how deep are his ways !
“The spirit of love from on high,
“The hearts of the righteous has fir'd ;
“Lo ! they come, and with transport they cry,”
“We will go where our brother expir'd,
And labour and die !”

O Colman ! thy father weeps not on thy grave ;
Thy heart-riven mother ne'er sighs o'er thy dust—
But the long Indian grass most sweetly shall wave,
And the drops of the evening descend on the just.
Cold, silent, and dark, is thy narrow abode—
But not long shalt thou sleep in that dwelling of gloom ;
For soon will be heard the great trump of our God,
To summon all nations to hear their last doom !
A garland of amaranth then shall be thine,
And thy name on the martyrs' bright register shine.

O ! what glory will burst on thy view,
When are plac'd, by the Judge of the earth,
The flowers which in India grew
By thy care, on the never pale wreath,
Encircling thy brow !

S. B. H.

To Correspondents.

S. B. H. has a talent for Poetry. We hope frequently to receive communications from this signature.

The article of D. W. E. displays acuteness and originality of mind. We however deem it proper to postpone its insertion for two reasons. 1. The subject is not, at present, a matter of controversy among our readers. And 2. We doubt the soundness of the ground on which the principal argument rests. We should be glad to hear from him on some other subject, and should consider him a valuable correspondent.

Memoir of Mrs. B. W. of Gorham, N. Y. came too late for insertion.

A Memoir of Mr. Colman, may be expected in the next number.

The likeness of Dr. Stillman, intended for this No. is not yet completed.

THE
American Baptist Magazine,

AND
Missionary Intelligencer.

NEW SERIES.

3.

MAY, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN,

Late Missionary at Cox's Bazar, in India.

good likeness of a departed is justly esteemed a treasure. We may have but taste for the fine arts, but we see the image of those as impressed on the canvass once beamed with joy at our rity, and saddened with sorrow the recital of our griefs, it is in our minds many pleasant yet melancholy recollections.

And although we have had nacy with an individual who rendered eminent services to mtry, to the cause of science, gion, yet we love to gaze resemblance of one, whose and influence were conse- to the good of mankind. man is not to be envied who w with indifference the por- of those distinguished states- who, under God, secured the ndence of our country, and s foundation of our civil and al institutions. Nor is he to ired who can look with apa- those features, which in the s of the reformers glowed dination at the rank abuses very, and received a stern-

er texture from an inflexible determination of soul to oppose those abuses in the face of every danger.

But if the power of forming a distinct conception of the personal appearance of eminent men is gratifying to us, an acquaintance with their moral and religious character will surely afford superior gratification. While we trace the history of their lives, and see the piety which they exercised, the purity of life which they maintained, and the benevolence which habitually influenced their conduct; we feel deeper self-abasement, and are excited to more high and holy attainments. It is difficult to turn away from the contemplation of real excellence, without some rebukes of conscience, and a determination to imitate the example which has been placed before us. It was to produce this salutary influence that the lives of good men are recorded in the scriptures. Their character is drawn, that we might not be "slothful, but followers of them, who through faith and patience inherit the promises."

With these views of the tenden-

cy of biographical writings, we shall proceed to give an outline of the character of our late missionary brother. While it is believed that the feelings of personal friendship will be gratified by a perusal of this Memoir, a hope is also indulged that it will awaken in some pious youth an ardent desire to be employed in missionary service, and lead to more active and extended efforts in favour of the perishing heathen.

MR. COLMAN was born in Boston, Massachusetts, February 19, 1794. Although his parents were in humble circumstances, yet it was his unspeakable privilege to be blessed with a father who feared God. This pious parent, who was much respected for his upright and unblemished deportment, felt a deep concern for the salvation of his only child. He not only caused him to attend on the publick ministry of the word, but exhibited before him in the retirement of domestic life a practical illustration of the pure and holy nature of Christianity. This good man had the happiness of knowing that his prayers were answered, and his efforts successful; for at the early age of eleven years, the mind of his son was deeply impressed with a sense of the evil of sin, and the importance and necessity of personal religion. What were the immediate means of his conversion to God, are not distinctly known. But having found peace with God, through our Lord Jesus Christ, he made a publick profession of his faith, and united with the second Baptist Church in Boston, under the pastoral care of Rev. Dr. Baldwin, in Oct. 1804. In 1807, he was one, who, with several others, became organized as the third Baptist Church in Boston. His relation with this church continued, until his decease. Perhaps an account of this part of his life cannot be more satisfactorily given, than in

a communication addressed self to his Pastor, dated

Danvers, Ma

Rev. and dear Sir,

FEW and evil, said an antichrist, have been the years of my life; and this evening, in looking back upon the few days I have sojourned on earth, I find great reason to make the exclamation. The years of my life have been very few, and I have not much been performed in each time when reflecting upon the past, I am ready to call upon my soul, and all that is within me, to bless the name of God for his preserving goodness, in preserving me long upon his footstool for the first eleven years of my life spent in the service of sin; without God, and without the world; an alien from the commonwealth of Israel, and a stranger to the covenant of promise. It must be matter of eternal gratitude and praise, that his righteousness was manifested in bowing down my will, enlightening my mind, and raising me, as it were, from some reason to hope, from a state in sin, to newness of life in Christ Jesus. But how evil have been my days since that period! I have to lament of my wandering affections, a dark and a very unsanctified heart. Often have I listened to the suggestions of Satan! How often have I been allured by a delusive world! How easily have I been charmed by the "song of the perilous worldling," and transported with the idea that "celestial flowers were to be gathered on earthly ground." Little progress have I made in divine life! how feeble my conceptions of eternal rest! how narrow and contracted my views of the sacred Scriptures! Surely the years of my life have been very evil. But what have I done to promote the cause

ce the declarative glory of
awaken poor unfeeling sin-
comfort and establish the
its? Nothing.—I look back
compare myself to nothing
lank in creation. Surely
days have been very evil,
shame I make the confes-
or I am under the greatest
ms to be active in promot-
welfare of immortal souls,
rifying the holy name of
redeemed, as I hope, from
dage of sin, from the con-
on of the law; introduced
glorious liberty of the gos-
ade an heir of God, and a
ir with Jesus Christ, to an
stible inheritance; surely I
r eternal obligations to live
onour of my Saviour, God.
ms I feel that the time past
fe should suffice, and more
fice, in that I have walked
e vain courses of the world,
h to spend the remainder of
s in the service of Jesus.
r unfit, how unworthy to be
ed in so blessed a cause!
I be an honour for the high-
ls in the realms of bliss, to
be on the character and work
great Redeemer. It is said
y rejoice when a sinner is
ed to God; and if they
eak from the skies to the
men, how moving would be
xpostulations, how fervent
ldresses, how heavenly their
ice! It is a great wonder
o not feel more of the im-
e of the Christian ministry.
work of vast consequence;
en I look into the oracles of
many doubts cloud my mind,
pects my own personal call
ch the gospel.”

pastor perceiving that he had
capable of high improve-
and cultivation, frequently
on him the importance of
ing up a stock of knowledge
e was young. He was re-
that whether he moved in
e or publick station, knowl-

edge would contribute to his com-
fort and usefulness. This counsel
was not lost upon him, and he avail-
ed himself of the facility which was
offered to him of reading such
books as were calculated to estab-
lish him in the great doctrines of
the gospel, and furnish his mind
with general information. At dif-
ferent times inquiry was made of
him, whether he had not serious
thoughts, that it might be his duty
to preach the gospel. He often
replied, “I have great desires to
devote myself to the work of the
ministry, but a consciousness of my
own incapacity, and a persuasion of
the greatness of the work discour-
age me.” He was indeed so much
perplexed in relation to this sub-
ject, that he endeavoured to banish
all thoughts of engaging in the
Christian ministry. To do this
more effectually, he established
himself in a business which neces-
sarily occupied his chief attention.
It was, however, so ordered by di-
vine Providence, that he was un-
successful. And although this event
was attended with some painful
circumstances both to himself and
friends, it was no doubt overruled
for good.

The account which he gave to
the church when he offered him-
self as a candidate for the ministry,
is so interesting, that no apology
will be deemed necessary for pre-
senting it to our readers. It shows
that his entrance on this work was
not the result of a premature and
unaccountable resolution; and it
exhibits in a forcible manner the
various alternations of feeling which
he experienced on this subject. In
describing the operations of his
mind, Mr. Colman remarks:

“When I was quite a child I had
desires to be a publick speaker;
and when my young friends and re-
lations came to see me, instead of
engaging in acts of diversion, with
the Bible in my hand, I would name
a text, and deliver a lecture to
them on the duties which they ow-

ed their parents, and on the mercies which they enjoyed. On one occasion, when my little room was filled with listening friends, I was so much affected that the tears flowed plentifully down my cheeks, and my hearers could not refrain from weeping also. After I entertained a hope in the Saviour, I had great desires to speak to my fellow-creatures about the important realities of a future state; but my fervour soon relaxed, and I grew cold and insensible. It was more than four years ago that impressions relative to the gospel ministry became fixed in my mind. At that time I had a deep and affecting sense of the awful condition of man by nature, as exposed to the vengeance of Almighty God, and utterly unable to help himself. These views continued for some time, and at last produced a desire to do something to promote their welfare. It is impossible for a rational being to have the views which I then entertained without great desires for the salvation of immortal souls. To see men standing on the verge of ruin, without the least conception of danger, is the most affecting sight which can be presented to a thinking mind. With heart-felt satisfaction, I viewed Jesus able and willing to save the wretched sinner; and it was my desire to urge those around me to flee from the path of destruction to the Lamb of God. For a year I entertained the most pleasing thoughts concerning the gospel ministry. My imagination often placed me in the midst of crowded assemblies, and while the word was dispensed, I saw tears gushing from a hundred eyes, and joy beaming in a hundred faces. But ah! these pleasing phantoms were soon succeeded by darkness and distress. As yet, I had not considered the important duties which devolve on the Christian minister, nor the trials which often attend his progress. I had only looked on the bright side of his ex-

perience. I had only viewed him as the successful preacher and happy Pastor. But I soon perceived that his station required most unwearied labour, the consequence of the arduous duties were his daily employments. I was led to contemplate diversified scenes of a life. I viewed him in the closet, and heard him lament many imperfections which heaped on his best services; the weakness of his affections, the weakness of his faith, and the dimness of his hope. I heard him address reproof to the froward and negligent professor, establish the weak and wavering, render comfort to the distressed, and exhort all his brethren to the performance of every Christian duty. I viewed him by his side when he entered the hovel of penury, and the chamber of sickness. I listened to his admonitions, his gentle reproofs, his warm expostulations, and fervent prayers. When I beheld these duties, I was led by the apostle to exclaim, "What can I do for these things!" Several quiet periods during two years were impressed with a sense of the solitude of a station which a faithful minister occupied. Whenever the subject of these images of solitude was my delight. In society, with pleasure I sought some lonely spot, and with a solitude which I cannot describe, I claimed, "Lord, I am a sinner, I know nothing. Young and still younger in experience without education, and with but a scanty talent, how suitable to bear the most tidings to guilty man?" At that time I viewed myself as the least of saints, and thought I was plucking the sun from his orbit to dispense the word of life. In these views, I began to feel as the extreme of folly, to indulge the least idea of

t that all my feelings were the phantoms of a childish ion, and should be entirely ed; accordingly I set about t. But now the command-y heavy on my mind; it as though a wo was pro- against me, if I did not at- preach the gospel. The f Watts would often sound al of thunder in my ears,

such my gospel, with the Lord,
in whole earth my grace receive."

nation was very trying; I myself as altogether unequal- perform the duties of a min- and yet a solemn command upon me to go forward in k. In this condition I re- to stifle all impressions of l. With sorrow I look back ime when I formed this rea-

I believe it has been the f trials and difficulties which unknown to me before. My s, however, were all abor- leason was all in vain. A silent, a confined education, ility of years, were feeble nts. God is all-sufficient: stones he can raise up chil- Abraham; he can employ keet instruments to promote latest designs. This was ag which overthrew all my one. I tried to attribute ppressions to pride; but my lent forbid an indulgence of a. Notwithstanding these t, I only experienced pleas- en engaged either directly or ly, in those exercises which rove beneficial to me, should be engaged in the work of istry. During the winter , I was quite convinced that lings were not all imaginary, le several attempts to unbom to the Pastor of the church h I am a member. But all ;—my heart failed; and now red my former resolution, to hese impressions from my brance. I conceived that if d intended to bring me into

the work, he would perform his intentions, whether I opposed or not. This opposition was not produced by a disrelish for the work, but from a view of its importance as it respects duties and consequences.

Although my impressions were long, and often forced me to a sense of duty, yet still my stubborn mind was unwilling to yield entirely to the gentle calls of mercy. Proud in consequence of the favours which I had received, I imagined that God would never frown upon me; that by some means congenial to my feelings, he would bring me into the important work. But I soon learnt many woful lessons from sad and painful experience. But a short time elapsed before the providence of God proved to a demonstration, that none but "the willing and the obedient eat the good of the land." A kind, a tender, and an affectionate parent was removed to the land of silence. In one sad moment I was deprived of the counsel, the advice, the kind admonitions, and the fervent warnings of one, who had always taken the most tender interest in my welfare, and to whom I had looked on all occasions, as a director and friend. The stroke was painful, but not rightly improved. Soon after this event, my mind was deeply impressed with a sense of duty; but some considerations of a worldly kind, and an adherence to a former resolution, induced me to suppress my feelings as much as possible. After the death of my dear parent, my business was so much confined, that I had much leisure; and I conceived the idea, that if I was absorbed in business, my mind would lose all sense of former impressions. This was one motive which induced me to enter into partnership with a person in trade. But all our efforts were blasted; one disaster followed another, until I was reduced from a pretty comfortable state, to continual apprehensions—to poverty and distress. Previous to this event, how-

ever, I saw that folly had marked my steps; that I had turned a deaf ear to the reproofs of conscience; that I had trifled with the most solemn impressions; and had forgotten the favours of Heaven. I began to have different views of the work. The worth of souls laid heavily on my mind. It appeared a pleasing employ to point the enquiring sinner to Jesus, and to establish the saint in every good word and work. Although I perceived, in some measure, the important duties of ministers, yet Jesus was sufficient for all their wants; he had promised to be with them always, even unto the end of the world. His power is omnipotent, his wisdom is consummate, his knowledge is unbounded, his love and compassion are inexpressible; and all these perfections are engaged to carry the faithful preacher through every trial, to a joyful termination of his course.

I then felt resolved, that whenever the providence of God pointed the way, in his strength I would go forward. And although I have had many trials since, relative to my temporal and spiritual affairs; although my way has been hedged up, and thick darkness has often enveloped me; yet I think it an inexpressible mercy, considering my obstinacy, that greater judgments are not poured upon me. And if I should ever be the happy instrument of turning a sinner to Jesus, of strengthening a dear saint, and of exhibiting in an intelligible manner, the glorious doctrines of the cross, my former trials will vanish from my sight, and I shall be led to exclaim, "Those light afflictions were but for a moment."

Having preached before the church, when several ministers were also present, who expressed much satisfaction, Mr. Colman was licensed to preach on the 25th of February, 1815.

The church of which he was a member, had no sooner expressed

their confidence that he was designed by the Lord for publick usefulness, than he was placed under the care of the Rev. Mr. now Dr. Chaplin, of Danvers, (now President of Waterville College) where he pursued his literary and theological studies till he embarked for India. Many of his letters which were written during this period, breathe such a spirit of piety and good sense; and serve so fully to develop his character, that it would be improper not to give them a place in this Memoir.

Danvers, April 20, 1815.

Rev. and dear Sir,

A recollection of the many happy hours which I have spent at your fire side; of the repeated acts of kindness with which you have favoured me, and the pleasing invitation which you gave to unfold my views and feelings to you by letters, will, I feel convinced, encourage me to write with freedom.

Since I have been in this place, I have enjoyed many happy seasons, both in the sanctuary and closet. Daily experience convinces me, that I can do but little to promote the welfare of immortal souls, to build up the cause of Zion, or honour my Saviour in the world, without constant watchfulness and prayer. It is in the closet that my fears are removed, the darkness of my mind dispersed, and sweet peace communicated to my soul. There I receive fresh strength to perform duty; new views of sacred truth, and of my blessed Lord. On ground so sacred as that devoted to the purpose of communion with God, the tempter but seldom treads. When the Christian is engaged in sweet intercourse with the great *Thrice One*, he ascends a holy mount, his closet becomes nothing less than the house of God, and the very gate of heaven. The place is too hallowed for the enemy of holiness, and no doubt he often flees from these consecrated retreats, and leaves the Christian to the undisturb-

ymment of sublime devotion. some reason to say, that in et, very severe temptations tirely left me. I have gone closet, dark and discouraged, urned with light and hope. y imagine from my obser-

that I am much engaged in rcise of prayer.—Alas! this be case! I am but little en- a this blessed duty; and when pt, my wandering thoughts holy feelings often destroy piness which might be en- fellowship with the blessed

Indeed, I have a very de- heart; more deceitful, and o be feared than our subtle is this which binds me to obs me of joy, spoils my de-

I have so much pride and f, that at times I almost fear e blessed Saviour will not me in his service. I often an it be possible that one so , so debased, will be permit- build up the holy cause of me so sinful, to be instru- in establishing that kingdom, is governed by righteous d by a righteous King?

* * * * *

who is called to this work, styled an ambassador of God. re the mind and will of the ehovah to perishing man; ent to beseech men to be led to God; he must stand d by the frowns or allure- of the world, and deliver his e, whether men will hear or

He should speak with all ainness, and pathos, which amend himself to every man's nce in the sight of God. Un- performs his duty, the blood will be required at his hand, for vengeance on his guilty n order to keep his garments ed, what a sternness of soul, desire for the conversion of

and for the divine glory, rity of heart and life, what d conceptions, and exalted

views, should possess his mind! He should be a praying man, one who keeps up daily intercourse with heaven: his conduct should bear a great resemblance to his who was holy, harmless, undefiled, and separate from sinners. And, dear sir, when I contrast myself with the very imperfect description here given, I am almost ready to conclude that the great Lord of the harvest never intended I should be a *labourer*. However, I feel willing to leave all things in the hands of my heavenly Father; he will do all things well; and I feel satisfied, that he has always led me into a right path. Even now: a ray of hope beams into my mind, from the following considerations,—the people of God would never have done so much for me, I should never have been brought to this place, I should never have commenced my present studies, unless the Lord had intended me, in some measure, for usefulness. And when I look around, and see the extensive field, and recollect the great call there is for labourers, I feel rejoiced, the Lord enabling me, to go forth, and bear, with my brethren, the heat and burden of the day. At times I feel willing to become all things to all men, if by any means I might save some. Then the work appears very glorious, and souls exceedingly precious; then the fear of man, which often brings a snare, entirely leaves me, and I speak with some freedom to poor sinners. Since I left Boston, I have tried to speak in public several times; but seldom, however, without a great share of diffidence. The last Sabbath I went to the Factory, I felt more confidence than on any former occasion. In the afternoon there was quite a number of people, and I spoke with more freedom than is usual for me. The attention was very good, and I hope that something pleasing may result. O Sir, if one so unworthy can request an interest in your petitions, be so kind, as to bear me upon your mind, when you bow be-

fore the mercy seat. My great desire is, that I may be useful. Permit me to express my gratitude to you, for the tender interest you have taken in my welfare, particularly in opening a way for me to obtain an education. Dear Sir, I can never express my feelings to you, and my other kind friends, for their great liberality in sending me to this place. Their benevolence shall excite me to fresh and more vigorous exertions: it shall prove a stimulus to me in every unfeeling moment.

My studies are increasingly pleasant. The roughness of the way has gradually disappeared, and now I find myself in a pretty smooth path. I long to make greater progress; my wishes and progress are by no means equal. O that I may have grace to improve the little knowledge which I may obtain, in a suitable manner. An increase of knowledge, without an increase of grace, will be attended with little benefit to the Christian minister.

Denver, Oct. 14, 1815.

Rev. and dear Sir,

I am frequently surprised, when contrasting the strength of my body now, with what it was two months ago. At that time, I was afflicted with a severe cough, and an expectation of blood from my lungs; but now my cough has entirely ceased, with its attendant evil. O what reason have I for gratitude! what reason to devote my life to the service of God. Certainly, if I should be raised to that degree of health, which would justify my appearance in the pulpit, new obligations would be imposed upon me. At times I have earnestly prayed, that the Lord would prepare me for the delightful service of the sanctuary; and I trust that the severe dispensation with which I have been visited, will be one means of fitting me for future duties. If it tends to promote humility, to lead me to the throne of grace, and to give me a sense of my entire dependence on

God, it will be a sweet : —through life I shall have to bless the Lord for it. I realized that delightful experience so much as of late, "Sanctions are blessings in disguise." Yes, they are angels of mercy, they are messengers of compassion, accompanied by the Holy Spirit will purify the heart, deliver from affections from earth, and on God. Sanctified afflictions to lessen worldly objects in our esteem, while they attach a value to those which are but vanity and a grave. Prosperity intoxicates the mind, afflictions are that which subdue the heart, which reduce it to its proper state. In prosperity we forget to recollect that this is a world, that this is not our home, that this is not our resting place, nor abiding place. In affliction, we feel like a traveller overtaken with sickness in a crowded and noisy inn. Then most he who is at home, then he casts a longing eye to his peaceful home, where the noise of strangers is never known. Thus the heart, when borne down with tribulation, looks, by the eye of faith, to that state "where the wicked cease from troubling, and the weary are at rest." How delightful an idea, that there is a rest beyond this troubled scene! that after enduring the tempests of this world, we shall become inhabitants of that "knows no storms," eternal composure "beneath a cloud." we have a hope of such blessedness, we should not be discouraged by present trials, especially when we recollect their beneficial effects in this world, and that glory which they prepare to receive in another. But in the midst of afflictions, when its waves go over us, we shall be like the Psalmist, and adopt his language: "Why art thou comforted, O my soul? and why art thou quieted within me? Hope

God, for I shall yet praise him, who is the health of my countenance, and my God."

During the vacation I enjoyed much. The sermon you preached on the Lord's day morning after my arrival in Boston, was very refreshing. It seemed designed for me, and I really think the Holy Spirit applied many of the truths which it contained, to my soul. Seeing my friends and conversing with them also served to enliven my mind. Christian intercourse is delightful. I know there is a sacred cord which binds to my heart the dear people of God; "they are the excellent of the earth." Their joys and sorrows are mine; where they live I wish to live; where they die, I fain would die, and there would I be buried. It seems rational to me, that a person can very easily decide, who are the people of his choice. Can we be doubtful whether we love a person or not? It really appears impossible. A consciousness of love to the brethren has sometimes strengthened me, when assailed by the great adversary. My time is now employed in studying Latin and Greek. The study of the Greek Testament is very pleasing; but I think it will be more so, when I shall be able to get three or four chapters for a lesson. I think I can never regret employing my time in gaining a knowledge of the languages. All I feel concerned about in this respect, is, that the shortness of my time will not permit me to acquire the knowledge I wish.

Danvers, Feb. 17, 1816.

Rev. and dear Sir,

Each day has brought its duties; these duties must be discharged. In order to do this, I frequently find that every moment must be improved. When I reflect upon the years which have passed away, without bearing any testimonies of my advancement in knowledge, a new ardour is enkindled in my bosom, to husband the opportunity

which I now enjoy. This I esteem as my golden hour; but it is rapidly passing away, and once gone it will never return. I never expect to be favoured with a season like the present. Surely then I can act the part of wisdom, only by a close application to my studies. "Work while the day lasts," is the language of reason as well as of scripture. O that I may ever feel the force of the injunction. It seems to me that there is every thing to excite a youth placed in my situation to diligence and industry. The importance of the objects which he seeks; is sufficient to urge him forward in his course. If he pants for usefulness; if he has ardent desires to sound abroad the fame of Jesus, and to be the instrument of turning many unto righteousness, he will naturally ask himself how these important ends are to be attained.

Extensive usefulness is the mark at which the ministers of Jesus should aim. They do not wish the applause of mortals; they do not seek the empty toys of time, but the approbation of their Judge. And how are they to gain it? Our blessed Lord has told us. In the twenty-fifth of Matthew he compares the kingdom of heaven, or what seems more natural, the Lord of all things, to a man travelling into a far country, who called his own servants, and delivered unto them his goods. To one he gave five talents, to another two, and to another one. The approbation of the Giver depended upon the right improvement of his gifts. Upon his return, we find him commending those who had increased their stock, and exalting them to be rulers over many things. But he that had hid his Lord's talent in the earth, was deprived of it, and cast into outer darkness. No doubt this parable was spoken to stimulate the people of God in the discharge of their duty, to arouse them from inactivity, and to make them faithful stewards of their Master's goods. If then the willing and

the obedient only are to eat the good of the land ; if faithful servants only are to share the smiles of their Master, does it not become all the followers of Jesus, and especially the preachers of his gospel, to arise from the bed of sloth, and to do the work which God hath assigned them. O that I may ever feel the importance of these things. I, who am so prone to inactivity, who am so backward to duty, need every incentive to arouse my sluggish soul. I have to mourn the little ardour which I feel in the cause of God. It is a cause which demands all my exertions. Shame should cover my face, and confusion fill my soul, upon a recollection of my stupidity. I can do but little ; but that little should be done with all my might. When looking within, I am almost discouraged. The wickedness of my heart, the coldness of my affections, connected with my want of talent, serve, at times, almost to destroy every expectation of my doing good. Forgive, dear sir, my complaints. If I had not struck upon the thoughts which nearly fill my letter, I am apprehensive that you would have been pained with the sad tale of my feelings. But I will forbear.

In the autumn of 1815, and also the ensuing summer, Mr. C. was the subject of much bodily indisposition. His sickness was occasioned by exchanging the scenes of active life for the sedentary habits of a student. The person with whom he passed several weeks, when compelled to relinquish his studies, remembers very distinctly the pleasing and yet painful state of his mind. As to his own personal interest in Christ, and a participation in the final rest which remaineth for the people of God, Mr. Colman had an humble and steady hope. But the expectation that he might live, and yet be unable to preach the gospel, produced at times very gloomy sensations. Death appeared more de-

sirable to him, than the continuance of life, unless it could be spent in the service of Christ, and in warning sinners to flee from the wrath to come. But although he was occasionally much depressed when he imagined that his prospects of publick usefulness were cut off, yet he manifested a spirit of pious resignation to the will of God.

Some idea may be formed of his views and feelings while he was deprived of health, from the following letters.

Danvers, August 11, 1815.

Rev. and dear Sir,

The words of Cowper within a few days past, have made a deep impression on my mind :

"God moves in a mysterious way,
His wonders to perform ;
He plants his footsteps in the sea,
And rides upon the storm."

The divine proceedings frequently appear dark and mysterious. No doubt the reason is this, the Lord of heaven and earth works upon a scale too extensive for man to comprehend. All the plans of God are laid in infinite wisdom, and we may rest assured that they will advance the best interests of the universe. How pleasing is the consideration that a Being of infinite wisdom and benevolence directs the affairs of nations and individuals. When we can be suitably impressed with this idea, every dispensation of providence which relates to us, appears calculated for our good ; we view the divine dealings, as proceeding from a kind and tender Father, whose compassion is so great, that he will never send us prosperity or affliction, unless they are to answer valuable and important ends. How sweet is Christian submission ! It is a plant which does not thrive in nature's garden. The cold and sterile ground of modern philosophy is not calculated to produce it. But it springs up, and grows, and blos-

soms in that heart, which is daily wet with the dews of heavenly grace. Thus it appears in its native beauty, and renders a character far more amiable and attractive than the most accomplished of this world. Christians always stand in need of this grace, but never more than when they are visited with peculiar afflictions. When our hopes and prospects are blasted, how apt are we to repine! When severe dispensations are our lot, we are too much inclined to arraign the divine conduct at the bar of our limited reason, and judge *Him* in whose sight the wisdom of a Newton is folly. Oh! that I may ever feel resigned to the will of God. I feel peculiar need of that blessed grace at the present time. Since I saw you, the Lord has visited me, I believe, in answer to prayer; "but it has been in such a way, as almost drove me to despair." The all wise Disposer of events has been pleased to send upon me an affliction which I dreaded most of all others. How often have I thought that nothing would so much discourage me, as to discharge blood from my lungs; but I have experienced sweet consolation and strong support when called to endure the trial.

I have much reason to be thankful for the peace of mind which I have enjoyed. I have not, however, been without trials on this occasion. Sometimes I have been afraid that my sickness was a token of the divine displeasure, and that the Lord frowned upon me for daring to undertake the important work of preaching the gospel, without being qualified and sent. At other times, I have been tried with the thought, that if I had a work to perform, it has been accomplished, and that I should no more be permitted to point sinners to the Lamb of God. This was a severe temptation; I feel its force this moment. But O, Sir, I know not how to part with poor sinners. I have warned

them, perhaps in vain. If this world were the bound of human existence, I would not drop a tear. But eternity succeeds time. Soon, very soon, my hearers and myself must appear at the awful bar. Then if they have neglected all warnings, how awful will be their case! I can do but little, but if I could be the means of saving one from ruin, my heart would beat with joy.

Denver, July 22, 1816.

Rev. and dear Sir,

We should ever feel willing to resign all our concerns into the hand of God. He is the Father of mercies, and will never lay upon us a heavier burden than we are able to bear. During my sickness last fall, the words of Cowper used to afford me much consolation, "But all, is in his hand whose praise I seek." How animating is the idea that diseases are at the disposal of our heavenly Father. They are his messengers, frequently sent to promote the work of sanctification in his people, and to ripen them for the world of blessedness. And, indeed, if we seek the praise of God, the very trials we endure may be the means of fitting us for more extensive usefulness. When we have passed through afflictions, we know how to sympathize with the afflicted. The promises which have been made sweet and strengthening to us, we can exhibit to their view; and exhort them to trust all their concerns in the hand of Him who was our present help in time of trouble. Affliction gives us confidence in God. When we have passed through floods and flames, and find him to be unchangeable, we then know by experience, that he is a rock, that his work is perfect, and that he will never disappoint the expectations of those who put their trust in him. We then have faith to say, If the Lord hath protected us thus far, if he hath saved us from the "lion and the bear," if he hath been our support

when we passed through deep waters, and through the furnace of affliction, that he will never, no, never leave us, that he will never, no, never forsake us. These truths I have with pleasure heard you preach, and no doubt they afford you a rich source of consolation at

this time. The same truths which you have administered, to others, will now fill your own soul with joy and peace.

"The gospel bears our spirits up :
A faithful and unchanging God
Lays the foundation for our hope
In oaths, and promises, and blood."

[To be continued.]

Original Communications.

For the American Baptist Magazine.

ON PREPARATION FOR THE PUBLIC WORSHIP OF GOD.

It requires such constant exertion to withdraw the mind from sensible objects, and fix it on those which are purely religious, that although we may regularly attend on the public worship of God, there is great danger lest our attendance should become formal.

As frequently as the sabbath returns, our seats in the house of God may be occupied, and yet, as to the great purposes for which we should assemble together, our feelings may be entirely estranged. Our bodies may be there, while our thoughts are wandering to the ends of the earth. We may be forming plans for the improvement of our farms, or the sale of our merchandize, when we ought to be devoutly engaged in the solemnities of Zion.

And when we are going to the house of God, we may be altogether inattentive to that state of mind which is so desirable, if we would derive profit from the services in which we expect to be engaged.

These are, doubtless, powerful causes why there is not a more elevated piety and consistent deportment, observable among professing Christians; and why hearers generally, do not derive more benefit from the ministry of the word. If according to the doctrine of our

Saviour, the cares of the world choke the seed of the word after it is sown, it is equally true, that they may so fully pre-occupy the heart as to leave no place into which it can fall. It is therefore hoped, that the remarks in this communication will receive the serious attention of your numerous readers.

In prospect of going to the house of God, we should examine ourselves. We should commune with our own hearts, and seriously inquire, what is our knowledge, feelings, and conduct? We should endeavour to ascertain, what are our deficiencies of character; what instructions we most need; what tempers and feelings ought to be corrected; and what motives would be most likely to arouse us from a state of apathy, and animate our languid feelings. We should seriously ask, whether we have in earnest, attended to the concerns of our souls; whether we have considered the weighty arguments by which the truth and importance of revelation are supported; and whether we have sufficiently reflected on the awful consequences which will follow a neglect of the gospel?

It is believed that inquires of this kind would have a happy influence

maining the mind, and producing that tone of feeling which is variable to a profitable hearing of the word. They would then and keep alive our attention.

And we should be more to seize with avidity those of a discourse, which our reasons had made us feel, were particularly adapted to our individual situation. By this process, the image of our duties, presented to view in language of the gospel, would be much more clearly and distinctly apprehended by us, that the impression would be longer retained, productive of more salutary results.

We should go to the house of God in a spirit of prayer. Having entered into our own condition, we should mourn over our imperfections. We should approach the throne of God with humility and solicitation. And as we shall receive no benefit from publick ordinances without the blessing of God, we should plead with him, that his appointed means may be blessed to our souls. We should labour to obtain a deep sense of our dependence on him, who is the Father of the Father, and the Giver of every good and perfect gift. We should pray that the word may come with power to our hearts, so that we may be instructed, comforted, and edified by the means of grace.

In our supplications, we should specially remember the ministers of the word. For, however they may be distinguished by their talents, fidelity, or zeal, they can do nothing of themselves. "Neither can that planteth any thing, neither he that watereth; but God giveth the increase." How important then, that we should look to him, who alone can make the ministry effectual. If we go to a place of worship with such a spirit as this, waiting upon God, and desiring his blessing, we shall not be disappointed. In answer to prayer,

the influences of divine grace will be imparted to our souls.

There should be a desire and determination to profit by the ministry of the word. Let a person, before he leaves his habitation, or whilst on his way to publick worship, resolve within himself: "I will endeavour to derive some benefit from what I may hear to-day. If a doctrinal subject is discussed, I will try to understand it. If the discourse is experimental, I will examine my own exercises and feelings, and see whether they accord with what is stated. If the sermon is practical, I will bring my practice to the test of scripture, and not be satisfied until I am more conformed to the will of Christ." O! how much more would Christians grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, were they to pursue this course.

If there were less of a spirit of indifference; and less of a disposition to be merely entertained with the modulations of a fine voice, or the harmony of well turned periods; and more of a desire to hear with profit; much greater advantages would be derived from the services of the sanctuary. There are few sermons, however defective they may be as to matter, or however imperfectly delivered, but some substantial good would be received from them. We should always hear something, either to add to our knowledge, to comfort our hearts, to revive our hopes, to guard us against temptation, or to alarm our fears.

We should, in prospect of going to the house of God, avoid every thing that will unfit us for divine worship. And here it may not be improper to observe, that the same quantity of food which may be proper when we attend to manual avocations, may be injurious to us on the sabbath. Whatever produces drowsiness or listlessness in the house of God, should be conscientiously avoided.

tiously avoided. When we attend to the exercises of worship, our immortal concerns should be uppermost. And hence, whatever clogs or fetters the soul, should be given up. If a degree of abstinence keeps the mind more wakeful, and is favourable to greater elasticity of soul, let us conscientiously practise it. Let us be careful that we do not rob the soul of its proper food, by pampering that body which in a few days must be laid in the darkness of the tomb, and become a feast for worms.

We should also endeavour to exclude from our thoughts those objects which have no connexion with the concerns of the soul. When we attend to business, it is proper that our minds should be occupied on that business, so far at least, as is necessary to perform it well. And when we go to the house of God, it should be our aim, to have our thoughts exclusively occupied with the concerns of religion. As the sabbath is a day of rest from secular avocations, our minds should be at rest from them. As we shut up our stores and shops, we should endeavour to shut worldly concerns from our hearts. On our way to the house of God, we should keep ourselves from worldly conversation. We should be careful that the affairs of nations,—the political contests of the day, or the state of trade, should not engross our thoughts. If we set any value on spirituality of mind, or regard the feelings of pious ministers, we should avoid those groups which are frequently collected around the doors of meeting houses on the sabbath, and engaged in the discussion of mere secular subjects. It is surely not necessary to remark, that such topics unfit the mind for the publick worship of God, and render it like the strings of an instrument, which must be wound up before they can emit melodious sounds. If Christians would enjoy the full advantages to be obtained from the

services of religion, they must come with minds in some degree attuned to these services, by serious reflection, and the exclusion of those objects which enfeeble the moral tension of the soul. There is such a thing as the chords of the heart, vibrating in unison with the solemnities of religion. And thrice happy is the man, who, on his way to the house of God, keeps his heart with all diligence, and labours to bring up his feelings to that pitch which shall harmonize with sanctuary devotion.

There is reason to fear that the minds of hearers generally, and even of Christian hearers, are not sufficiently impressed with the great importance of a right preparation of heart for publick worship. But it is believed, that if self-examination—a spirit of earnest prayer—a desire to be profited—and the exclusion of objects which are not connected with religion, were habitually to precede our appearance within the gates of Zion, we should be more substantially benefited by the ordinances of the gospel. We complain, and no doubt justly, that we go and return from publick worship without apparent benefit; and that we do not feel higher degrees of spirituality, greater deadness to the world, and more conformity to the image of God. May not a want of suitable preparation be a reason of this dearth of religious enjoyment, and of our little growth in the divine life? Have we endeavoured to open the door of our hearts, and let out the busy crowd of earthly cares and pleasures, that there may be room for the word of truth, and the exercises of Christian piety? Were this to be seriously attempted, there is reason to believe, that Christians would awake, and put on their beautiful garments, and be girded with strength. They would be seen adding to their "*faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to*

, patience; and to patience; and to godliness; and to brotherly charity." And thus, they either be barren nor un- the knowledge of our Christ."

For the American Rep. Mag.

ON-ESSENTIAL.

It is conceived, is often latitude which neither nor reason will justify. If it become unfashionable, performance of it would to a proud heart, it is easy to persuade one's self on-essential, and the con- ill be easily quieted. Some things are essential stence of whatever does self evident proposition. Some things are vitally im- the existence of religion, as to all other things, and which it cannot exist. Some other things which may be called merely as appenda- not as essential parts. Such as, as the position of the rayer. This duty may be performed, either stand- ing, or prostrate, provid- art be right. So also in ship, whether it be com- with prayer, with singing, reading the holy scriptures, essential to acceptable wor- be services are performed and in truth. In the soul, is by the called the *new man*: we before make use of this fig- urate our subject. Man is stated as a distinct species, considered as perfect when members are complete, and bodily organs regularly their proper functions. thing to such a body, and perceive, that the addition superfluous and useless:

take any thing from it, and it will appear maimed and defective.

A man, however, may lose one or more of his limbs, and yet exist, and enjoy a good measure of health and vigour. But separate the head, or destroy the action of the heart, and he will expire in a moment. These parts then, must be consid- ered as vitally important to exist- ence. But shall we say, because a man may exist with the loss of a leg or an arm, that these members are therefore not essential parts of the body? Surely not. For though the body may exist without them, it nevertheless exists in an imper- fect, disfigured state. Its beauty and usefulness are greatly marred.

Thus it is with religion; it will be admitted, that it may exist in the soul where much imperfection both in faith and practice, still remain. Yet there are some articles of faith, without the belief of which, it is impossible, according to the scrip- tures, to pronounce the man a Christian.

A man may practise numerous religious rites, and be conscientiously devout, and yet be far from being a Christian. There are religious Pagans, and devout Mussulmans, but they are not Christians. A man may be devout even to enthusiasm, although his religion be entirely false.

On the other hand, there are others who bear the name of Christ- ians, who are so very indifferent to many parts of divine revelation, that it is difficult to determine what they believe, or whether they be- lieve at all. Such would do well to compare their faith with what Christ said to the Jews: "If ye be- lieve not that I AM HE, ye shall die in your sins." Upon this, they im- mediately asked, "Who art thou? And Jesus said unto them, the same that I said unto you from the begin- ning." What character did Christ claim from the beginning? Did he only claim that of an inspired man? or did he claim that of the Son of

God, in a higher sense than any other mortal ever did? To illustrate his meaning, he said, "I and my Father are one." At this, the Jews took up stones to stone him. "Jesus answered them, Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." We would here seriously ask, Will our eternal state be equally safe, if we believe in a character totally different from that which Christ claimed from the beginning, as to believe in him as the Son of God, and one with the Father? or shall we rank faith among the non-essentials of Christianity?

Will it be said, with a view to neutralize these remarks, that error in opinion is perfectly harmless, provided we are honest in our belief. Or shall we say with Pope

"For modes of faith, let graceless zealots fight,
His can't be wrong, whose life is in the right."

Hence you may believe any thing, or nothing, without taking pains to inquire what is right.

Faith is the result of hearing; and if it be of no importance what we believe, then it can be of no importance what we preach! But before we admit such a sentiment as this, let us hear the apostle upon the subject. "Though we or an angel from heaven preach any other gospel unto you, than that we have preached unto you, let him be accursed." Then it would be dangerous to believe a false gospel. If the apostle is correct, one gospel is true, and all others are false. Nay more, every man that preaches a perverted or false gospel, renders himself liable to the curse denounced by this holy apostle.

In order to save the ruined souls of men from sinking, "God has laid in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." On this, and

no where else, men may build eternity. "For other foundation can no man lay than that which is Jesus Christ." Can any one say, that it is not either to our safety or hap- build upon this foundation what end then, we ask, is a tion laid, if not to build upon if no other foundation can then it follows, that if we built upon this, we shall not be lost! This stone, which at nought by the Jewish law now become the head of the temple. Neither is there salvation in any other: for there is none other under heaven given among men whereby we must be saved.

It is also asserted in scriptures, that there is "one Lord, one faith, and one baptism," and implied, that there is one God. We can as readily conceive one Lord, and two faiths, as of two baptisms. It is supposed by some that this *one baptism*, is the baptism of the Holy Ghost. But can men administer the baptism of the Holy Ghost, either to adults, or to infants? This is absurd, if not impious. The apostle baptized the Samaritan both men and women; but he did not confer the gifts of the Holy Ghost on any. Peter and John, with him, did not baptize; they only laid their hands on the heads of those who received the Holy Ghost.

The risen Saviour commanded his disciples, "to go into all the world, and preach the gospel to every creature," and added that believeth and is baptized shall be saved; and he that believeth not shall be damned." It is admitted, we presume, that this is as really a command from Christ, as to preach. If both united in the same command, let us be careful not to put what God has joined together. If baptism is a plain, positively commanded by our Lord, have we a right to

among the *non-essential* duties of Christianity? It stands upon the same footing with the command to commemorate the Saviour's death until he comes. And no more importance is attached to the latter than to the former. If it should be asked, whether we consider baptism essential to salvation, we should answer in the negative. We should give the same answer respecting the Lord's supper. We do not consider a hand or a foot essential to life; but they are both essential to the perfection of the body. So is baptism and the Lord's supper to the perfection of the church or body of Christ. Where either of the ordinances are omitted, there is something wanting which needs to be set in order.

With a view to counteract the feelings of those, who discover a zeal which rises a little above indifference, to have the first positive institute regarded in its primitive purity, and as it was delivered to the saints; its advocates are compared to the ancient Pharisees, whom Jesus admonished for paying tithe of mint, and anise, and cummin, and omitting the weightier matters of the law. But it should be observed, that it was not for what they *did*, but what they *omitted*, that Jesus pronounced the wo upon them: for with regard to the tithes

he said, *these ought ye to have done, and not to leave the other undone.*

Let us then be no longer indifferent to any of the commands of Christ, nor deterred from obedience, by the perpetual cry of *non-essential*. But let us be careful to "observe all things" which were given in charge by the Saviour to his disciples in the great commission. If we would "*be perfect, and entire, wanting nothing,*" we must obey the whole will of God.

If an individual, or even a whole church, should for any reasons whatever, live in the habitual neglect of any of the positive commands of Christ, although we may allow the one to be a Christian, and the other a Christian church, yet they cannot be said to be perfect, and entire, wanting nothing.

Do not err, my beloved brethren, by treating one of the special ordinances of the gospel, instituted by Christ himself, and sanctioned by his own example, as *non-essential* to the Christian character. Suffer us then, brethren, to caution you, that while on the one hand you give no reasonable ground for the charge of bigotry, so on the other, see that you do not think lightly of any of the commands of Jesus Christ, under an apprehension that they are *non-essential*.

ARCHIPPUS.

Missionary Intelligence.

FOREIGN MISSION.

BURMAH.

MR. JUDSON'S JOURNAL, CONTINUED
FROM NOVEMBER 18, 1821.

DECEMBER 9, *Lord's-day*.—I begin to hope that one more Burman has felt the vivifying influence of

divine truth. He is an old acquaintance of Mounng Ing; and from him he received his first impressions. He has visited me several times; but it was not till to-day that he expressed his "first determination to worship the eternal God all his life

long." He is a man in low life—has no family—and his name is Moungh Thah.

Moungh Yo, one of the semi-atheists of Pah-tsoan-doung, formerly a disciple of Moungh Shwa-gnong, has re-commenced visiting me, accompanied by one Moungh Bo, of very simliar character, lately returned from Martaban. They are both men of sterling sense, and considerable learning, and have almost renounced Boodhism in all its forms; for I begin to find, that the semi-atheism, which I have sometimes mentioned, is nothing but a refined Boodhism, having its foundation in the Boodhist scriptures.

Dec. 11th.—Received a note from Dr. Price, communicating the animating intelligence of his arrival off the mouth of the river.

Dec. 13th.—Enjoyed the great satisfaction of welcoming brother and sister Price at the place of landing, and of conducting them to the mission-house.

Jan. 20th.—Another season of rejoicing, occasioned by the arrival of brother Hough and family.

March 12th.—Have had nothing to notice lately, except the progress of the translation. During a few months past, I have finished Matthew, (a new translation,) Mark, and Luke, and this day pass into Romans, the intermediate books being previously done.

May 3d.—We have just consigned to the grave the remains of our dear sister Price. She died yesterday, after a few days of severe suffering, from a bowel complaint; and we are left to mourn over one of the heaviest losses, that our mission could sustain. Her short residence among us had developed the most excellent qualities, and endeared her to us all. Her patience, and gentleness, and kindness, and above all, her spirit of fervent piety, we had learned highly to appreciate, but never so highly as when we bent over her dying bed. Previous to the loss of her reason, a

few hours before her departure, she continued in the uninterrupted enjoyment of religious consolation and peace. The topic on which she most frequently spoke, was the support she obtained from trusting in Jesus, under the sharp pains which she endured, and in prospect of the great change before her. We cannot doubt, that her highest expectations are more than realized,—that she is now before the throne of God and the Lamb, in that blessed world, where pain and sickness, sin and death, are felt and feared no more.

June 30th.—Am just recovering from severe illness. A few weeks ago, was taken with a fever, slight at first, but daily increasing in violence, until the event became very dubious. On recovering from the effects of the fever, and just resuming the translation, I was suddenly seized with the cholera morbus, though that disease is not now prevalent in the place; and several hours of suffering elapsed, before medicine took effect. This, with the quantity of opium and laudanum administered, deprived me of the little remaining strength which the fever left me, and I am now scarcely able to hold a pen. It is singular that last rainy season, I was subject to these same diseases, though in different order; and I ascribe it to the ascendancy which the climate of Rangoon is obtaining over my constitution. If it be the will of God, I feel desirous of living to finish the New-Testament in Burman, a work which must otherwise be suspended for some time.

July 14th, *Lord's day*.—For several months past I have been so engrossed in the translation, that I have not solicited company so much as formerly, nor found time to mention the noticeable events of a missionary nature, that have occasionally transpired, especially as they have passed away, without much permanent result. Within a few weeks, however, there have been

circumstances of such an aging kind, as induces mention them in connexion. The one that excited our attention was the case of Men-oo, a blind girl, who lived in our yard, under the special care of brother Price. She had her first ideas of religion from Moungh Shwa ba, and after attending evening worship a few times, she was led to have her heart open to the living truth. About the same time Moungh Myat-lah received new excitement, that induced him and his neighbour, Moungh Shwa ba, to re-commence attending evening worship, which they have continued since Moungh Shwa-gnong's conversion and flight. They are true Christians, but they have not yet obtained sufficient light to courage to profess religion. The case of May Mee is somewhat different. She is an old woman—a friend of Moungh Shwa-gnong—formerly acquainted with Mrs. J. She is apparently unsusceptible of any new religious impressions. It is now two or three years, since she commenced visiting, and listening with uncommitted attention to religious conversation.

At length, she began to attend public worship regularly;—during the last interview, she expressed much of that deep sorrow, which has uniformly characterized the newly converted. In the order, but not least in the interview, the case of Mah Doke. She is a relation and inmate of the Nan-ging sisters, and her name sometimes occurs in the journal two years ago, in connexion with her sisters. She was once equally conversant with Mah Myat-la; but she has frequently lost her impressions, and remained quite stupid, till within a few weeks, during which time she has been more frequent in her attendance, and more serious and attentive.

Last Sunday, she requested to be read to; and to-day, she has undergone a particular examination to the great satisfaction of us all. Add to these circumstances, that Moungh

Shwa-gnong has lately returned from the interior, on a visit, and concluded to stay a while with us, partly as teacher to brother Price. He has evidently grown in religious experience; his conversation is more spiritual, and he seems more attached than ever to us and the cause.

July 15th.—Received a visit from Pah Kyah, an old disciple of Moungh Shwa-gnong. His father was an adherent of the celebrated Kolan, who suffered under the reign of the last king for semi-atheism. This man has been an anti-buddhist all his life; but having, from long opposition to all around him, become inveterately attached to his peculiar sentiments, seemed to be the last person to consider and embrace a new religion. He obtained some ideas of God from Moungh Shwa-gnong, but not sufficient to induce him to visit us before to-day. Our conversation related chiefly to the law of God, and the nature and evil of sin, points in which he was entirely ignorant. He professed to believe and acquiesce in what he heard; but I fear that his feelings are at variance with his professions.

July 20th.—My hopes of finishing the New-Testament, without interruption, all blasted, by the arrival of an order from the king, summoning brother Price to Ava, on account of his medical skill. I must, of course, accompany him, and endeavour to take advantage of the circumstance to gain some footing in the capital and the palace. But it is most repugnant to my feelings to leave my present pursuits and prospects in Rangoon. May the Lord direct.

July 21st, *Lord's day*—Another visit from Pah Kyah. He has meditated deeply on what he heard at the last interview; and though his first appearance was rough and forbidding, he drinks in divine truth, and yields to its soul subduing power.

A larger assembly this day than

usual, consisting of above thirty persons. After worship, Mah Doke was approved by the church, and baptized. In the evening, had a particular conversation with Men-oo, the blind girl, and rejoiced to learn the extent of her religious knowledge, and still more, to discover some evidences of a work of grace.

July 25th.—Pah Kyah, came again, accompanied by his sister Mah-Thah-oo, who, I am told, has been reading the tract, day and night, and came prepared to believe all she should hear. A most interesting forenoon with these people, and several others.

July 27th.—May Zoo, at length claims to be mentioned—an old pharisaical woman, who formerly attended the zayat, for no other purpose, apparently, but to make a display of her wisdom. She had lately become more quiet and humble, but with so much of the old leaven remaining, that I had no hope of her. To-day, however, she informs me, that three Sunday's ago, the truth entered her mind, and that she lay all the ensuing night, without sleep, meditating on the wondrous character of God, and the strange things she had heard.

July 28th, *Lord's day*.—All the new inquirers above mentioned, have been with me some part of the day. Mah Doke, the last baptized, begins to take an active part in conversation, and appears to great advantage. She came accompanied by her friend Mah Ing, a very infrequent visiter, on account of the opposition of her husband. He has lately gone on a journey, and during his absence, she ventures to attend worship; she is a most attentive listener; but her timidity and reserve render it difficult to ascertain the state of her mind. I understand, however, that she occasionally joins the three Nan-dau-gong sisters in their female prayer meeting, and is highly esteemed by them.

Among the many pleasant and encouraging events of the present time, I am grieved to have to mention the exclusion of two church members, Mounng Noy-dwa, and Mounng Gway, for totally neglecting public worship, and manifesting such a general indifference to religion as we judged inconsistent with a Christian profession.

August 4th, *Lord's day*.—A crowded assembly at worship, as on the last two Lord's days. Oo Nyo, a former disciple of Mounng Shwa-gnong, and May Dwa, an old woman, lately cured of blindness by brother Price, deserves to be classed among the inquirers. The latter is more noticeable, as having been a professed devotee of the strictest class, and for a long time, quite unaffected by all she heard concerning our religion.

August 5th.—Mounng Shwa-gnong took his departure for Sha-doung, the residence of his family, intending to join us again, on our way to Ava.

August 6th.—Mounng Long, the one eyed metaphysician, and bosom disciple of the Tong-dwen teacher, arrived this day from Shwa-doung, with his wife Mah Men-yo. The latter listened with the same candid attention and good sense, which formerly distinguished her, while her husband retains his characteristic skepticism, politeness, and inflexibility.

August 7th.—May Mee came to request baptism. When I perceived her aim, I endeavoured to impress her mind with the solemn responsibility of a Christian profession, and the great dangers to which she was exposing herself in this world; enforcing my statement, as usual, with the story of the iron maul; and she went away in much distress.

Mah Ing sent her friend Mah Doke to inquire, whether it was lawful for her to procure a divorce from her husband, previous to being baptized; or, if not, whether she might

before the great pagoda, once to his commands. Both were answered in the affirmative. A most difficult distress.

Her husband has threatened to accuse her to government, and she is to be put to death. She also requested baptism; and was satisfied that she has experienced divine grace, as well as her husband and Mah Ing.

At 17th.—Have been very busy several days past, in making preparations for our journey to Ava, which we are ordered to depart on the 20th, in a boat furnished by the government.

Mee and May Zoo continue to be baptized occasionally, and both desire baptism; but with this exception, that the former hesitates, the latter is urgent. Mah Ing is obliged to stay away, on account of her husband. Pah Kyee says that his mind is unsettled, and wishes to comply with all the commands of

tism immediately. Mah Mee will come to-morrow.

Our departure is delayed for two or three days, in consequence of the death of the viceroy, Mya day-men, which took place this afternoon.

August 21st.—Early in the morning, I administered baptism to May Mee, the eighteenth Burman convert. Two more still remain—Moung Myat-lah and Mah Ing—the one deterred by fear of government—the other, by the fear of her husband. Add to these a desirable number of hopeful inquirers; and I feel, that I am leaving, at least for a time, one of the most interesting fields of labour, that was ever opened to a missionary. But the path of duty seems to lead to Ava; and it is infinitely easy for God to open there a more interesting field.

We are ordered to put our baggage on board the boats to-morrow, and be ready to start the day following.

At 18th, *Lord's day*.—Completed the day. After worship, men and women were approved for church, and baptized.

At 19th.—Early in the morning Thah-a, mentioned June, came in, and taking me by the hand, raised his folded hands in the attitude of reverence, and made a very pathetic and supplicatory application for immediate baptism. He stated, that he had converted to the Christian religion for two years; that his mind was fully settled on every point; that, though he had been haunted by many fears, he was now prepared to enter the service of Jesus, and remain faithful until whatever the consequences of the world might be.

At 20th.—Mah Mee finding herself unable to hold out any longer, presented herself for baptism, and Moung Thah-ah, was admitted before the church, and baptized. The latter received bap-

FROM DR. PRICE TO THE COR. SEC.
DATED

Ava, Oct. 1, 1823

My Dear Brother,

It has pleased the Great Ruler of the skies, to bring us into the immediate presence of the king of Burmah. Just one year from my reaching Bengal, I was introduced into the palace of the great emperor, and informed that I must make his capital my place of residence. This is an event for which we have longed and prayed—as calculated to give stability to the mission, in a land like this, where all are respected according to the notice bestowed on them by the king. Whether our anxious anticipations will be realized, is known only to Him on whose business we came, and who, we trust, has sent us hither for good. Our reception was very gratifying. We were obliged to submit to no ceremony. As soon as the king was informed of our arrival, a royal order was issued for our immediate

introduction. As we entered, with the impatience of a despotic prince, he called to know which was the doctor. We were taken into an open court, and seated on a bamboo floor, about ten feet from the chair of the monarch. "They are from the western continent," was the first remark—after which our great man delivered his account of us. We were then interrogated, as to my skill in curing eyes, cutting out wens, setting broken arms and legs,—besides many other things to which my skill did not extend. Our medicines were then culled for, and all my stock inspected. The surgical cases were much admired. After looking at mine, the king sent for his own; one case of which being unlike mine, he immediately gave it into my hands to use. This I considered as equivalent to fixing me here for life. After my galvanic pile had amused the king and his courtiers for an hour, we were dismissed, with an order to look out a place we liked, and he would build a house for us. An order was also given to look up all the diseased people, and have my decision on them.

The king is a man of small stature, very straight—steps with a natural air of superiority, but has not the least appearance of it in conversation. On the contrary, he is always pleasant and good humoured, so far as I have yet seen him. He wears a red finely striped silk cloth from his waist to his knees, and a blue and white handkerchief on his head. He has apparently the good of his people, as well as the glory of his kingdom, at heart; and is encouraging foreign merchants, and especially artisans, to settle in his capital. A watch-maker, at this moment, could obtain any favour he should please to ask. The same might be vouched for a chair-maker, or cabinet maker, &c. as the king has courage and wisdom enough to prefer foreign manufactures when he sees their superiority

to his own. On the subject of religion, he appears, like all his people, devoted to his idols. He has never yet persecuted for religion's sake! O that he might be brought to know and love supreme GOD! SEVENTEEN MILLION OF PEOPLE, MAD ON THEIR IDOL, DEMAND THE ACTIVE SYMPATHY OF CHRISTIAN PEOPLE.

H A Y T I.

APPOINTMENT OF MR. PAUL

It is with pleasure we announce to the Christian public, the Trustees of the "*Baptist Missionary Society of Massachusetts*," appointed a missionary to Haiti. The Rev. Thomas Paul, of Boston, has for a long time felt a desirability to visit the place, with a view of making known to the inhabitants "the unsearchable riches of Christ." Having communicated his views to the Board, he offered himself as their missionary; it was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytians.

It is expected that Mr. Paul will embark in the first vessel which comes from Boston, for Port-au-Prince. Should he find at the expiration of the six months, for which he is appointed to labour, that there are any encouraging prospects of success, it is the determination of the Board that a permanent mission shall be established on the island.

Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters from some of the most respectable merchants of New-York, to men of wealth and authority in Hayti.

We confidently anticipate that they will meet with no opposition from the secular power. For although by the Constitution of Hayti,

pestolic, and Roman declared to be that of the t;" yet the Constitution Art. 49, "all other religions are tolerated public, conforming to the laws." And we are an undoubted source, ent Boyer is a decided religious liberty.

that the friends of Christ a deep concern for the of this mission. Pray other, that God would o a door of utterance, to mystery of Christ; and ord of the Lord may have and be glorified, even a you.

ld also remind Christians undertaking cannot be without expense. We therefore request them to aid, by more liberal contributions to the funds of the Society. The appointment of Mr. tter has been received as an intelligent colour-in Port-au-Prince, ex- f great anxiety that a night be sent to Hayti. mation which he gives the state of society, and as well as encouragements minister may expect, is resting. Extracts from will appear in our next

ENGLISH BAPTIST MISSION.

D I G A H.

EXTRACT OF A LETTER FROM MRS. HOWE, TO A YOUNG LADY IN N. YORK.

"You will be pleased by the following incident, to hear that the authorities begin to check the effusion of human blood in the superstitious rites of the heathen. At Alababad, the natives having assembled from all quarters to make the necessary offering to the Ganges, a proclamation was received from the chief magistrate, that whoever should be found to have assisted in the drowning of another, should be apprehended, and suffer the penalty of the law for murder; on which, the thousands dispersed very contentedly, without making any sacrifice of life. Let us rejoice, that the attempt has been made to prevent immolations at festivals, and that the natives so passively yield. A few months ago the burning of a widow was prevented in like manner: the scene was nearly opposite our house, in a fruit grove.

"I am happy to say our native school prospers. At this moment one of our rooms is filled with boys and girls from Mowpoora, a village four miles distant; four of the girls have on a reward-suit of blue Indian cotton, which I gave them for having learned half through the Hindoo spelling book."

Religious Intelligence.

REVIVALS OF RELIGION.

[From the Missionary Herald.]

are Revivals of Religion in is of the country, I submit to ment of one, which took place once, but which I do not re- have seen noticed in any re- ligious; and I do this not hope, that my communica- of some use to those, to

whom Providence assigns an agency in these most interesting works of God. My object is to give the *general features* of the revival: and because I see not how any particular benefit will arise from minute details of circumstances, I shall not mention the name of the place; nor state who were the principal human

agents; nor say any thing as to the number of persons hopefully converted. As will appear, these are not material circumstances. I will observe, however, that the scene of the revival was a town in Massachusetts, containing about 4,000 inhabitants.

1. In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said, that he could do nothing,—could not repent; could not make himself a new heart; could not cause himself to love the Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight. The whole was made to turn upon the question, whether God did not command the sinner to repent and have faith in Christ; and whether any of the divine commands are unreasonable. But one answer could be given; and that answer left the sinner guilty and self-condemned for his impenitence. The duty of immediate repentance was much insisted on; as, also, was the wickedness and danger of delay. The efforts made were, by the blessing of God, so far successful, that if the antinomian spirit was not destroyed, it was, in a great degree, silenced.

When the question was asked, "What must I do to be saved?" the replies sometimes contained objectionable phraseology: but generally the Scripture answers were given,—*"Repent,"*—"Believe on the Lord Jesus Christ." In but few instances was any thing said, in connexion with these answers, or in connexion with the question that gave rise to them, about praying, reading the Scriptures, &c. It was thought that these means of grace would be used, as a thing of course, when once the attention was excited. Can a drowning man help crying out for aid? Can a benighted and lost traveller help desiring a light and a guide?

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused. The medicine, if I may so call it, did not appear to operate favourably. Some other great truths seemed to be, at that time, more efficacious; and it was found

to be the case, that if the sinner be induced to attempt the work, he would soon learn, by experiential weakness and dependence.

2. The doctrine of election suddenly, and without previous preparation, appeared as a great currency among who, before, disbelieved it. They seemed to take its truth for granted. They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, that this was only for the sake of saving their consciences. If the doctrine of election was true, they were bound to believe, and were forward to do that it was not worth while for them to repent, or to do any thing else. They had an answer for every entreating warning:—"If I am to be saved, be saved, even though I do as I please, and if I am not to be saved, what will all my efforts do?" They were treated as reasonable beings by the doctrine of the divine purposes considered with reference to their actions and daily business; as they perceived that the decrees of God were as much in the way of their walking laboring, and possessing fruitful lives, as against their obtaining religion. They found their refuge gone; and were confounded, and durst make no objections of that kind.

3. There was a great variety in the workings of different minds. Some minds seemed to work exactly alike. So apparent was this, that with persons did it seem expedient to converse in precisely the same manner. This was the case, from the beginning to the end of the revival; and the business of conversing a very easy exercise.

And here permit me to digress a little, as to remark:—*First*, that a knowledge of human nature, and an aptitude in discerning character, to be indispensable to eminent usefulness in a revival of religion. A knowledge of the anatomy and constitution of the mind, appears as indispensable to the physician of the soul, as does acquaintance with the nature and constitution of the material frame, to a physician of the body.—*Secondly*, a misapprehension of his public preaching during a revival of religion among his people, shews great caution in preaching to his congregation with special reverence to special cases. He may do much good this way. The medicine that cures one, may destroy another. There are wants enough, which are common to all, and he should govern his

preaching with reference to these chiefly; while to those which are *peculiar to individuals*, he should, as a general rule, during a revival of religion, administer in his private conversations. At any rate, this is the safest and most effectual method of removing such wants.

4. At every stage of the revival, those, who indulged hopes respecting their conversion, might, in general, be easily deprived of them for a season. This was done, in one instance, by two young men, who had more theory than experience, in so rough a manner, as to do serious injury to some nervous people. But when done in a mild manner, and by a simple and clear exhibition of the proper evidences of true religion, the effect was always good.—People were led to examine themselves;—a work, which they seldom do to much purpose, when full of joy; especially at the commencement of their Christian career.—A mere *hope* that we are in a good state, it should be remembered, is, in itself, no evidence of piety; and if indulged, or encouraged, or strengthened, prematurely, may prove a serious evil.

5. It was very apparent that there was a *crisis* in the revival, when an inexperienced person, or a stranger, was more likely to do hurt, than at any other time. It was just at this crisis, that the two young men did the mischief, spoken of above. At that time, people needed encouragement, rather than alarm; to be drawn, rather than driven. And it might be distinctly seen, that now the gentle sounds of the Gospel were more effectual than the thunders of the Law. What might be the very thing needed at the commencement of the revival, might be ill-timed and injurious, in the progress of it.

6. Towards the close of the revival, Christians of all ages were uncommonly eager for instruction. In the early stages of it, their great desire seemed to be for an excitement of the feelings; but now, their ruling passion impelled them to seek for instruction. An attempt to raise the passions, was quite out of season. Mere declamation would have been intolerable. People longed to know where they stood. The nature and evidences of true religion, were the subject of anxious inquiry. Christians desired light; and he, whose preaching and conversation was most luminous, was then most esteemed.

I might here observe, that it was sometimes found necessary to calm the feelings of persons, especially of females, before conversing with them directly on the concerns of the soul;—that the conductors of the public and private meetings

were not greatly desirous of raising a tumult in the breasts of their hearers, lest those hearers should be united to repentance, and faith, and prayer;—that better effects were found to result from a considerable frequency of meetings, than from having them but seldom. (I suppose, because few people have habits of reflection;)—and that, though there was no reason to believe, that private conversation would avail long, unaccompanied by public preaching, the former appeared to be more effectual in exciting the careless to serious consideration, than the latter.

Some of the *general results*, therefore, of my observations during that revival of religion, are the following:—that the ancient method of preaching the duty of immediate repentance and faith in Christ, is the most efficacious preaching, especially at the commencement of a revival;—that the excuses and objections, which sinners make, if judiciously managed, help forward the work;—that different individuals, under serious impressions, generally demand a treatment in some respects different;—that public preaching should not have reference, during a revival of religion, to individual cases, when they are any way peculiar; but that such cases should be managed in private;—that, for the sake of leading young converts to self-examination, it is best, by a calm statement of the evidences of true piety, sometimes to shake the hopes, which they have of their good estate; but that we should be especially delicate with those, whose minds or bodies are liable to great excitement;—that, in the more advanced stages of a revival, a gentler method of preaching must be adopted; and when the people manifest a strong appetite for instruction, the opportunity, which is a most precious and rare one, should be improved to impart it to them in abundant measure;—that, in short, a minister of the gospel should proceed, during a revival of religion among the people of his charge, with all the care, and adaptation of means, and change of expedients, of a scientific, experienced physician. R.



EXTRACT OF A LETTER FROM A FRIEND IN GEORGIA, TO HERMAN LINCOLN, ESQ. DATED

Richborough, Geo. March 6, 1823.

Very dear Sir,

It is quite time to answer your letter. I do not lament my delay, however, since it enables me to send you pleasing information as to the work of grace with which we have been favoured. We still

enjoy the tokens of the divine presence. So far, however, as the white people are concerned, the village of Sunbury is the seat of the revival. That is, indeed, a most favoured spot; the religious influence is by far more powerful than any other. The commencement of this work of grace may be traced back to last July; during which month, there was a three days' meeting at one of our retreating places.

In October there was another meeting at not a great distance; while this meeting was closing, many were perceived to be under very pungent convictions. It was at this season of worship, that the greater part of the whites, who have since made profession of religion, received their abiding serious impressions. Early in November, the Sunbury Association met at Newport, in this county; previously to which, several had obtained hope of pardon, while attending a two days' meeting, or soon after. During the session of the Association, and the day after, (Sabbath) there was constant preaching. The meeting-house was crowded with attentive and anxious hearers, while the business of the Association was conducted in the vestry. The religious exercises were blessed to the deepening of serious impressions, to the alarming of several who came with feelings of levity, and to the bringing of a few into a state of faith in the Redeemer.

On the next Friday, commenced another three days' meeting in Sunbury, and on the Lord's day, fifteen whites, and eight blacks, were baptized. Such a meeting was held in the next week, at the Congregational meeting-house in this county; and on the Lord's day, thirty whites, and one black person, were admitted into the church. At the end of December, was a Union meeting in Sunbury, of three days' continuance; and on the Lord's day, thirty-one white and black were baptized. In February, was the regular communion season in Sunbury. We enjoyed the ordinance of the Lord's Supper, but were providentially hindered from the ordinance of baptism. At this season, however, the revival received a fresh impulse; a peculiar solemnity seemed to rest upon the ministers, and their word was accompanied with power. As we were prevented from attending upon the ordinance of baptism, the first Sabbath in March was appointed as the ordinance day, and on that Sabbath, forty-seven white and black were buried with Christ by baptism. The Congregational Church on the same day, received sixty-one blacks, and five or six whites. There are several more who give evidence of conversion, and who

will probably, before long, publicly declare themselves on the Lord's side. We must hope and pray, that God will still continue unto us the joy of his salvation. We cannot, surely, be sufficiently grateful for what we have seen and felt. Oh how unworthy we are of such unspeakably great blessings! You will not suppose, that only the meetings to which I have alluded, have been accompanied with blessings: the usual exercises of the Sabbath, and occasional prayer-meetings have likewise been owned of the Lord, as well as the other means which are commonly employed for the spiritual welfare of men.

You would be delighted with the good order and harmony, which pervades the meetings, even in the highest state of excitement among the people. I know not how better to describe the state of mind than by calling it, a calm and even flow of excited feeling. To God be all the glory of this work, and by his grace may we be prepared for still greater manifestations of his converting power.

EDEN.

WE are gratified to learn that God has recently displayed the riches of his grace in the conversion of sinners at Eden, Me. In a letter from Rev. Enoch Hunting to one of the Editors, it is stated, that about thirty persons have experienced the power of the gospel on their hearts, and are rejoicing in hope of the glory of God. Appearances are still very encouraging, and it is hoped that many more immortal souls will be brought to a knowledge of the truth.

From the Missionary Herald.

AMERICAN BIBLE SOCIETY.

IN the month of January, the Managers of the American Bible Society made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures.

At the same time, they granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon, for the use of the people who speak that language, and among whom they labour.

The occasion of these grants was, a memorial from the missionaries at Serampore, and another from the missionaries in Ceylon, soliciting aid from the American Bible Society, in the great work of evangelizing the Gentiles.

We are persuaded that the religious

this country will rejoice in these tions; and that nothing could directly to replenish the fundtional Bible Society, than the above described. It is the nature in that Society, that it was designed to extend its benefevery portion of the human, far as the means should be afforded access can be obtained. Let us of the Bible, the friends of the friends of the heathen, enthis cause with new zeal and and while they provide the sending forth new missionaries, fields of labour, let them send Bible to be distributed, where-sonaries have already prepared ion to receive it.



SANDWICH ISLANDS.

accounts which have been ofived from the Sandwich Islands, merican Board of Commission-oreign Missions, are peculiarly ing. Messrs. Tyerman and the deputation from the Lonety to the Society Islands, have be American missionaries, in with Rev. Mr. Ellis, and two chiefs, who with their wives, tedly pious. Mr. Ellis had r several years labouring at , and is well acquainted with age of both the islands. The Providence seems to have been dent in this unexpected visit. the Tahitian chiefs, with their gether with Mr. Ellis, have been y the most influential chiefs of wich Islands, to remain among With this request, it is their ino comply. Thus, in an unexanner, has Providence raised ualified, where it was least ex-additional assistance to our n brethren, and qualified them for the situation in which their especially needed.

ing of this visit, in a letter to responding Secretary, Messrs. and Bennet remark:

arrival appeared to be most op- Many false and injurious e been propagated here by some s, respecting the state of religion ciety Islands, in order to preju-minds of the king, and chiefs, le of these islands against the id the missionaries. Your mis-had projected, a short time pre-ur arrival, a voyage to the South ds, accompanied by some of the

chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices, which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king and chiefs and the people in the confidence, that the prejudices which had been excited, were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

Of Mr. Ellis and his wife, they give the following interesting character.

"We may also add for your satisfaction, that Mr. Ellis possesses excellent missionary talents, real piety, and much of the spirit of his office; an ardent zeal for the salvation of souls, an entire devotedness to his work, a good share of general knowledge, and a useful proficiency in an acquaintance with medicine; an ability to ingratiate himself with the natives, together with amiable and affectionate dispositions. His wife is like minded. She is, also, well acquainted with the Tahitian language, and has been very usefully employed in the situation which she fills. They are both most highly esteemed by their brethren and sisters in the Society Islands, with whom they are affectionately united. That which has rendered them so extensively useful, and which has procured them so large a share of esteem, both among their brethren and the natives in the Society Islands, will, we doubt not, procure for them the same esteem and affection among our beloved friends, your worthy missionaries in the Sandwich Islands, and render them as useful there.

Mr. Ellis accompanies us back to Huahine, but will return again to the Sandwich Islands as soon as possible:—but at the expense of the London Missionary Society. And while we entertain the confident hope, that this will meet your approbation, we doubt not that you will join us in fervent prayer, that this important step may be the means of strengthening the hands of your mission here, and promoting the glory of God in the salvation of multitudes of immortal souls, in these long neglected, but interesting islands."

It will be recollected, that in our last number we published a letter from Mr. Tyerman, dated Tahiti, Nov. 24, 1821

in which he gave an account of the present state of religion on that Island. It will be interesting to observe, that after residing there nearly a year longer, he saw no reason to change his opinion. On this subject, he remarks as follows :

" Having spent some time in the South Sea Islands, (and we intend to pass another twelve months at least there,) it may not be unacceptable to you to receive our views of the state of religion in those highly favoured regions. You have, no doubt, read the reports, which have been made respecting the state of that mission ;—and be assured, that so far from these reports being exaggerated, much more might have been said. The work is indeed marvellous in our eyes, and excites in our hearts the most lively gratitude to that God, whose hand has been so signally displayed in it.—The inhabitants of those islands were sunk into the lowest possible state of moral degradation ; but are now, we hesitate not to say, viewing them as a body, the most universally and consistently Christian, of any people upon the face of the earth.—The Sabbath is universally regarded. The individual is scarcely known, who does not attend public worship three times on the Lord's day, and several times in the week. The congregations are large, and as well-behaved, as any congregations we ever saw in England. Numerous churches are formed of pious persons ; while multitudes more are waiting for admission. Full three fourths of the people can read, and many write and cypher. Industry is every where apparent, and civilization has already made considerable progress. Towns are rising up, composed of houses built according to the European style. Our furniture is imitated ; and the people aim at the same modes of living and clothing. Crimes are very few. Peace and happiness are every where apparent. The marriage vow is held sacred. Infanticide is wholly discontinued. Religion is the great business of life ; while secular affairs, though not neglected, are held as only secondary. All the food wanted for the sabbath, is dressed on the Saturday :—not a fire is lighted, not a canoe is seen moving on the water, nor are any visits paid, on the Lord's day. Never did the Gospel obtain a more complete and glorious triumph over ignorance, and sensuality, and superstition, since the world began. Let this change afford you, beloved brethren, encouragement in all your labours of love, and in all your exertions to evangelize the heathen world. Your prospects in these islands are indeed most encouraging ; and that you

may soon have to rejoice in their conversion, and their conversion is, dear friends and fellow-labourers, the fervent prayer of yours, for

EVANGELICAL MISSIONARY SOCIETY AT PARIS

We rejoice that a Society, which has lately been established, is, under the most favourable auspices, commencing its operations. Its officers are,

President.—The Count VERPELLE, Peer of France, Vice-Admiral, Vice-Protestant Bible Society of Paris, the Consistory of the Christian Reformed Church of Paris.

Vice-Presidents.—M. GORP, late President of the Consistory Church of the Confession of Augsburg, M. STAPER, Minister of the Faculty of Theology.

Secretary.—M. SOULIER, formerly of Uzès.

Assistant Secretary.—M. AUFSCHNITZ, Assistant Pastor of the Christian Reformed Church of Augsborg, at Paris.

Treasurer.—M. S. V. S. WILD, formerly of Augsborg, at Paris. *Conversors*.—M. KIEFFER, Tutor at the Royal College of France, Member of the Augsborg Consistory, M. MONOD, Senior, Pastor of the Reformed Church of Paris.

There are, also, twelve *Assessors*, named, we observe that of the HOLSTEIN, Member of the Reformed Church of Paris.

JAMAICA.

THE mission among the people of this Island, has been, of late years, most blessed. Mr. Coulcraft, on the 5th of October, writes :

" I baptized one hundred and sixteen persons in August, and were nine of the most reprobate of colour we have yet seen. One of them, a woman, said, ' me tongue so guilty, me no ready to peak good —me great sinner, and me any ting good till me hear if me no born again, me no of God. ' Me dont know again mean—it trouble me let me rest, none at all. brother come read again trouble me more and more no shut me eye, fear me c. Next day me send for de book—him come hook no tell me trouble a tell me Jesus came to save sinner, no matter how gr to him, him forgive all—no nress, but for him own good."

weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

DEATH OF DR. MILNE.

THE REV. WILLIAM MILNE, D. D. a distinguished missionary of the London Missionary Society, died at Malacca on the 2d of June last. His health having been, for some time, in a declining state, the Directors of the Society were desirous he should take a voyage to the Cape, or to England. But he was unwilling to leave Malacca, till there should be some person present, competent to take charge of the affairs of the mission. He, however, took a voyage to Singapore, and thence to Pulo Penang, or Prince of Wales's Island.—The following extract of a letter written by Mr. Beighton, and dated Malacca, June 10, 1822, will give the history of the few remaining days of his life.

We had the best medical aid that could be procured at Penang, but his disease appeared to baffle all medical skill, and made rapid progress on his almost worn-out frame. Dr. Milne was very desirous of returning to Malacca, that he might arrange his affairs, and in conformity with the advice of Dr. Alexander, take a voyage to the Cape or to England. At that time there was no vessel likely to sail from Penang for several weeks, and as Dr. M. became worse every day, D. Brown, Esq. kindly applied to the Governor, and readily obtained the loan of the *Nautilus*, one of the Company's cruisers, which the Governor generously ordered to be got in immediate readiness. Dr. M. wished me to accompany him; and indeed it was necessary that some one should be constantly with him.

We sailed on Thursday evening, May 18, and arrived at Malacca, on Friday morning the 24th. The wind was contrary most of the way, and Dr. M. became weaker and weaker, so that we feared he would die on the passage. It was his wish, if he died on board, to be conveyed to Malacca for burial; but this we feared would be found impracticable.

On the Sabbath we spent at sea, he appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion his petition was, "O God, prepare me for life or death;" adding with peculiar emphasis, "but death—death? that is the thing."

Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The

Lord, however, was pleased to spare his dying servant to see his family at Malacca, where he arrived at the time before mentioned.

Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Dr. Boyd. The hiccough came on, and continued several days. Dr. M. did not appear to experience those raptures and joys with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

"If I am found in Jesus' hands,
My soul can ne'er be lost."

About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, "My God, my God, help me!" He was afterwards somewhat more easy, but became gradually weaker; he asked for little during the night, and at half-past two o'clock on Sunday morning, (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

Thus has the Society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year on the 27th of April last.

Dr. Milne was the author of several learned works on the literature of China; the historian of the first ten years of the Chinese mission; and superintendent of the Anglo-Chinese college.

ANECDOTES.

IMPORTANCE OF A TRACT.—EXTRACT OF A LETTER FROM MRS. HENDERSON.

"A mutual friendship subsisted between Mr. Henderson and our excellent friend Patteron, in early life. The latter, having finished his studies at Glasgow, was bent on labouring as a missionary in India. He sought a companion and fellow-labourer; and Mr. Henderson being willing to devote himself to the same work, they embarked together for Copenhagen, intending to proceed from that port. But war breaking out between England and Denmark, they were detained in that capital, and laboured in

acquiring the language, translating and distributing tracts, &c. It happened one day, as they were in the royal gardens, that Henderson gave a tract to a young physician, who passed by. He read it, and it made such an impression on his mind, that he wished to find who was the stranger that gave it to him. For this purpose, he went to a patient, one of the Moravian brethren, from whom he thought himself likely to obtain the information. This pious man rejoiced to find that such measures were taking to evangelize his countrymen, and rested not till he found out the abode of Patterson and his friend, and introduced himself to them. From this individual our young missionaries learned the deplorable state of Iceland, in respect to the distribution of the Scriptures, and a correspondence was entered into with the Bible Society for supplying the inhabitants. This laid the foundation for our two friends being engaged in the service of the Bible Society, and consequently for all the blessings that have flowed, are still flowing, and, no doubt, will yet more abundantly flow, from the Societies now existing in Denmark, Sweden, Russia, Iceland,—I was going to add, by anticipation, Turkey, Persia, &c. &c.—See, my friend, what consequences may result from the giving away of a single Tract!

ANECDOTE OF A SEAMAN.

At a Bethel meeting in New-York, in December last, at a Sailor boarding-house, one of the seamen arose, and made the following remarks:

“My dear shipmates, I am willing to tell you that I am not ashamed of Christ: he is precious to my soul. You know by my method of speaking that I am not an American, I was born near 5000 miles from here, but I have followed the sea 14 years with those who speak the English language, and it is now as natural to me as my own. Before I left my country, I was obliged to be baptized, and in the presence of the Priest, make a confession that I would strictly observe all the rules and principles of the religion under which I had been brought up; but I did not know nor feel what it meant. I had lived a wicked life, and continued to live so until the year 1811. I often called on God to damn my body and soul. One day I was so angry with God, that I asked him to sink the ship and me with her, for he could not make me more wretched than I was. But in the year 1811, when on my passage from Lisbon to London, while I was at helm

in the night, my eyes were directed towards heaven. I contemplated on the wonderful works of God in the firmament above, and then cast my eyes on the ocean below, on which I was traversing. It brought to my mind that there was a wonderful being who had created them all; and that it was that God whom I had promised to love and worship when I was baptized, and left the place of my nativity. I began to feel much distressed in my mind, and continued so. I was relieved from the helm, and wanted to pray. The vessel was a brig, and her quarter deck was something like a round house, there was but a small space between the break of it and the mainmast. I got into that place where no one on board could see me, and there I prayed to God, and the more I prayed the greater was my distress. I then read the Bible for several days, and prayed earnestly to God. The third or fourth day I came to that precious passage which says, “Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” (Matt. xi. 28.) In these words I had some consolation. I then laid down the weapon of my rebellion, and said in the presence of God, ‘Fire nor water, briars nor thorns, by divine assistance, shall prevent me from making progress in a divine life.’ The Lord heard and answered my prayer, and from that time to this, Christ has been precious to my soul! O my dear shipmates! did you ever read the last chapter of the book of Revelation? If you have, how can you live in your sins? Do not plead with God nor man, and say you are poor and unable to do this or that. O do not let your profanity, intemperance, and dissipation, prevent you from coming to Christ; for there is not one in this room that is more so than I have been. I can testify to the world, that poverty will not prevent any one from accepting the offers of mercy through Jesus Christ our Lord: for when I accepted the terms of salvation, I had not one cent of money; no, I was wretched in poverty by my imprudence. O come to Christ now; this is the accepted hour! he is calling you by his word, and by his servants here. ‘Ho! every one that thirsteth, come ye to the waters, and be that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.’ (Isaiah, li. 1.) O my dear shipmates, can you refuse this invitation this evening? I hope you will not. I am much pleased in seeing so many females at this Bethel meeting; your souls are as precious as seamen’s. Is there one weeping Mary here, who has washed the feet of Christ

ars? If not, begin now; now pted time: O do not put it off t longer. There is not one an be a greater sinner than alene. Read this night be- to rest, the 7th chapter of the 36th verse, and then im- woman, who washed the feet ith her tears, and wiped them ains of her head; and then see l result: 'And he said to the y faith hath saved thee; go in

RULES,

rom the secret journal of a er, or confessions and familiar he Rev. J. C. Lavater; au- Essays on Physiognomy, &c. ices.

His daily rules.

owing rules shall always be be- yes; they shall be suspended in my study, and read and re- me every morning and eve-

I never rise in the morning fering thanks and prayers to without reflecting that it per- se the last time.

I never begin my daily occu- either in the morning nor in g, without having previously od on my knees in a retired least for a few moments,) to is aid and blessing.

I not do nor design any thing nit if Jesus Christ were stand- before me; nothing which I ut of at the uncertain hour of will, with the assistance of stom myself to do every thing

without exception in the name of Jesus Christ; and as his disciple, to sigh every hour to God for the blessing of the Holy Ghost, and always to be disposed to prayer.

4. I will read every day a chapter in the Bible, and particularly in the Gospel; and select some sentiment or other from the chapter I shall read, and revolve it frequently in my mind.

5. Every day shall be marked, at least by one particular work of charity.

6. I will make it every day my principal business to be useful to my family.

7. I will never eat nor drink so much as to cause the least inconvenience or hindrance in the performance of my occupations; and between meals abstain, as much as possible, from eating (a morsel in the evening excepted.)

8. Whithersoever I go, I will previously sigh to God that I may not commit a sin, but always leave behind me something useful; the same will I do before every meal, wheresoever I may take it.

9. I will never sleep longer than eight hours at most, while in health.

10. I will never lay down to sleep without having prayed first.

11. In my prayers for others, which I will never omit, I will mention by name, my parents, my wife, my children, my servants, and my friends, &c.

12. I will examine myself after these rules every night, and honestly mark in my journal the number which I have omitted; the same I will observe with regard to whatever I shall have read, transacted, said and learned. God, thou seest what I have wrote; may I be able to read it every morning with sincerity, and every night with joy and the loud applause of my conscience.

Obituary.

Mrs. BEULAH WITTER.

at Gorham, Ontario county, 1821, Mrs. BEULAH WITTER,

itter, the daughter of Benjamin e Carter, was born at Killing- ly 20th, 1786. Being blessed parents, she was early instructed in the doctrines of the Christian reli- was frequently the subject of expressions. Her early years retheless devoted to the follies ements so common to youth. instance connected with this r life, deserves to be particu- ioned. She knew that danc-

ing was directly opposed to the wishes of her parents. They did not absolutely forbid her attendance upon balls, but remonstrated with her most solemnly upon the sinfulness of her conduct. When she was preparing to go in opposition to their wishes, she always found that her mother retired to some part of the house to weep over her folly, and pray for the salvation of her soul. The thought would immediately occur to her mind, Shall I go down to hell, loaded with my dear mother's prayers and exhortations? I must meet all these things at the day of Judgment.

In this manner she lived, sinning against the dictates of conscience, until August 1805, when she appears to have been for the first time deeply impressed with a conviction of the guilt of sin. She subsequently remarked, "The justice of God appeared to me as it had never done before. I discovered myself to be a vile sinner, justly deserving everlasting misery. I had all my life hated infinite excellence, and loved sin. I concluded I must go to hell, that there was no mercy for me, yet I could not help crying day and night that God would be merciful to me a sinner."

In Jan. 1806, she was brought to rejoice in God with joy unspeakable and full of glory. She remarked, "I now could understand how God could save sinners through his dear Son. I no more felt that his law was too severe, nor repined at his saving others. The doctrine of election, at which formerly, my proud heart had revolted, now appeared lovely to me; and my only ground of hope was, that I had been given to Christ, and that he had brought me to a knowledge of the truth." Shortly afterwards she was united with the Baptist Church in her native place.

For several of the succeeding years, she was engaged in teaching school. In this employment she was eminently useful, and her religious instructions were blessed to the conversion of many of her pupils.

In April, 1810, she was married to Rev. Wm. Witter, a licentiate in the ministry. She entered upon the responsibilities of this new situation with great diffidence in herself, and with fervent prayer that she might so fill it as to glorify God. Her friends have reason to believe that her prayers were answered. It might be truly said of her that she adorned the doctrine of her Lord and

Saviour Jesus Christ. She spent the three next years of her life in Salem. In 1813, she removed with her husband to Colchester, Conn. where she lived five years, earnestly engaged in promoting the piety of saints and the rescue of sinners.

The four last years of her life were spent in the western part of the State of New York, where she was highly respected by all for her active usefulness and dissembled piety. In the spring of 1817 she was evidently in a consumptive state. She became more fervent in prayer, more desirous to do with her strength whatever yet remained for her. At times, she was distressed, lest her father should come and call her unto him. The thought of leaving her husband and her five small children, also, at that time, spread a distressing gloom over her. She once said to her surviving friends, "Death appears very terrible to me. I am a poor worm. I am left in darkness. Do pray for me that I may fail not, that I may have clear manifestations of my adoption, and that I may wait patiently all the days of my appointed time."

It pleased God, six weeks before her death, to dissipate this afflictive cloud. She said to her husband, "freely part with you and the children. The fear of death is all taken from me. Not a shade of darkness came upon my mind from this time till she died. She would often say, "O I long to be with Christ. Come, Lord, come quickly." In this happy strain she continued, till she was called to join the general assembly and church of the living God, whose names are written in the book of life. Her funeral sermon was preached by Edler Nehemiah Lamb, from a text selected by herself: "Prepare to meet thy God, O Israel."

Poetry.

JESUS, holy, heavenly Lamb,
Let us to thy bosom come;
Fill our hearts with love divine!
On our souls with glory shine.
In thy presence we would be!
Satisfied with none but thee!
Ever keep us near thy heart,
We from thence would ne'er depart.

Angels, join us with your lays,
Give unto the Saviour, praise,
Who hath bought us with his blood,
Made us heirs and sons to God.

TO CORRESPONDENTS.

Accounts of Ordinations, and some other brief articles, are necessarily postponed until Number. D. W. E. is under consideration.

In thy kingdom let us dwell,
Thou hast saved our souls from hell
May we join the holy throng!
We would lead the heavenly song
Sovereign Lord of all below,
Make us in thy paths to go;
Bring us home to thee above,
There to laud redeeming love.

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 4.

JULY, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from Page 52.

HAVING given a brief account of the early life of Mr. Colman, and of his views and feelings in relation to the Christian ministry; we shall now state the exercises of his mind on the subject of preaching the gospel to the heathen. It appears from this part of his history, that an ardent desire to be engaged in missionary service, was associated with his first wishes to become a minister of Christ. When he panted for the salvation of sinners—they were sinners in heathen lands for whom he felt a more than common solicitude. And when he thought of a field of labour, his eyes were directed to regions where the people were sitting in darkness, and the shadow of death.

He was deterred by some weighty considerations from making a full disclosure of these feelings at the time he was licensed to preach. But his being a fellow student with an amiable and pious youth who was under the patronage of the Boston Baptist Foreign Missionary Society, kept alive the sentiments which had been long planted in his breast. As the time drew near,

when his young friend was about to offer himself as a missionary, Mr. Colman could suppress his views no longer; and after a season of much anxiety, and disquietude of spirit, he addressed the following letter to his Pastor.

S———, September 12, 1818.

Rev. and dear Sir,

THE day in which we live is distinguished for remarkable events not only in the political, but the religious world. Wherever we turn our eyes, we behold the triumphs of divine grace. The Lord is pouring out his Spirit on various parts of our own land; sinners are converted, and the boundaries of the Redeemer's kingdom are enlarged. If we look beyond the shores on which we dwell, and examine other sections of the world, are we not constrained to say, that the set time to favour Zion has come? Does not the wilderness already begin to blossom as the rose, and are not streams of water breaking out in the parched desert? Cold and insensible must be that Christian whose bosom is not filled with joy,

when he hears that Pagans are renouncing their idolatry, and directing their adorations and praises to the Prince of Heaven; that heathen priests are burning their idols; that Ethiopia is stretching out her hands unto God, and that a number of Jews are even now gathered unto the spiritual Shiloh. But these remarkable events have not been accomplished by an extraordinary effort of Almighty power. Means have been employed. I cannot mention the names of the British and Foreign Bible Society, and of the Baptist Foreign Missionary Society of England, without a mixture of admiration and awe. What heavenly light have they imparted to a benighted world! What streams of comfort have they sent forth to cheer and animate the islanders of the southern ocean, and the wretched inhabitants of the eastern climes. I rejoice that, at length, my own countrymen have arisen from their lethargy, and joined in the great work of evangelizing the heathen. And I cannot but congratulate myself that I live in a day like this: a day, in which, unworthy as I am, I may be permitted to bear the torch of truth amongst the benighted inhabitants of the earth. Permit me, in a very brief manner, to state the feelings which I have had relative to the heathen world. For more than a year after my conversion to God, I lived, if my heart does not deceive me, in the enjoyment of true religion. After that, I fell into a cold, indifferent state of mind. In this state I continued for two or three years. At length I was aroused from my stupidity; and after many painful exercises, on account of my wanderings from God, obtained a peace of mind which I never felt before. It was not long from this period that the memoirs of Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which related to his feelings con-

cerning the heathen world. At that time, I had no thoughts of preaching; yet my desires useful to the heathen were that I actually formed a plan amongst them. I was that nothing could give me satisfaction, as to point the Lamb of God, who alone away the sin of the world after this, I read Mr. Kicherative recorded in our Mission. This added fresh fuel to the already kindled in my breast, but could not bury my feelings, but communicated the result of my intimate friendship years after these impressions first made, my attention was to the subject of the Christianity. Often did I think, possible for me to preach in that country; here I can never with any attention; but the heavy laden East would listen to the declaration of mercy from my mouth with inexpressible pleasure. At that time, however, no Missionary Society was formed in the United States, and I saw no way open to my desires would be fulfilled. This led me to believe that exercises did not proceed from the Holy Spirit; for he would give desires which could not be answered. But all my efforts to distinguish the missionary flame in my bosom were ineffectual. My desires continued, and I could not indulge the hope, that some way would be opened by which I might proceed to the heathen world. "hope deferred makes the heart sick." I saw no cheering prospect before me. When the divine command came home with force to my mind, "Go ye into all the world and preach the gospel to every creature;" my answer was, "I am ready to go to the world. And I have no doubt, if, at that time, providence had provided the means, I should have gone with pleasure. Oceans

ever, rolled between myself and India; and I heard no friendly voice saying, This is the way, walk therein. I was led to suspect my exercises—to imagine they were all the chimeras of my youthful brain. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed no communion with God, no satisfaction in the sanctuary, nor in the company of Christians. At times, when reading accounts concerning the conversion of Pagans, a ray of light would dart into my mind. But these momentary rays were like the star, which on a dark and cloudy night, falls near the bewildered traveller, to give him some faint conception of the horrors with which he is surrounded, and to render the darkness still more awful. Even at this moment, the recollection of those distressing days causes my heart to bleed. I am unable to conjecture how long I should have continued in this state of mind, had not worldly affairs called off my attention. But amidst the bustle of business, this subject, notwithstanding all my wishes to the contrary, would press in upon my mind, and command attention. As I informed the church, the time had come, when I felt willing to stand in any public station to which the providence of God directed me. At that time, my greatest desire was, to preach Christ among the heathen. Indeed, when I had this exercise, I was far from my native town. It was in Bangor, a place situated at the head of navigation in the Penobscot river, that I first felt not only a willingness, but an ardent desire to preach the gospel to poor sinners. But by what means was this sudden change in my feelings effected? It was a view of the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. When I recollected that they possessed immortal souls, that Jesus

died to save the chief of sinners, that his blood could cleanse them from every pollution, and fit them for the world of blessedness, I felt an ardent desire to be the means of imbuing their minds with the great principles of our holy religion. The flame of missions which for a considerable time had much abated, now burned with new ardour; and I was transported with the idea, that at some future period, I should be the highly favoured instrument of leading Pagans to that fountain which was opened for sin and uncleanness. But at that time, particular circumstances forbade a disclosure of these feelings. When the period drew near, that I was to preach before the church, I determined to relate them. Indeed, I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my own unworthiness and insufficiency, and likewise by a strong suspicion that the church would not approbate me to preach even in my own country. I regret my conduct. It has caused me many hours of uncertainty and distress. Soon after my removal to Danvers, I was much tried upon the subject. The difficulties of a missionary life passed before my mind, and frequently I have almost despaired of ever visiting the shores of India. But I can truly say, that a view of the most severe trials attendant on an ambassador of Christ to the heathen world never entirely discouraged me. A desire for the salvation of the heathen always counterbalanced the trials. Indeed, I am much deceived, if I have not already given up my friends and native country, and relinquished all idea of worldly enjoyment, for the rich satisfaction of preaching Christ to the Pagans. This sacrifice was not made without many painful feelings. The thought of exchanging my own dear native country, for the land of strangers, and the habitations of cruelty; the friends of

my choice, the guides of my youth, and my dear relations, for the savages of our eastern world, caused me many distressing hours. I took into consideration, that before I could reach the place of my destination, two extensive oceans must be crossed; that if I survived the perils of the deep, I should have to associate with a barbarous people, whose "very thoughts run in channels diverse from" mine, and whose language "new and uncouth" as it will be, must be studied by me for several years, before I can even preach to them the great object for which I go; and that in Burmah my life would be in constant jeopardy. When I recollected these things, I confess that my heart was pained, and the tears of sorrow bedewed my cheeks. It was with these feelings, and with these prospects before me, that I asked myself the question, Is it possible that all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered that for six years these impressions had been fastened upon my mind, I was led to the conclusion, that the Lord had work for me to do in India, and I conceived that I should act contrary to duty, unless I represented my desires and feelings to my brethren. Immediately upon making this conclusion, I had an animating view of the sufficiency of God. Said I to myself, He has promised to give strength equal to my day; and shall I distrust him? He has commanded his servants to go into all the world, and has engaged never to forsake them. Why then should difficulties appal me? Why should I not endure them as well as others? Why should I not be permitted to bear them? Paul gloried in tribulations. Oh, that I might have the privilege of suffering for Christ in India.

If I am not greatly deceived, the last string that bound me to my native country, was cut by a consideration of the wretched condition

of the heathen world. I am confident that expression is inadequate to describe their misery. Behold "them labouring hard for scanty subsistence, oppressed by an avaricious government, who are ever ready to seize what they have hardly acquired?" Can you behold the "sick and diseased" among them, daily begging the few grains of rice, which when obtained is scarcely sufficient to protract their wretched existence; and who have no other habitation to screen them from the burning sun, or the driving rains, than a small piece of mat raised on four bamboos under which they can afford?" Can we, I say, with these things, without having feelings of our souls excited, and we not long to relieve them from their temporal necessities? how shall our wishes be gratified but by sending the gospel to them? A few centuries ago, our own country was one wide field. In it the war whoop of the Indians was heard, and the effects of their brutal barbarity seen. But what different appearance is now presented to the eye? Large and populous towns have arisen upon the sea coasts, and delightful villages throughout the interior of the country. And to what shall we attribute this change? To the influence of Christianity. It was this which prompted our forefathers to cross the ocean and settle in a howling wilderness; enabled them to endure privations and fatigues, and to overcome difficulties with which they were surrounded. It is owing to the benign influence of the gospel that the poor are rendered comfortable; that when unable to provide for themselves, they are generously invited to alms-houses and hospitals. And if the gospel should prevail in Burmah, would not similar blessings arise? Is it reasonable to suppose, if Christianity were extended by the Burmans, that they would permit their poor to suffer

for want of proper habitations, attendance, and food? No; that wretched country would exhibit quite a different appearance. Can the frequency and severity of their punishments fail to excite every feeling of our hearts? It is but seldom that we see a criminal executed; and no doubt the mode of execution adopted in our country is the most easy. But Oh, what cruel, what barbarous punishments are practised in Burmah! That person's heart must be harder than adamant, that does not feel at a recollection of them. I long, I pant to preach the mild gospel of the Prince of Peace in the habitations of cruelty. But the wretchedness of their outward condition appears unworthy of notice, when contrasted with their spiritual. On this subject I cannot speak with indifference. I know

"The gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

And shall I not carry this gospel to them? Shall I not present to their minds that firm foundation on which my own hope of eternal happiness is built? In the single empire of Burmah, it is calculated there are seventeen millions of inhabitants; more than twice as many as in the United States. They have no Bibles; they never heard of the cross of Calvary, nor of the Saviour's blood; they are sitting in the region of the shadow of death, and are daily going the way of all the earth, unapprized of the absurdity of their worship, and of their dangerous condition. And shall not we, who know the true God, and have been redeemed by the blood of Jesus, apprise them of their situation, and teach them the way of salvation through the great Redeemer? Some perhaps will say, we have missionary ground enough at home, you had better reserve your strength for your own countrymen. Ah! is this the voice of Christian benevo-

lence? Is this the language of converted Hindoos? Is this the Macedonian cry from the wilderness? Is this following the example of Christ, who himself became a missionary into our sinful world, or of the first disciples who did not confine themselves to the Jews, (although no people needed the gospel more) but went *every where* preaching the word? Let us ever recollect the language of sacred truth, "He that watereth, shall be watered himself." Have we not the most abundant reason to conclude, that if we send the ministers of Christ abroad, that he will raise up an abundant supply, and thrust them into the gospel vineyard at home? Do not Christians find by happy experience, that it is "more blessed to give than to receive?" It is according to the very genius of the gospel, that the liberal soul shall be made fat; that he who soweth sparingly, shall reap sparingly; he that soweth liberally, shall reap an abundant harvest. But indeed, if ministers were going by hundreds to India, there might be some reason for alarm. This, however, is not the case. There are only a few solitary individuals who have any inclination to go. They ardently desire to bear the tidings of salvation to the heathen world. And shall they be hindered? Must they have their hearts in India, and their bodies in America? Must they sigh in secret for a work in which they are not permitted to engage? But does our own country stand in as much need of preachers as the empire of Burmah? In the latter there are only two preachers to *seventeen millions*; in the former, there are thousands of preachers to only seven millions. How great the contrast! How loud the call for missionary labour!

Perhaps, after what I have written, it will be unnecessary to say, that I have an ardent desire to go to India. I pant for missionary work; I long to read the sacred or-

acles, and explain their cheering contents, to the miserable heathen. How animating the idea, that at some future period, under the covert of some shady tree, and perhaps within sight of a Pagan temple, I shall have the unspeakable privilege of pointing the listening Burmans to the Lamb of God! Oh, that I might have the privilege. I wish to be resigned to the directions of Providence; but I am confident, if I am denied going to the heathen world, it would be the greatest trial of my life. Oh, for divine direction.

I was much animated with a sentence in the address of the Board of Foreign Missions: "Burmah shall assuredly bow to the Messiah, as shall the United States, or Europe, or Hindoostan." And do not the signs of the times indicate that the "kingdoms of this world are soon to become the kingdoms of our Lord?" Dr. Carey considers that the present zeal for extending the Redeemer's kingdom, is a new era in the Christian world; and says, that "some of them now entering into life, may, and probably will see the kingdom of our Redeemer set up universally." Oh, that I may be one of the instruments of effecting this glorious work! of advancing the interests of Zion, and of extending the knowledge of Jesus to the remotest bounds of the earth! At times I do adopt the language of the poet, and pray,

"Sovereign of worlds! display thy power,
Bid the bright morning star arise;
Be this thy Zion's favour'd hour;
And point the nations to the skies."

J. COLMAN.

To the above communication, an answer altogether discouraging was given. For reasons which it is not important to notice here; arguments were employed to induce him to relinquish all thoughts of visiting Burmah. He was reminded of the privations, difficulties, and dangers to which he would be exposed; and of the fair prospect of respectability and usefulness which

was opening upon him in England. But his feelings were, in some respects, similar to those of the apostle Paul, when he said, "None of these things move me; neither count I my life dear to myself, so that I might finish my course with joy, and the reward which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The two following letters to the discouragements he received from his brethren, are expressive of his own severe appointment.

Denver, 28

Rev. and dear Sir,

When last in town, I intended to embrace an opportunity of writing to you, the state of my health prevented it. It respects the eastern mission, no opportunity presented, me, at this time, to address the subject. I am conscious of the bounds of our habitation appointed by God, and that they never pass beyond them. This is, undoubtedly, a sphere all of every Christian, in which it should be his great aim to move. In this sphere he will neither enlarge his own mind, nor advance the interests of Zion. If the bounds of my habitation are fixed on this barren soil, and if my sphere of usefulness is confined to the Anglican church, here I wish to draw my latest breath. I am satisfied of this, never would I cherish a single desire to visit the nations of cruelty. At times I feel, and if not greatly deceived, now feel willing "to stay where the Lord would have me to stay, to go where He would have me go." I have a desire to be in that part of the vineyard of which the finger of duty points, and I am sensible that there are eventually labour, although there may be, to the eye of reason, insuperable obstacles in the way. But God all things are possible.

highest mountains, and fill the lowest vallies, that a way is prepared for the performance of duty. And although I have an idea that miracles will be on my account, yet there is no doubt, but that events are ordered, as to give me an opportunity of working where designs. With views like these I feel much easier as to my future life, than I did a few years since. Satisfied that the way is ordered with infinite wisdom, that no event can take place which does not come under the direction of the Most High; I surrender all my concerns into the hand of Him who is the true Guide of his people. If it is my duty to spend my days in India, thither, in due time, I am directed. The way to the performance of my future labours, may be with many difficulties, it may be planted with thorns, and it may appear to be entirely painful; but it will be a *right* path, and will be the way which infidelity and love mark out; and ruggedness will only make the path of duty more pleasant. If the Israelites took their way to Canaan, no tri-umph, no wilderness to traverse, no enemies to conquer, no land would not have appeared acceptable. The difficulty of the path which they passed, did not detract from the pleasure of the journey, or the inheritance they obtained. If the object for which they seek, it will when granted be doubly sweet to them, that these considerations have a tendency to lessen my mind to induce me to wait until once all the appointed time has passed, if my change come.

By these remarks, it will be understood, that my desire for any work is in the least

abated. Nothing could give me higher satisfaction, than to know that a fair opportunity was offered for me to go, eventually, to the heathen world. I must confess that this is the object which I have most at heart. I am willing to spend many years in close application to study, to leave my native land, and to take up my residence, for life, amongst the most degraded of our species. Doubtless I may picture to myself many scenes which I shall never realize; I may anticipate happiness which I shall never experience; and I may be called to endure labours and sufferings which I never expected. I feel willing to forego the former, and to endure the latter, if duty requires. At present, however, I cannot imagine to myself any greater happiness, than to point the poor Burman to the blessed Object of Christian adoration. I am confident that it would give me unspeakable pleasure to sacrifice all that I can enjoy at home, for the privilege of leading the wretched heathen to that fountain in which they can be cleansed from the pollution of sin. Many things, at present, seem to forbid the expression even of a wish to become a missionary. I cannot think of the feelings of many of my brethren on this subject, without the most painful sensations. Why is it my unhappiness to differ from those I love and respect? If I am wrong, I wish to be right. I respect the opinions of my brethren: neither shall I ever go to India, unless they will cordially approve me. If they finally think it is not my duty to leave this country, I will acquiesce, however painful, *severely painful* it may be to me. O for divine direction! for a spirit of supplication, that I may be led into the path of duty.

Danvers, March 17, 1817.

Rev. and dear Sir,

WHERE this is the last objection which I had to make, I confess that the call at E—— is so strong, that

it would not appear very forcible. Before I commenced my letter, I had some conversation with Mr. C. upon the subject. He advised me to write my feelings without the least reserve to you. O Sir! how shall I find language to express myself? I feel an ardent desire to preach the gospel to benighted heathens. True, Providence seems to forbid the attempt. I hear no friendly voice saying to me, 'This is the way to pagan lands; walk thou in it. Every door appears to be closed against me; nor do I see the most distant prospect of gratifying the dearest wish of my heart. Some perhaps will say, that this is a plain intimation for me to desist from going to a heathen land. I join with them, and say the same. I respect and value the opinions of my brethren. O that my feelings might be similar to theirs; then should I have peace of mind. It is a source of grief for me to differ from those whom I love and revere. But what shall I do? I cannot have a single hearty desire to settle in my own land. And when an invitation is given me, then I must revolt at the thought. Some time ago I came to a determination to sacrifice my feelings upon this subject, and endeavour to make myself contented to remain in my native country. After deliberating several days on the subject, I felt a resolution to dismiss every idea relative to personally engaging in the foreign mission. Said I to myself, Providence frowns upon the attempt, and my beloved brethren are opposed to it. Surely they know better than myself, an inexperienced youth. Thus I reasoned myself into the determination above mentioned, and recorded it in my diary. Permit me to transcribe it:—"Have felt, for a long time, and still feel much distressed as it respects my duty with reference to the mission in India. I have made known my desires; but my brethren discourage me,—discourage me *much, very much*. I

shall, therefore, attempt to erase these impressions from my mind. How great the sacrifice of sacrifice of duty! But what do I do? Providence, through my brethren, seems to forbid my going. What agony of soul I have experienced merely by the prospect of the above resolution! My conscience almost tells me that I am wrong. I pause, nearly ready to expunge the words which have been tortured from me. Could I if I am wrong, forgive me? I know not whither to fly. Should I visit Burmah's shores? No voice (human) says, 'Thou shalt go; walk ye in it.'" When this resolution, I had no intention of showing it to any one. It was my design to keep it secret.

Since I came to the determination which I have written, I have had but little peace. I have read a missionary account, in which the subject conversed upon, and feeling distressed. The tears often start from my eye, and I sigh and heave from my bosom only the name of Burmah mentioned. Notwithstanding the encouragements which I have received with, I still feel the same distress in missionary work. In point of time, I am poor pagans to the Lamb of God. I would spend my latest penny to long to arrive at a conclusion on the subject. Could I feel that I ought to remain in my native land, I would I express a wish to the contrary; never would I leave my brethren with perhaps such requests; for so I suspect I feel. It is nothing but a sense of duty that impels me to write. Perhaps I am too confident, but I really believe, if any one of the Foreign Mission Society had been exercised upon the subject, and had, he would consider it a *very great* sacrifice of pleasure and duty to remain in his own land. He would consider himself criminal unless he used every possible means to place himself

situation of a foreign missionary. And now, what shall I do? Shall I, or shall I not, make known my feelings to those around me? Shall I stifle the fire in my bones until it consumes me? Shall I settle down in my own country with a heavy heart? Shall my soul be in Burmah, and my body in America? I see no prospect but these questions must all be answered in the affirmative. I am afraid that the brethren are determined to keep me at home. If this should be their united resolution, I must abide by it.

J. COLMAN.

When at last his brethren became convinced that it was their duty to encourage his application to the Baptist Board of Foreign Missions, he was almost at a loss to express the joy and gratitude which he experienced. Some idea may be formed of the state of his mind from a letter, dated

Danvers, April 19, 1817.

Rev. and dear Sir,

I CANNOT but feel animated with the prospect which I have, of becoming a missionary to the miserable heathen. I long to be engaged in proclaiming to them the astonishing love of Jesus to a guilty, ruined world.

"The salutary crimes of India then I'd choose;
There would I toil, and sinners bonds unloose;
There would I live, and spend my latest breath,
And in my Jesus' service, meet a stingless death."

Christ, even him crucified, should be the burden of his preaching who goes to the heathen world. A description of his sufferings, will touch the heart, and be the means of reforming the man, more than all the lectures on morality which have ever been spun out by human wisdom. Since I have had a prospect of going to India, my mind has been in a very happy, and, I trust, gracious frame. The work has ap-

peared all important, and Christ, all sufficient. I have not enjoyed so much for years as within three weeks. The trials which I have endured appear *less than nothing*, when contrasted with the privilege which I hope to enjoy. If ever I felt conscious of duty, if ever I felt sweet satisfaction, it has been in writing my address to the Board. I tried to prepare my mind for the solemn work. Several days were spent in meditating upon the subject, taking it, renewedly, into solemn consideration, and imploring the direction of the Holy Spirit. I rose early, and tried to pour out my soul to God; took a walk, and seriously considered the important undertaking; came home, and read the 52d and 60th chapters of Isaiah. The 12th verse of the 52d was peculiarly precious. The whole of both was sweet and animating. I then deliberately sat down, and wrote my communication. To my brethren I commit my case. They, under God, will, I believe, guide me into the path of duty. While I am rejoicing, do not, dear Sir, imagine, that I expect to live an easy life in Burmah. I calculate upon trials; the greatest are yet to come. Unexpected difficulties will arise in a heathen land to try my faith and patience. I have frequently attempted to count the cost; and after prayerfully and solemnly considering the difficulties of a missionary life, I had rather endure them, and have the rich satisfaction of preaching to the heathen, than be exempted from them, and remain in my own country. I do more than choose, I prefer the former to the latter. To deny me the privilege of going to Burmah (by this I mean any heathen land) would blast my fondest hopes, and my most cheering prospects.

[To be continued.]

Original Communication.

For the American Baptist Magazine.

ON REVIVALS OF RELIGION.

At the present era of the church the subject of revivals of religion must awaken a peculiar interest in the breast of every Christian. I beg leave to present the following result of some reflection, hoping that others of greater experience than myself may be thus induced to enrich your pages from the treasures of their more extended observation.

Religion is love to God, and love to man. Its lineaments are minutely portrayed in the sermon on the mount, and in the various allusions to the Christian graces with which the scriptures abound. It is the principle of holiness which pervades the whole sinless universe, and must therefore, in all ages, under all circumstances, and throughout all dispensations, be exactly and unchangeably the same. Of course the nature of religion cannot be altered by a revival. It is the same thing that it was in the times of Abel and Abraham, of David and Samuel, of Paul, and of the Apostles. And being precisely the same in its nature, it is to be judged of by precisely the same principles,—the principles which are so clearly stated in the word of God.

But, although its nature be exactly the same at all times, and in all places, yet the degree in which it is possessed may differ. There is not the same intenseness nor purity of religious feeling on earth that there is in heaven. There have doubtless been seasons in the history of the church, during which the amount of her piety has increased or diminished. In the times of Papal darkness, there was certainly less religion in the world than there was during the lives of the

apostles, or than there is at the present moment. And individual Christians, in studying their history, will doubtless recollect there have been seasons they have become unusually attached to the world; when, finding lying vanities, they forsook their own mercies, as well as times, they knew from daily experience that it was good for them to be near unto God.

Now when the degree of love to God and man is increased in the Christian's own soul, there is a revival of religion in that individual. A professed disciple of Christ sometimes awakes from the slumber of months, or perhaps of years, and finds that he has been at ease in Zion. His graces have languished. His love to God has grown cold. His views of eternity habitually become dim, and are scarcely more than in name distinguishable from the world. Under some pungent application of the vine truth, he is brought to examine his own heart, and his spirit makes diligent search. He ascertains how fearfully he has backslidden, and in sackcloth and ashes, repents of his transgressions. Again, with his load of guilt, found at the foot of the cross, he gains he makes an application to the blood of the atonement; and does he devote himself with self abasement to the service of God for time and for eternity. The exercise of this kind is probably intended by the exhortation of our Saviour to the church at Ephesus: Repent, and do the first works.

A thorough and universal revivification of this nature, is succeeded by peace and joy in believing.

nity is made visible to the eye of faith. Heaven and hell seem near to the soul, and press home upon it all their thrilling realities. The repenting Christian feels the need of being faithful to his brethren, and faithful to his fellow sinners. He exhorts and entreats with all long-suffering. He feels pressed down with the weight of his responsibility as a disciple of Christ. He begins to show by his conduct and conversation, that he is living for eternity. The world has faded away before his faith-illuminated vision, and his whole deportment shows that it has faded. His example produces the impression that there is truth in religion. The solemnity and affection of his warnings awaken the careless. The holiness of his life alarms the secure. And thus he becomes a centre from which, in every direction, are diffused the warmth and the radiance of ardent and heart-felt piety.

Now let this occur in a number of individuals at the same time, and the same results will succeed only in a greater degree. Moral feeling, like physical heat, becomes more intense by reverberation. Each individual Christian will be excited to greater attainments in holiness, by observing the active graces of his fellow. And the impenitent sinner will be more readily awakened, for he will find himself surrounded by men whose words and actions teach him that they believe heaven and hell to be solemn realities, and that the great business of this life is to attain the one, and escape from the other. That such may be, and that such frequently is the fact, cannot be denied. And we believe that were such to be the constant life of professing Christians throughout the Christian church, she would be pervaded by one universal revival,—a revival which would never cease till there were no more souls to be converted,—till the kingdoms of this world

had become the kingdoms of our Lord, and of his Christ.

An increase of piety in a number of Christians associated in a church or a neighbourhood, attended by corresponding exertions, and succeeded by their legitimate effects, is what we understand by a revival of religion. That such an increase of religion frequently takes place in individual Christians, every one allows. Why should it not take place in many at the same time? There is certainly nothing in any of the operations of providence to render such an event improbable. It is perfectly consistent with the analogy of nature. God generally bestows the blessings of his providence upon masses of community at the same time. He does not send rain upon one field, and withhold it from the next. He does not commonly cause one husbandman to rejoice over an abundant harvest, and his next neighbour to mourn over barren sterility. The general rule which he adopts in diffusing around the blessings of nature, is to enrich at the same time, large portions of a community. And why should he not follow the same rule in dispensing the blessings of salvation?—I am certainly ignorant of any reason which can be assigned why this should not be the case.

But let us look into the history of the church, and inquire whether such has not been the case. Let us see whether God has not been accustomed to carry forward the interests of holiness, by pouring out the influences of his Spirit upon large portions of community at the same time. To bring this question to an immediate issue, let us compare the results of the labours of the primitive preachers of the gospel, with the journals of the most successful missionaries of the present time. And in instituting this comparison, all the allowance which we should make, is for the difference of minuteness in the two

accounts. Suppose Mr. F— should in travelling through the Holy Land, stop at a city, and preach Christ unto them. An unwonted solemnity overspreads his first auditory. The inquiry is heard from many of his hearers, What shall I do to be saved? A crowded assembly collects on the succeeding day, and on every countenance is depicted the anxiety which a realizing view of eternity cannot but awaken. The feeling becomes more intense, the excitement becomes general. Business is suspended. The whole population is awake to but one inquiry, how shall we escape the wrath to come? Soon one and another is converted. Every succeeding day multiplies their number, until the city, which but a short time before, trembled in apprehension of the wrath of God, is now filled with all the joy and the peace of believing.

Now, if we, in the place of Mr. F—, suppose that the preacher was Philip, and the place to be Samaria, we have an account of such a revival in the eighth of Acts. Philip went down into Samaria and preached Christ unto them. And the people with one accord, gave heed unto the things which Philip spake, hearing and seeing the miracles which he did, and there was great joy in that city. Again it is added, when they believed Philip, preaching the things concerning the kingdom of God, they were baptized, both *men and women*. An account very similar may be found in the preaching of Paul at Antioch in Pisidia, Acts xiii. When Paul (Acts xvii) had preached at Thessalonica only three Sabbath days, some (of the Jews) believed, and consorted with Paul and Silas, and of the devout Greeks, a great multitude, and of the chief women, not a few. The revival at Corinth was slower in its progress, but it was at last carried on with power, for the Lord had much people in that

city. At Ephesus, the work was of longer continuance, and of wider effect. A device of Satan to stop its progress, turned out to his utter discomfiture, and only promoted the attention to religion. For fear fell on them all, and the name of the Lord Jesus was magnified. So mightily grew the word of God, and prevailed. Time will not allow us to specify more instances in illustration of the subject. These, we hope, will appear sufficient to establish the fact, that in Apostolic times, God did advance the interests of the church, by precisely what we now call revivals of religion. Our limits will not allow us to pursue this subject so far as we could wish. We have only room for a few reflections.

1. We see that if this is the manner of God's dealing with his church, Christians have reason to expect revivals of religion. We believe that they will multiply as the church becomes more holy, until the millennial morning shall usher in one universal revival.

2. Ministers ought to preach frequently on this subject. They ought to feel as though every thing was not right with them, and their people, if the influences of the Spirit are not frequently experienced. They have reason to humble themselves before God, and in the dust to pray, Show us, O Lord, wherefore thou contendest with us.

3. If Christians lived as they professed, if they were really in earnest about their own souls, and the souls of others, might we not hope that they would witness more frequent revivals? And therefore a minister may boldly charge home the fault upon them. He must do his duty; but if they do not theirs, it can hardly be expected, that his labours will be extensively blessed. He may throw the responsibility at their door, and tell them to beware lest they be found stumbling blocks in the way of sinners,

1ST MISSIONARY SOCIETY IN MASSACHUSETTS.

TWENTY-FIRST ANNIVERSARY.

Wednesday morning, May 23, JOSEPH ELLIOT, of Roxbury at the meeting-house of the First Baptist Church, the introductory to the annual of this Society, from Isaiah, 7—*I have set watchmen on the walls, O Jerusalem, which shall hold their peace day nor night: that make mention of the Lord, lest he be silent; and give him praise continually: and till he establish, and till he establish in Jerusalem a praise in the earth.* Immediately after the delivery of this discourse, the Rev. DANIEL ELLIOT, secretary of the Society, presented his annual Report.

Rev. BRIGGS, of Waterville moved the acceptance of the Report, and accompanied his motion with remarks on the value of the Gospel, and on the obligations which it imposes on us to extend its heavenly influence far and wide.—That it is universally published, and descended to visit our world, and to make himself known for sin by his death on the cross. Gratitude for our hopes and blessings, founded on his merit, imperiously urges the call for the sacrifice of time, of ease, and even of life, if necessary, in making known the Gospel of salvation.

Rev. JAMES BARNABY seconded the motion, remarking on the success of the Society to those who are enabled, by whose prayers and contributions, encouragement is afforded to those missionaries, of which the Report is a pleasing statement. The Report was then unanimously

accepted. The Treasurer's account, as authorized by the committee appointed for that purpose, was then read. It amounted to eighty dollars and fifty cents, besides 500 dollars, which had been received in the past

year, as profits accruing from the publication of the American Baptist Magazine, making 2,500 dollars profits since the publication of the new series. Upwards of 2,000 dollars had been received from different missionary societies, and from donations and subscribers in the past year, and about the same amount had been expended by the Society, in the employment of missionaries, &c.—1161 dollars were also in the Treasurer's hands, being donations for the translation of the holy scriptures.

The Rev. ARTHUR DRINKWATER moved the acceptance of the Report on the Treasurer's account. He observed that it gave him peculiar pleasure to be present on that occasion, especially as he could speak from his own knowledge of the necessitous state of many parts of our country, destitute of gospel privileges, and some of them not very distant. He had met with persons in New-England, who had formerly been favoured in occasionally attending the ministry of the venerable President, who were now so situated as to be obliged to travel through woods and unfrequented roads, from 5 to 12 miles, to come within hearing of the joyful sound. These facts, he said, evidenced the utility of employing missionaries in our own country, and of increasing their number.

The Rev. WARREN BIRD, in seconding this motion, remarked on the value of the Christian ministry, and on the awful iniquity of many in our country, who dare to refuse bread to Christ's ministers. This sin calls for deep humiliation and repentance, and is one of those abominations in the sight of Jehovah for which some parts of our country are threatened, and others visited, with a famine of the bread of life. There is now a loud call on

the rich and on the poor, to come forward, according to their means, with their money and their prayers to the help of the Lord. When they thus consecrate their substance to the God of the whole earth, the blessing of Heaven will descend, the influence of the Holy Ghost will be seen in its effects, and our country shall universally be made glad with the rich blessings of grace. The motion passed unanimously.

The Rev. Mr. BOARDMAN moved a vote of thanks to the societies and individuals, who had contributed to the funds of the Society. He testified to the necessity of additional missionaries in our own country. He had met with one individual, in his itinerant course, who, although a new-born soul, had never heard but seven sermons. He would not, he said, be understood as speaking against Foreign Missions; for he believed an effectual way to encourage them was, to increase our Domestic Missions. All our powers should be exerted in doing good to the souls of men, and all our ingenuity should be constantly on the stretch, in devising means for the spread of the gospel, till the world in which we dwell, shall resemble the heaven for which we hope.—To the accomplishment of this object, all our prayers should be directed.

The Rev. JOB SEAMANS supported this motion by several appropriate and interesting remarks.

Rev. EBENEZER NELSON, jr. then rose and said—

Mr. President.—I believe this Society entertain a grateful sense of the diligent, laborious, faithful and impartial manner in which its Officers have discharged their duties the past year; and that it is their desire to express the same by a vote of thanks.

In rising to offer this motion, I would make a few remarks relative to the cause of Missions.

This is a subject, in contemplating which, the benevolent mind will not soon be tired.

The object the friend of Missions has in view is the most elevated and noble

in which it is possible for human to engage. It presents every thing to invigorate the mind, to expand the heart, and to fill it with a holy desire.

It is true, it is not the immediate pose of this Society, to irradiate gloomy regions of Hindostan, or to put out the fires of Satan on the other side of the globe; it is her design to assist in evangelizing the world, and in spreading from the pole the glory of the Redeemer's name. She is conscious of acting under the authority of the omnipotent God, and it is the tendency of her exertions to fertilize the barren mountains and parched deserts, by sowing the seed of the kingdom of God, and opening out channels for the water of life to those who are ready to receive it.

And who does not look with admiration on the success which attended these exertions? Every since the formation of this Society, and destitute churches have been strengthened, encouraged and refreshed by its Missionaries; breaches and wounds have been healed; new churches have been formed, and there have been great revivals of religion, as the increase of the fruits of its labours.

"The wilderness and the dry place have been made glad for the seed, and the desert as the garden of the Lord."

Did it enter the hearts of any of the venerable founders of this Society, in their first council for its formation, that in so short a period, altars should be erected in so many parts of North America, from Nova-Scotia to Louisiana, from the mountains to the sea, that thanksgiving to God should ascend from the altars, and be communicated through the medium?

But, Sir, in advertent to the great benefits resulting from the operations of this Society, I would beg leave to mention the periodical publication under its patronage. The advantages resulting from this publication to the Missionary and to our own denomination, are manifold and appreciated by most of the members of this Society; but they are not limited to all to whom the knowledge may be beneficial.

Till within a few years there was no other religious periodical work of so much magnitude in this country; at least had much regard to the cause of Missions, and especially to our peculiar interests.

This Society was the centre and depository of religious intelligence all parts of the United States, and other countries. And from this source, through the medium of the Magazine, an immense mass of Missionary and

intelligence, was communicated to different churches in America, and in foreign lands. By its circulation, reading has been promoted, knowledge diffused abroad, the state of the world ascertained, every spirit excited, and the entire churches called into vigour.

A single circumstance could we say, that has done so much to the union, harmony and strength of the denomination to which we belong, is the circulation of that work?

Yes, its influence does not stop here. This Society has set an example. And it has been followed. Societies have been formed, and active and useful, by viewing our own and the success of this Society. Publications have been multiplied, and other denominations have been formed, and the consequence of seeing the influence of this Society has had.

As America and the world are under the influence of the Baptist Missionary Society in Massachusetts, there has been a handful of the earth, in the top of the mountain; the fruit thereof has shaken down, and they of the city have been like grass of the field.

Can this Society take any of the credit to itself? Who shall change a barren mountain into a fertile or a fruitful field; revive languid churches, heal divisions, check the influence of error, soften the hard heart of the sinner, and so change the curse of Christ, that they shall be blessed?

The great Cicero had been successful in discovering and suppressing the error formed by Cataline against the Republic; he would not take the credit on his own account. His language should say it was I who defeated him.

I should take too much upon myself; my arrogance would be insufficient. It was the immortal God; it was He that defeated them; it was He that preserved our capital; his will shall preserve this city; his will that shall make all be safe."

As was a heathen, and a wicked man, how much more then does it become the Christian Society, in the great success which has attended its efforts, to ascribe it all to the agency of the immortal Jehovah, Father, with the King of Israel, "Not sent unto us, but unto thy name alone."

Let this body concentrate all its energies, and direct them against the ignorance, error and iniquity of one single obscure village; and what would be the result, if the grace of God did not accompany their efforts?

Yet it pleases God to make use of means, and sometimes of feeble means. He has made use of this Society to accomplish great objects, in accordance with his eternal purposes of love and mercy towards our fallen race. He has made use of its Officers in directing its energies to such results as promote human happiness, and reflect honour on our glorious Redeemer. But in the operations of this Board of Officers, we discover marks of great care, labour, and perseverance.

And, although it would be an abomination in the sight of God, for us to come into his sanctuary with fulsome adulation to any of our fellow men, yet it is fit, and proper, and scriptural, for God's people to express the gratitude they feel towards faithful stewards of the manifold mercies of the Lord.—I would, therefore, move, Sir, that the thanks of this Society be presented to its Officers, for the diligent, laborious, faithful and impartial manner in which they have discharged their trust the past year.

The Rev. BENJAMIN C. GRAFTON seconded this motion, and gave a brief account of some pleasing facts in relation to a mission in which he had lately been engaged, as a testimony of the useful direction to which the Officers of this Society had appropriated some of its funds. The motion then passed unanimously.

The following were chosen Officers for the ensuing year:—

Rev. THOMAS BALDWIN, D. D. *President*.
Rev. JOSEPH GRAFTON, A. M. *Vice Pres.*
Rev. DANIEL SHARP, *Secretary*.
Mr. E. LINCOLN, *Treasurer*.

TRUSTEES.

Rev. Elihu Williams,	Rev. Bela Jacobs,
Lucius Bulles,	F. Wayland, jr.
N. W. Williams,	Joseph Elliot, jr.
Stephen Gano,	G. F. Davis,
Ebenezer Nelson,	Dea. Heman Lincoln,
George Keeley,	Levi Farwell,
Wm. Gammell,	James Loring.
Charles Train,	

The President delivered an affectionate address, in which he gratefully acknowledged the wonderful-working hand of God in all the labours of this Society, notwithstanding the feebleness of its means and the insignificance of its instro-

ments. With much solemnity, he alluded to the divine goodness in his preservation to so advanced an age, and in which he had been permitted to see the church arise with so much prosperity. The time of his departure was at hand, but he could look around with confidence on his younger brethren, who, he trusted, would remain faithful, and could commend them to Him who was able to keep them from falling,

with the pleasing hope of meeting them in glory. He then closed the meeting by prayer.

In the evening, the Rev. FISHES preached before the society, from John iii. 14, 15.—*As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.*

[Watch

REPORT OF THE BAPTIST MISSIONARY SOCIETY MASSACHUSETTS.

It has been frequently urged by infidels as an objection to Christianity, that it is an unsocial and repulsive system; and that where it gains an ascendancy, it contracts the heart, and transforms men into gloomy bigots. Its friends also have been stigmatized as a class of narrow-minded men, who, wrapped in the mantle of self-conceit, and proud in supposing themselves the peculiar favourites of Heaven, look down upon others with insensibility and contempt.

We think the enemies of revealed religion could not have been more unfortunate in selecting an objection, because it is directly at variance with all the facts which the history of Christianity exhibits. Instead of giving existence and strength to selfish feelings, it controls and subdues them, and teaches its possessors not to live for themselves, but for the good of their fellow men.

Nor can the accusation brought against the friends of this system be substantiated. From the earliest ages of the church, to the present day, they have signalized themselves as benefactors to mankind. When the disciples of Christ experienced the power and blessedness of the gospel in their own hearts, they went every where preaching *the word*. They rejoiced even in

bonds and imprisonment, they found that these had but ever-ruled for the furtherance of the gospel. They had no other aim than to enjoy the blessings of salvation alone. They were anxious that others should participate with them in the mercy of God. It was not self-conceit, it was not bigotry, it was an enlarged and pious benevolence which filled them with triumph of joy, when they learned that others were converted from the error of their ways. When in Jerusalem they were received at Jerusalem, that the Gentiles had embraced the truth; the followers of the meek and lowly Jesus glorified God; and then hath God granted unto them repentance unto life. They may venture then to assert that the religion of the Bible is not a cold and selfish system. No, it is a system that warms and enlivens the heart with supreme affections to God, and a tender concern for the happiness of man. And it administers in a thousand ways to the wants of the body, it does not overlook the wants of the soul.

The spirit of genuine charity has never been extinct in the church of Christ. It has indeed been weakened in its operations by the arm of civil power. But it still lives with as strong and pure a flame as the breasts of martyrs, as in

and I trust by many, the ill he held in long and grate-
 mbrance." After giving a
 account of the virulent op-
 he met with from some
 of religion, he says, "the
 the Lord still continued.
 and seven others, who were
 o the newly organized

Five or six others were
 eful converts, but they did
 sufficiently strong in faith
 a public profession. Be-
 st, there were some new
 conviction. When I preach-
 urewell sermon, the season
 ly affecting. I saw more
 d at that time, than ever I
 eessed before. Missionary
 are greatly needed in Ea-
 the region around. There
 Baptist church or minister
 ty miles." A very affect-
 r has been received by the
 om the newly constituted
 at Eaton, lamenting their
 situation, and expressing
 rmost thanks for the atten-
 our Trustees to their spir-
 its.

MASSACHUSETTS.

board state with pleasure,
 services performed by
 Rand, Hough, and Wil-
 the western part of this
 wealth, have been accom-
 with the blessing of God.
 rfield, Mr. Hough has bap-
 persons on a profession of
 ; and about the same num-
 , who have experienced
 Christ, it is expected will
 dded to the church. Very
 ing circumstances have at-
 he labours of brethren

Willard. In a letter from
 em, it is remarked, "We
 r missionaries have been
 s of salvation to more than
 uls within the last eight

It is said of one of the
 ited by them,—“I have
 e most interesting group
 men, anxiously inquiring
 should do to be saved,

that ever I saw in my life.” These
 facts will surely, not only call forth
 your gratitude, but renewed ex-
 pressions of your liberality in sup-
 port of domestic missions.

NEW-YORK.

Rev. Emory Osgood has been
 employed as our missionary three
 months in the State of New-York.

After stating that he had visited
 some of the churches, with the ob-
 ject of exciting a missionary spirit,
 and of giving a wider circulation to
 the American Baptist Magazine, he
 informs us in his journal, of the
 pleasure and success which had at-
 tended his mission. At Readfield,
 in Oneida county, New-York, a
 place which had been destitute of
 preaching, with the exception of
 occasional missionary labours, the
 Lord has been pleased, by the in-
 fluence of his Spirit, to bring about
 sixty persons to a knowledge of the
 truth. After spending a few days
 in this place in preaching and visit-
 ing from house to house; he bap-
 tized three persons. He remarks,
 “there is surely blessed prospect,
 that a Baptist church will soon be
 planted in this place.”

Rev. William Throop has also
 spent three months in the State of
 New-York. He writes, “I have
 fulfilled my missionary appointment
 in the counties, on the Holland Pur-
 chase. I visited last summer the
 town of Clymour, in the county of
 Chautaugue. It is a rough country
 to travel in, but I was delighted in
 seeing the wilderness blossom like
 the rose, and become as a garden
 which the Lord had blessed. A
 church was formed, consisting of
 about 100 members, where a year
 before, only two persons were mem-
 bers. Rejoice, O ye heavens, for the
 Lord hath done it. While preaching
 an evening lecture in the county of
 Erie, the Lord enabled me to pro-
 claim the riches of his grace, and
 to describe the joy which those ex-
 perience who receive it. At the
 close of the discourse, a pious young
 person observed; your sermon was

too short. I could with pleasure, have sat all night under such preaching. I have heard but three gospel sermons in two years. As she lived at a considerable distance, she entreated me to go and preach where she lived. I would give, continued she, one half of my earnings with pleasure, to sit under the sound of the gospel. I asked, are you sincere? I am, with all my heart, she replied. In what better way could I use it? I can only procure a little food and raiment for my poor body, while my soul is famishing for the bread of life. O! I then thought of the language of the apostle, "Unto you who believe, he is precious." And I thought it must afford some consolation to the pious females in Boston, who have been instrumental in sending the precious gospel to such destitute places, and to such thirsty souls."

PENNSYLVANIA.

Rev. Benjamin Oviatt has been occupied three months in preaching under the patronage of this Board. Most of this period was employed in destitute parts of Pennsylvania. In several destitute villages, his ministry was well attended, and there is reason to believe that it was accompanied with the blessing of God. At Brokenstraw, where there is a small Baptist church, he says, there was a striking instance of the happy effects of prayer. When the church was in such a low situation, as not even to assemble together; two sisters met in the woods for prayer. This they did on four successive sabbaths. The next sabbath another sister joined them. After this, they met in a house, and some of their neighbours attended. Perceiving that they were engaged in prayer for their husbands, children, and friends, they were filled with solemnity. The Lord heard the prayers of these pious females. He poured out his Spirit, and caused their

hearts to rejoice. Backsliders turned from their wanderings were led to cry out for mercy, and many were brought saving knowledge of the truth! A small church is now rejoicing in the Lord. In Venango county Mr. Hartwell spent eight days. Some hearers had travelled ten miles to enjoy the preaching of the gospel. In Franklin village he met two persons, who had been deprived by their lonely situation of church privileges for twenty years. They begged to be remembered to this Board, and that some missionaries might be sent out to that again they might hear the news of salvation by Jesus Christ.

Rev. Jesse Hartwell has finished a tour of three months, under the direction of this Society. His hours were divided between the States of New York and Pennsylvania. He has not furnished with a minute journal of his labours and travels, but his account has been highly gratifying to the Board.

He states some facts, which, he thinks, deserve a place in this report, as they shew the progress of religion in a portion of the country which has been for years past supplied with missionaries from this Society. He writes, "about twenty years ago there was no Association on the southern shores of lake Erie beyond the Holland Purchase conference. At that time I witnessed the formation of the Grand Association in Ohio, composed of seven or eight churches: it is now composed of about thirty churches. There are now four Associations along the shores of lake Erie, and about four years ago, there were not so many churches to be found on that extensive coast. But they very much lack good preachers of the gospel. No one can refrain from praying, O send forth labourers into this harvest. In his letter to the Board Mr. Hartwell has informed us

n assemblies, met for the purpose of aiding the plans of pious silence. In the former case, acted in their individual capacity; and were valiant for the even unto death; in the latter, availing no one to molest us, we concentrate our energies, and thus effectually promote the cause of humanity and religion. These actions are sufficient proof that we view ourselves as social beings, and that we are conscious we owe it of kindness to our fellow-men, and cannot be satisfied until they are discharged.

The existence of the "Society," at its anniversary has this day brought us together, furnishes evidence, that the friends of evangelization, "look not on their own merits, but also on the things of others."

The object for which it was formed, was to supply the poor and ignorant with the preaching of the Gospel. A desire to convey instruction to the ignorant, consolation to the wretched, and hope to the despondent, animated the exertions of its first patrons. And, we trust, with the same feeling, with the blessing of God, will secure its stability and prosperity for years to come.

In pursuance of the trust confided in them by this Society, they have appointed several missionaries, who have laboured in different parts of the United States, with various degrees of success.

Perhaps a statement of the persons employed, with a few extracts from their communications to the Board, will give the best idea of the nature and extent of their labours; and it is hoped, will not be satisfactory, but highly interesting.

NEW BRUNSWICK.

On a representation of the want of religious instruction in some parts of the Province of Brunswick, the Board were directed to give Rev. Thomas Scott, of John's, a missionary appointment for three months. We have

not yet received an account of his labours, but he has entered, no doubt, on the duties assigned him, as he expressed a deep concern for the destitute situation of the inhabitants, when he applied for our patronage.

MAINE.

In the State of Maine, brethren Case, Buck, Willard, and Kendall, have each been engaged in the service of this Society during the past year. From two of these missionaries we have not been favoured with any particular information. Mr. Kendall had not the pleasure of witnessing any special success on his labours; but the people were grateful for the attention bestowed on them by the Board. Besides preaching as opportunity offered, Mr. Willard was instrumental in promoting the organization of several Female Missionary and Tract Societies; and where he deemed it necessary, he encouraged the establishment of Sabbath schools. We indulge a hope, that these exertions of our missionary brother, will eventually be attended with much good. It should ever be remembered, that the future prospects of the church are intimately connected with the religious instruction of the young, and the systematic measures which are brought into operation for the diffusion of evangelical truth.

NEW-HAMPSHIRE.

Rev. Matthew Bolles has fulfilled a mission of six months in the State of New-Hampshire. Most of this time was spent in the towns of Dunstable and Peterborough, although in other places he also made known the unsearchable riches of Christ. In his journal, he remarks, "when I first settled in Milford, I found the country around me destitute of a stated gospel ministry, and especially a number of feeble societies of our denomination. Several of these not a days' ride from my residence, were indeed like sheep without a shepherd to care

for them. As I became more acquainted with their situation, I felt it my duty to visit them, and have been permitted to see that my labour was not in vain in the Lord. The house in which I preached in Peterborough, was frequently filled to overflowing, and a fixed and solemn attention was given to the ministry of the word. At another station, in a wealthy village, a pious, but poor family opened their house for the public worship of God. Here many persons flocked together to hear the accents of redeeming love. And in several instances, the gospel was made the power and the wisdom of God, to the salvation of their souls. When it was known that a number of converts had made a profession of religion, and submitted to the ordinance of Christian baptism, the school house in which they had been accustomed to meet, was shut against them; and when they went up to worship, they found the door locked and nailed. But He, who has said, "I will work, and who shall let it," over-ruled this event for good. A few pious Christians, with their associates, were inspired with a determination to build a place for the worship of their Lord and Master. About seven persons commenced this work, and only four of them could sustain any considerable part of the expense, but having resolved in the name and strength of the Lord, to erect a house, they accomplished their purpose, and it was solemnly set apart to the worship of Almighty God. About twelve females in this humble community have formed a missionary Society, who the last year raised sixteen dollars, and this year eighteen dollars, for Domestic Missionary purposes."

The Baptist church in Peterborough bear affectionate and grateful testimony to the labours of this missionary. In a letter addressed to the Board, they say, "We tender to you our thanks for your lib-

erality in sending our esteemed brother, Matthew Bolles, to administer the gospel, and its ordinances. His labours have been blessed to our edification; our assemblies have increased, and saints have been encouraged to vigorous exertions in the good cause. Six persons have come forward and put on the Lord Jesus by baptism. Believing that our labours will not be in vain in the Lord, we meet on the sabbath, whether we have preaching or not. And the Lord has been in our midst. We have been constrained to say, it is good for us to be here. Our divine Saviour will remember, and richly reward your liberality to us, although done for those who are truly the least of his saints.

In Dunstable, Mr. Bolles remarks, "I have assisted in the constitution of a church; and several additions have since been made to it. The friends of Zion in this place, received your assistance with peculiar sensibility and gratitude. It is highly probable, that in both these places, future generations will rise up and bless a sin-pardoning Saviour, through your labours of love. "They that sow, shall reap," and both they that sow, and they that reap, shall rejoice together.

LOWER CANADA.

Rev. John Ide has spent six months in missionary service in the Province of Lower Canada. The town of Eaton, and other destitute places in that region, have heard from him the word of reconciliation. He remarks, "the Lord had begun a work of grace in Eaton, previous to my visiting that place. The joy of Christians was great when I arrived among them. I baptized a number, and organized a church, consisting of thirteen members. The season was solemn and interesting; a large concourse of persons attended on the occasion, and many wept while the ordinance of baptism was administered. The next Lord's day I broke bread to this infant

ect of your mission. And let us remind you, that your are two-fold; 1st, as a minister of Christ; and 2d, as a religious agent for this Society.

You go to Hayti as a minister of Christ. Your duties in this office, are defined in the command of our Lord to his disciples, to go into all the world, and to preach the gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not, shall be damned." Or, to the same in the words of our Lord, "Now then are we ambassadors for Christ, as though God were beseeching you by us, we pray you in Christ's stead, be ye reconciled to God."

Your duties then, will be the same in Hayti, as they have been in every country you are about to visit. "to beseech men to be reconciled to God." And in doing so, you are to make use of those means which God has put into your hands.

You are to present the simple message of the gospel before your eyes, and thus by manifestation of truth, you will commend your- selves to every man's conscience in the sight of God. And we wish you to do this, for this single reason, we believe that unless men have the precepts of the Bible before their life, and its promises as the foundation of their hopes, they can never be happy, neither in this world, nor in that which is to come.

Let it be our prayer that you may be an instrument in the hand of God of preparing multitudes of our brethren for that inheritance which is uncorrupted, undefiled, and which fadeth not away.

In teaching the gospel, you will be careful to avoid all unnecessary disputes with men who profess the principles of any other Christian denomination. Your duty is, to preach the gospel as crucified. Should the truths of the Bible be spoken against, still

preach them; in no manner however "returning railing for railing, but contrariwise, blessing. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if peradventure, God will give them repentance to the acknowledgment of the truth." And whilst you are thus, by a plain, affectionate exhibition of truth, endeavouring to expel error, strive to prove the superior excellence of your faith, by the holiness of your life, and the blamelessness of your conversation.

From these remarks, it is at once evident, that you can have nothing to do with political divisions, or with party animosity. Whilst you conscientiously obey the laws of the republic, we doubt not that you will receive their protection. With its civil institutions, in no other respect will you have any concern. Always bearing in mind, that you are a messenger from Him, who said, "my kingdom is not of this world."

2d. You are sent as the religious agent of the Board. In this capacity it is expected that you will collect all the information in your power, concerning the moral and intellectual state of the people. This will be readily furnished you by gentlemen of intelligence, and gleaned by your own personal observation. In visiting different towns on the sea board, and various districts in the interior, your attention will naturally be directed to such inquiries as the following: What portion of the inhabitants are professors of religion? To what denominations of professing Christians do they belong? What is the general disposition of the people towards protestant Christianity? Is there any probability that a missionary station might, with fair prospects of usefulness, be established in Hayti?—On these subjects, as well as the general state of morals, religion, &c. we shall expect you

to inform yourself, as well as circumstances will allow.

You will also pay particular observation to the subject of education. Ascertain as far as possible, what portion of the inhabitants are able to read; and what languages they are taught? What systems of education are most in use, and what provisions have been made for instructing youth in the higher branches of Science? In short, any information which may teach us how to be useful to the moral or religious interests of Hayti; we will be thankful to receive, and for no other do we wish you to seek.

These brief hints will give you some definite idea of our views in the present mission. It is our earnest prayer that you may be abundantly prospered in this new field of labour, and that you may be the instrument of turning many unto righteousness.

With sincere esteem, I am, in behalf of the Corresponding Sec'y, yours, &c.

F. WAYLAND, Jr. Sec'y, pro. tem.

ONEIDA INDIANS.

The Board have also to state, that Rev. Alfred Bennett, of Homer, N. Y. came here as an agent for the Hamilton Baptist Missionary Society. He was authorized by the aforesaid Society, to solicit donations and subscriptions in behalf of the Oneida Indians. Public collections at that time were deemed inexpedient. But as we are satisfied that any monies forwarded for this object, would be discreetly and faithfully managed; and as the establishment of the school for the Indians appeared important, the Board voted that \$200 be presented to the Hamilton Baptist Missionary Society, to be appropriated for the benefit of the Oneida Indians.

The following missionaries have also received appointments from this Board.

	months.	weeks
Rev. Cyrus Andrews,	3	—
Adoniram Judson,	3	—
Isaac Benjamin,	3	—
Benjamin C. Grafton,	2	—
William Hubbard,	3	2
George Robinson,	3	—
James Parsons,	3	—
Asa Averill,	3	—
Nathaniel Tibbets,	3	—

AMERICAN BAPTIST MAGAZINE.

As the American Baptist Magazine is published under the direction of this Board, it may be proper to inform the Society, that it still has an extensive circulation, although the number issuing from the press is not as great as in former years. It appears, nevertheless, to us, that if suitable exertions were made, twice the number of what is now published, might find their way into the hands of members of our own denomination, without the least interference with any other religious periodical work. We have pleased ourselves with the idea, that the biographies it contains, would excite feelings of holy emulation in the breasts of good men,—that its original communications would have a good practical influence,—and that the missionary intelligence which it conveys, would fan the flame of Christian charity,—nor can we relinquish the persuasion, that, were it generally read by our brethren and friends, it would become a powerful auxiliary in support of all those objects, for which alone we ought to live. It will be gratifying to the Society, to be informed, that 500 dollars are now ready to be paid into the treasury, as profits from the Magazine during the past year.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

he is executor to the will of the late Mr. Elijah Tobey, of Ashfield, Franklin county, Mass. This pious brother, after having made suitable provision for his widow, and left some small legacies to other relatives, has bequeathed the remainder of his property to the Baptist Missionary Society of Massachusetts, which it is supposed, will amount to seven hundred, or one thousand dollars.

OHIO.

Our esteemed brother, Oliver Alford, has again been blessed in fulfilling an appointment for this Board, in the State of Ohio. He observes, "Since I commenced my labours, I have baptized 13 persons, on a profession of their faith. I have constituted one church, consisting of 17 members; since which, three others have been added. I have also assisted in the organization of two Female Mite Societies. It has melted my heart to see the sisters so much engaged in assisting the poor Indian children. One female observed, I will do all I can while I live, and if I should not live, do send them all my clothes. The increase of our churches in this region is so great, that three new Associations will be formed this fall. I am now laying the foundation for a Missionary Society in this country. I shall also obtain subscriptions for the Magazine, and promote its circulation as soon as possible.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Six months have been added to the former appointment of Rev. J. M. Peck. In the States bordering on the Mississippi river, he has a wide and extensive harvest in which to labour. As his letters to the Board have already been published in our Magazine, it is not necessary to incorporate them in this Report. We feel persuaded that our brother possesses a true missionary spirit; that in labours for the good of souls, he will be abundant, and we

cherish the pleasing anticipation, that he will be eminently useful in the conversion of sinners, and will "strengthen the things which remain, that are ready to die."

HAYTI.

At a meeting of the Trustees on the fifth of March last, a communication was received from Rev. Thomas Paul, expressive of the deep interest which for a long time he had felt, in relation to the moral and religious condition of the Haytians, and soliciting the favour that he might be sent there as a missionary.

After due deliberation, the Board gave him a missionary appointment for six months. As the constitution of Hayti guarantees a free toleration to Christians of all denominations, and as President Boyer has avowed his determination to pursue a liberal policy in relation to the rights of different religious sects, we hope that a wide and effectual door will be opened for the introduction of Protestant Christianity in Hayti. Should Mr Paul meet with a favourable reception, and a prospect of usefulness should present itself for other labourers, it is confidently expected, that this, or some other of our Societies, will be prepared to support as many missionaries as shall appear suitably qualified for this service.

The Board are duly impressed with the kindness of several respectable merchants in this city and New-York in furnishing their missionary with letters of introduction to the most distinguished persons in Hayti. They are very grateful to the managers of the American Bible Society, for the donation of 100 Bibles, and 100 Testaments, in the French and Spanish languages,—committed to the care of Mr. Paul, for sale, or gratuitous distribution among the inhabitants of the island, and also an elegant Bible, which is to be presented to the President.

As we are willing to believe, that something important will eventually

ly arise out of this mission, and as we are desirous that our views and motives on this subject should be distinctly understood, we think it proper to introduce in our Report, the commission and instructions which have been given to Mr. Paul.

Boston, April 13, 1823.

TO THE REV. THOMAS PAUL, OF BOSTON, MASSACHUSETTS.

Dear Sir,

At a meeting of the Trustees of the "Baptist Missionary Society of Massachusetts, on the fifth of March last, you were appointed their missionary for six months, to preach the gospel in the island of Hayti. And you are hereby authorized to depart as soon as possible for that place. You are well aware, that our Society was not established, and in no instance has been employed in promoting secular or political objects. It is, therefore, expected that you will not interfere with the civil or political institutions of the country. Your object in visiting Hayti, is purely religious. We wish you to make known to such of the inhabitants as are disposed to hear you, the way of salvation by Jesus Christ. Our prayers will be answered, and our most enlarged desires realized, if you should be instrumental in teaching men to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present evil world. We feel a sincere and deep interest in the welfare of the Haytiens. We rejoice that they are a free nation, and hope, for the honour of human nature, they will never be otherwise. We send you to them, with the fond anticipation, that many by your ministry, will be made free from sin, and have their fruit unto righteousness, the end of which will be everlasting life.

From our knowledge of the constitution and laws of Hayti; and the *liberal views of its President*, we

are persuaded you will meet with no legal obstructions in the discreet and pious discharge of your duty. You will not only be tolerated, but protected from harm. Wishing that grace, mercy, and peace, may be multiplied to you from God our Father, and the Lord Jesus Christ,

I subscribe myself, in behalf of the Trustees, respectfully yours,

DANIEL SHARP, Secretary.

Rev. Thomas Paul.

TO THE REV. THOMAS PAUL, BOSTON, MASSACHUSETTS.

Dear Brother,

Having received your commission from the Baptist Missionary Society of Massachusetts, to preach the gospel in the island of Hayti, you will with all convenient speed, proceed thither, and commence your labours.

It is, however, proper that you be furnished with such instructions as bring clearly to view the wishes of the Board, in making this appointment. To do this, is the object of the present communication.

Upon arriving at Port-au-Prince, you will make known to his excellency, the President, the object of your mission, and solicit his permission to commence your labours. This permission, from the liberal and enlightened policy of his excellency's administration, we are persuaded, will not be withheld.

You will take this opportunity of assuring him of the deep interest which the Board feel in the moral and religious welfare of his fellow-citizens, and of the joy with which we behold the republic of Hayti so rapidly rising to take her place among the freest and most enlightened nations of the earth.

The land of Touissant L'Ouverture will never be forgotten by Americans. Never will they cease to rejoice that his countrymen are enjoying the blessings for which he fought and conquered.

The permission of his excellency being obtained, you will proceed in

ABSTRACT OF THE PROCEEDINGS OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

On Wednesday, April 30, the Baptist General Convention commenced its fourth triennial session, at the meeting house of the First Baptist Church in Washington city.

At 11 o'clock, the President of the Convention, the Rev. Robert B. Semple, opened the session by prayer.

LIST OF DELEGATES.

MASSACHUSETTS.

Boston Foreign Mission Society.—Thomas Baldwin, Stephen Gano, Daniel Sharp.
Salmon Bible Translation and Foreign Mission Society.—Lucius Belles, Jonathan Bateheller.
Domestic and Foreign Mission Society of Plymouth county.—Liam Kimball.
Missionary Society of Worcester county and vicinity.—Jonathan Going.

VERMONT.

Vermont Baptist Missionary Society.—John Coe.

CONNECTICUT.

Connecticut Baptist Missionary Society.—Oliver Wilson.

NEW-YORK.

Ulrica Baptist Foreign Mission Society.—Elijah F. Willey, Eben Galusha.
Madison Baptist Missionary Society.—Alfred Bennett.
Hudson Female Education Society.—Howard Malcom.
New-York Baptist Missionary Society for Foreign Missions.—Charles G. Sommers, Thomas Stokes.

NEW-JERSEY.

East-Jersey Missionary Society.—Thos. Brown.
Foreign Missionary Society of Bordentown and Burlington.—James E. Welch, Samuel W. Lynd.

PENNSYLVANIA.

Sansom Street Male Missionary Society.—Joseph Maytin, Philip Jones.
Sansom Street Female Missionary Society.—William Seagrifton, John P. Peckworth.
Southwark Baptist Female Missionary Society.—William E. Ashton, Samuel Huggins.

MARYLAND.

Rockville Baptist Society.—Joseph H. Jones, Jesse Lamb.

DISTRICT OF COLUMBIA.

Female Mite Society of Washington City.—Burges Allison, Enoch Reynolds.
Washington Baptist Society for Foreign Missions.—O. B. Brown, Luther Rice.
First Baptist Church, Washington.—Daniel Brown, Joseph Thaw.
Columbian Baptist Society.—Elijah R. Craven, John Healey.
Female Judson Society of Washington City.—Joseph Gibson, Thomas Sewall.
Washington Society for supporting a native Burman Missionary.—Hufus Babcock, William Ruggies.
Alexandria Female Society.—Spencer H. Cone.

VIRGINIA.

Richmond Baptist Foreign and Domestic Mission.—David Roper, Robert B. Semple.
Richmond African Missionary Society.—David Roper, William Crane.
Richmond Baptist Education Society.—Henry Keeling.

Fredericksburg Female Missionary Society.—John Bryce, William James.
Norfolk Female Baptist Missionary Society.—Samuel Corblius.
Upperville Baptist Society for Education purposes.—Benjamin Dawson, John L. Dagg.

SOUTH CAROLINA.

General Committee of Churches in the Charleston Baptist Association.—Joseph B. Cook, John C. Harrison.

GEORGIA.

Ocmulgee Missionary Society.—Abner Davis.
Mission Board of the Georgia Association.—Adiel Sherwood.
Sunbury Missionary Society.—Ira Chase.
Sunbury Female Cent Society.—Ira Chase.

• Not present.

Resolved, That the usual hour of meeting be fixed at 9 o'clock, A. M.

Adjourned at 2 P. M. until 4 o'clock, to hear the Convention sermon. Dr. Gano prayed.

At 4, the Rev. Dr. Staughton agreeably to appointment preached from Acts xxviii. 15. "And from thence, when the brethren heard of us, they came to meet us, as far as Appia Forum, and the Three Taverns; whom when Paul saw, he thanked God, and took courage."

After the sermon, a collection for missions was taken.

THURSDAY, MAY 1.

The Convention met. Dr. Baldwin prayed.

The report of the Committee, relative to adopting the charter of incorporation, was accepted.

Resolved, That the Convention now proceed to ballot for a President and Recording Secretary.

Before the ballot was taken, an interesting discussion arose on a motion (afterwards withdrawn) aiming to determine the question, whether or not a person, appointed as a delegate by two or more societies, could give more than one vote.

It was contended, by several members, that, according to the Constitution, a delegate may give as many votes, as those societies by which he is chosen are entitled to, let the number be what it may.

On the other hand, the Rev. Professor Chase, who was appointed to represent two societies, stated, that he should give but one vote. He entered into a most important view of the possible effects of the principle which had been advocated. He observed, that to permit one person to represent an in-

definite number of societies, and to have as many votes as all these societies could claim by the Constitution, might place it in the power of a single individual to control the Convention. It is easy to conceive, that such a case might occur, and it was the part of wisdom to foresee the evil, and to settle the question at this point of the progress of the Convention. He remarked, that the purpose of representation in the Convention was not merely an array of strength. Few questions, it is presumed, will arise, which will be decided by a bare majority of votes. The object had in view in sending delegates was, that they might assist in the deliberations of the Convention, and present such views as might enable the whole body to act with more discretion and wisdom. It was, therefore, not at all necessary, to the attainment of these objects, that a delegate should, in any case, have more than one vote. Let him act as an individual, and for himself and for his constituents, let him add all the light which he can bring to the counsels of the Convention. He observed, moreover, that, if an individual could represent several societies, these bodies, and especially those at a distance, would find it more convenient and economical to appoint a single person to represent them all; and thus one of the most important tendencies of the Convention, that of drawing together and concentrating the wisdom and resources of the denomination, would be defeated.

The Rev. O. B. Brown coincided cordially in the views of the Professor. He thought, that whatever measures might be adopted in the course of the session, to alter the constitution, or to fix its meaning, it would be better to proceed at present, in the manner observed by the last Convention, each individual giving but one vote.

Rev. Dr. Baldwin observed that he had frequently been chosen a delegate by several societies, but had never thought it proper to give more than one vote.

Rev. Dr. Staughton observed, that in his opinion, it was not the design of the framers of the Constitution, that any person should represent more than one society. He thought it as improper as it would be for two States to appoint the same person to represent them both in Congress. The case of proxies was indeed mentioned in the Constitution of the Convention; but he considered the provision to mean, that those Societies who could not send a delegate, might approach as nearly as

possible, and appoint one of the delegates already chosen, to represent their interests and present their views, without, however, claiming a vote. He therefore hoped, that the Convention would recommend to the Baptist community, the appointment of different delegates from each Society.

The recommendation of Mr. Brown was finally acted on, and the Convention proceeded to ballot for President and Recording Secretary, when Rev. Robert B. Semple was re-elected President, and Enoch Reynolds, Esq. was chosen Recording Secretary.

The Rev. Dr. Laurie having politely offered to the Convention the use of his meeting-house, as more central than the one now occupied, it was voted to accept the offer, and to meet there to-morrow morning.

Rev. Messrs. Baldwin and Sharp were appointed a committee to express to Dr. Laurie the thanks of the Convention for his liberal offer, and to convey to him their resolution to accept it.

Rev. Messrs. Gano, Brown, and Sherwood, were appointed a committee to audit the Treasurer's accounts.

Adjourned, at 3 o'clock, P. M.

FRIDAY, MAY 2.

The Convention met at the Rev. Dr. Laurie's meeting-house. Brother Healey prayed.

Resolved, That brethren Sharp, Bryce, Gano, Baldwin, and Staughton, be a Committee to inquire into the circumstances of the mission in Burmah, and concerning the station in Arracan; and, also, to wait on our sister Judson, to express to her the pleasure of the Convention at being permitted to have an interview with her, and to sympathize with her under the affliction which has rendered her temporary absence from Burmah necessary, as well as to confer with her, on the general views which she may entertain. The Committee was instructed, to make a distinct report on each of these subjects.

The Treasurer's accounts, and the report of the Committee appointed to examine them, were presented, approved, and accepted.

Resolved, That the thanks of the Convention be presented to Thomas Stokes, Esq. for the faithful discharge of his duties, as Treasurer of this body.

Resolved, That the mission station on the St. Joseph's, in the Michigan Territory, be known by the name of the *Carey Mission Station*, as a small token of our fraternal affection for the character, and respect for the piety.

and talents, and labours of the Rev. Dr. Carey, Missionary at Serampore.

The following Committees were then appointed, viz.

On the Missions at Fort Wayne, and the Carey Station.—Brethren Allison, Sommers, Roper, and Peckworth.

On the Mission at the Valley Towns.—Brethren Cook, Goss, Ashton, and Sherwood.

On the Mission established in the Creek Nation.—Brethren Davis, Keeling, Bennet, and Cook.

On Agencies for collecting funds for the support of beneficiaries in the Columbian College.—Brethren Cornelius, Malcom, Wiley, Sharp, Galusha, and O. B. Brown.

On the subject of a contingent fund for defraying the expenses of members attending the Convention and the General Board.—Brethren Chase, Lynd, and Harrison.

To confer with the Publishing Committee.—Brethren Baldwin, Bolles, and Wilson.

On the subject of Domestic Missions. Brethren Rice, Kimball, Maylin, Sample, and Chase.

To prepare a nomination of 50 persons, out of whom 31 Trustees of the Columbian College shall be elected.—Brethren O. B. Brown, Reynolds, Rice, Sample, and Staughton.

Resolved, That a meeting for solemn prayer be held on Tuesday evening next, at Dr. Laurie's meeting-house, to supplicate the blessing of God on the deliberation and efforts of the Convention.

Resolved, That a prayer meeting be held at the same place, every morning, at 6 o'clock, during the session of the Convention, commencing on Monday next; and that public notice be given on the sabbath at the different places of worship.

Adjourned. Dr. Staughton prayed.

SATURDAY, MAY 3.

The Committee on Domestic Missions made a report. [The Committee state their opinion, that it would be better to leave domestic missionary operations to the State Conventions, and domestic missionary societies, strongly recommending to these bodies to adopt all prudent measures to accomplish the object.] The report was approved and adopted.

The Committee on agencies for raising funds for the support of beneficiaries, made a report. [The Committee state, that the existing debt of the theological department of the Columbian

College, is six thousand dollars; the number of beneficiaries is fourteen; and the annual expense of each, is one hundred and twenty dollars. The Committee recommend, that a general agent be appointed, to obtain collections and donations, and form Societies, to remove present embarrassments; to obtain subscriptions for scholarships, of two thousand dollars each, the interest of which, shall be appropriated for the support of students; which scholarships shall bear the name of the donor, or of any person whom he may choose; to form societies which shall each contribute annually a sufficient amount to support one student at least, and shall have the right to furnish a student or students, according to the amount contributed, provided the proper Board shall approve the candidates; and to obtain subscriptions for Professorships, and for the support of the President.] The report was read, and ordered to lie on the table. The Committee was instructed to recommend a suitable person for agent, to carry into effect these measures.

Brethren T. Brown, Rice, Reynolds, Bolles, Sharp, Cone, and Cook, were appointed a Committee to investigate the concerns of the Columbian College.

Brethren Peckworth, Stokes, and Crane, were appointed a Committee on the school for Indian children, near the lead mines in Illinois, on the Mississippi.

Brethren Stokes, Bryce, Galusha, Bacheller, and Conant were appointed a Committee to examine the agent's accounts.

Brethren Roper, Crane, Keeling, and Bennet, were appointed a Committee on the mission to Africa.

MONDAY, MAY 5.

A letter from the Rev. Luther Rice, Agent of the Convention, to the Corresponding Secretary, was read. (The Agent gives a brief statement of his labours for the year past. His time has been much occupied by the concerns of the College. He considers the prosperity of this institution as indicative of the favour of God; and thinks that it will tend to aid the great cause of missions. He mentions an arrangement projected by the Trustees of the College, that the President should be re-elected Corresponding Secretary, shall be enabled to devote one day in each week exclusively to the business of the Convention. He states, also, that he has made such arrangements with the Trustees, as to be able to serve the Convention as Agent, without charge.

He mentions the success of the Luminary and Star, and states that the property connected with the Columbian printing office, including two good houses, is worth about ten thousand dollars, which he has been enabled to secure to the Convention, by appropriating to the purchase all his own compensation, and personal donatives, for years, and which he intends to deed to the Convention without delay.) The letter was ordered to lie on the table.

An address from the Trustees of the Columbian College was then read. (This address contains a history of the institution, and a view of its present condition. The number of students is fifty-nine, viz. four pursuing theological studies; four in the Junior class; sixteen in the Sophomore class; thirteen in the Freshman class; and twenty-two preparatory students.—The number of theological licentiates is seventeen, of whom thirteen are pursuing classical studies, viz. Juniors three, Sophomores two, Freshman three, Preparatory five. The whole expenditure for land, College edifices, houses for Professors, out buildings, &c. is about \$70,000. The amount of debt is about \$30,000. The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5000. He has made an investment in Bank stock of about \$7,500. The amount due from the Convention to the Board of Trustees, for theological beneficiaries, is about \$6000. If all these claims were collected, there would be sufficient funds to liquidate all the debts.—The tuition money from the students is already sufficient to pay the salaries of the acting faculty; but it is highly important that the President remove hither, and the Board are willing to guarantee to him a support, till his salary shall be permanently secured.) This address, together with the letter of the Agent, was referred to the Committee on the Columbian College.

The Committee on the Burman and Arracan mission made a report. (The Committee express their satisfaction at the general prosperity of the Burman mission, that persecution has not molested it, that eighteen Burmans have been baptized, and that the translation of the Testament is nearly completed. They approve the conduct of the missionaries in going to Ava, and recommend to them to endeavour to establish a station there, and at the same time, to make such arrangements, as to promote the edification of the infant church at Rangoon. The Committee recom-

mend, that Mr Judson be instructed to have two thousand copies of the Testament immediately printed; and that the aid of the American Bible Society, and of the Baptist Missionary Society of Massachusetts, be solicited. They recommend, that an address be sent to the Emperor of Burmah, in the name of the teachers of religion on this side of the waters, signed by the Officers of the Convention, accompanied by a present of a large, handsome pair of globes. They propose, that the number of missionaries in India be increased, and mention the names of brethren Jonathan Wade, of Edinburgh, (N. Y.) and George D. Boardman, teacher in Waterville College, Maine, who have been recommended as suitable persons for missionary service, and whose services may probably be obtained. In regard to the station in Arracan, the Committee are of opinion, that the station ought not to be relinquished, as the prospect of usefulness is great, and it will afford a refuge, should the missionaries be ejected from Burmah. The Committee further state, that they had an interview with Mrs. Judson, and had requested her to communicate her views in writing. Mrs. Judson tenders the thanks of Mr. Judson and herself, for the kindness which they have ever experienced from the Convention; and advises prompt measures for the increase and support of the mission. The Committee state, that Mrs. Judson, in conjunction with Dr. Judson, offers the copyright of the History of the Burman Mission for the gratuitous acceptance of the Convention. (This offer was accepted, and thanks were voted.) They mention with approbation the formation of Judson Societies, and state that Mrs. Hannah More, so celebrated for her pious and elegant productions, has bequeathed £200 sterling, for the support of female schools in Burmah.) The report was accepted, and referred to the Board, with instructions to extend to the Burman mission its fostering care, and give it increasing support as soon as possible.

TUESDAY, MAY 6.

Rev. Mr. Dawson prayed.

The Committee on the subject of a contingent fund, made a report, advising the postponment of the subject till a more suitable time. The report was received and adopted.

The Committee respecting the Indian school near the lead mines in Illinois, made a report. (The Committee state, that this school deserves encouragement; that they are informed, that

brother Ficklin is now there; and they hope, that the school will receive efficient support from the brethren in the west, whose success will give peculiar pleasure to the Board.) The report was received, and adopted.

The Committee on the Valley Towns Mission reported. (The report speaks favourably of the state of the mission; commends the conduct of Mr. Roberts, and his associates, and approves their efforts, to fix the language, preparatory to translations.—They propose that the letters from the Indian children, and others, submitted to the Committee, be referred to the Board, and published.) The report was read, and committed to the same Committee, to which, Messrs. Bryce, Keeling, Cornelius, and Wilson, were added.

The Committee relative to the Creek Indians, made a report. (The Committee state, that the Rev. Lee Compere, with his family, consisting of his wife, three children, and his sister, together with a young man, named Simons, in the character of teacher, removed to the station about five weeks ago. Contracts have been made for suitable buildings. The Committee recommend, that the present name, Tuckabachre, be changed to that of the "Withington station," as a tribute of respect to the memory of our late excellent brother Withington, of New-York.) The report was received and adopted.

Messrs. Baldwin, O. B. Brown, and Sewall, were appointed a Committee to wait on the President of the United States, to express to him the high regard which the Convention entertain for his personal character, and their respect for his elevated station; and to inform him, that if agreeable, the Convention will wait on him at 2 o'clock, P. M. to tender to him the tribute of respect and affection due to the Chief Magistrate of this great and happy nation.

A letter was read, from the Rev. Nathaniel Kendrick, of Eaton, (Mass.) to Dr. Baldwin, respecting the character of brother Jonathan Wade, and recommending him as a missionary; and also a letter from brother George D. Boardman, tendering his services to the Convention.

Messrs. Bolles, Kimball, and Willey, were appointed a Committee, to investigate the appropriations from the Treasury during the last three years, specifying what sums have been appropriated to each of the objects embraced by the Convention; and also to inquire what titles the Convention holds

to the lands, mills, &c. at the several mission stations, said to be owned by the Convention.

A resolution was offered, by Rev. Mr. Sherwood, respecting State Conventions, which, after some discussion of its objects, was referred to a Committee, consisting of Messrs. Sherwood, Bennet, Bryce, Chase, Rice, Gaiusha, Willey, and Sharp.

The President, and Drs. Baldwin and Staughton, were appointed a Committee to prepare an address to the President of the United States.

Adjourned for half an hour. Rev. Mr. Harrison prayed.

Met again at 2 o'clock. Mr. Rice prayed.

The Convention then proceeded to the President's house, where they were received by the President with signal courtesy.—A respectful address was made to him on behalf of the Convention, expressive of the sentiments which they cherished on approaching a fellow citizen, elevated by the voice of a free people, to the highest official station in the republic. The President briefly replied, that it was his happiness to consider himself a citizen; and that he anticipated, with pleasure, the period when he should retire from public toils, in which he had been occupied during forty years, to enjoy the tranquillity of private life. He expressed his pleasure at the interview, and signified the high consideration in which he held the Convention. He observed, that he should express his sentiments in a more formal manner, by a written communication. The Convention took leave of him, and returned to the meeting house, and then adjourned. Mr. Healey prayed.

WEDNESDAY, MAY 7.

The Committee which had been previously appointed on the Constitution, this day reported several amendments. The amended Constitution provides, that there shall be a President and Recording Secretary of the Convention, who shall be *ex officio* members of the Board. The Board is not altered, in its organization or duties, excepting that it has its own President and Recording Secretary. A change is made in the ninth article, to make it conform to the alterations in the preceding articles. The 13th article relative to proxies, is expunged.

Thanks were voted to John Welch, Esq. for his liberality in affording to Professors Woods and Staughton, a passage to Europe, free of charge, and for his offer to give them a passage

home. Also, for his generous offer to give to Mrs. Judson, while in England, a gratuitous passage to America. Dr. Staughton, and Rev. Mr. Peckworth, were appointed a Committee to communicate this resolution to Mr. Welch.

The Committee on the African mission reported. (The Committee state, that the present condition and prospects of the mission are encouraging. Brethren Carey and Teague are at present much occupied in aiding in the establishment of the colony at Cape Mesurado. Their conduct has been good, and that of the former, in particular, has been specially commended by the Agent of the Colonization Society. The Committee recommended, that an able white missionary be stationed, as soon as practicable, at Cape Mesurado. The mission has a double effect. While it tends to introduce the gospel into Africa, a missionary establishment on the coast will essentially aid in the suppression of the Slave Trade.) The report of the Committee was accepted.

Accompanying the report, was a letter from the Colonization Society, to the Convention, which, with the report, was referred to the Board, with instructions to bestow early attention on that mission; and also to send delegates to meet with the Colonization Society, in this city, on the 2d Monday in June.

The Committee to confer with the Publishing Committee, made a report, by which it appears, that the receipts and sums due, for the Luminary and Star, exceed the cost of publication, by about 1,100 dollars. The report was approved and adopted. (It should be distinctly understood, that the funds of the Convention are *not* responsible for any expenses attending the Luminary and Star. The profits are to be appropriated to augment its funds; but should any loss be incurred, the Publishing Committee only are responsible. The works already yield more than the cost of publication, but the expenses attending the removal of the office to Washington, the purchase of materials &c. have not yet left a balance applicable to the general objects of the Convention.

THURSDAY, MAY 8.

The Committee appointed to ascertain what sums have been expended, during the last three years, made a report. (The aggregate stated, is about 66,600 dollars, of which 9,631 dollars have been expended on the Burman Mission; 9,497 dollars on the Valley Towns Mission; 8,893 dollars on the Fort Wayne Mission.—The Commit-

tee state, that the tenure by which the property belonging to the Convention at the several mission stations is held, is considered entirely secure.

It was then resolved to proceed to the election of the Board of Managers, by ballot. The result of the election was as follows:—

Rev. THOMAS BALDWIN, D. D. *President*.
 Rev. BURGESS ALLISON, D. D. *1st Vice-President*.
 Rev. JESSE MERCER, *2d Vice-President*.
 Rev. O. B. BROWN, *3d Vice-President*.
 Rev. LUCIUS BOLLES, *4th Vice-President*.
 Rev. WM. STAUGHTON, D. D. *Cor. Sec'y*.
 Rev. IRA CHASE, *Recording Secretary*.
 THOMAS STOKES, Esq. *Treasurer*.
 Rev. LUTHER RICE, *Agent*.

MANAGERS.

Daniel Sharp, Massachusetts; Jonathan Geling, Massachusetts; Stephen Gano, Rhode Island; Abner Forber, Vermont; Elisha Cushman, Connecticut; Archibald Mackay, New-York; Spencer H. Cook, New-York; John Peck, New-York; Eliza Galusha, New-York; Nathaniel Kendrick, New-York; Samuel W. Lynd, New-Jersey; Thomas Brown, New-Jersey; John P. Peckworth, Philadelphia; Joseph Maylin, Philadelphia; John Henley, Baltimore; Joseph Gibson, Washington; Alva Woods, Washington; Samuel Wise, Washington; John Bryce, Alexandria; John L. Dagg, Virginia; Henry Keeling, Virginia; Samuel Campbell, Virginia; Charles McAllister, North Carolina; Richard Furness, South Carolina; Joseph B. Cook, South Carolina; Abner Davis, Georgia; Adiel Sherwood, Georgia; James A. Randall, Louisiana; Richard Dabbs, Tennessee; John T. Johnson, Kentucky.

The Corresponding Secretary read a report from the Board, embracing a statement of its proceedings since the last triennial meeting. The report was accepted.

It was resolved, on motion of Mr. Sherwood, that, under present circumstances, our missionaries should not undertake the translation of the scriptures into the Indian languages; and that the children be taught, for the present, the English language only.

The Committee relative to State Conventions, made a report. (They entertain a high sense of the important tendencies of State Conventions. Difficulties have existed, which are now passing away. Brethren, in various parts of the country, are convinced of the value of the measure, and in several States, Conventions of this character have been formed. The apprehensions which have been felt, are found to have been ill-founded. Being entirely voluntary, the formation of State Conventions cannot interfere with the rights of the churches; while it will bring together the wisdom, piety, and talent of the denomination, and give a highly desirable concert and energy to their proceedings. The Committee, however, recommend to refer the subject to the wisdom and piety of our brethren in the several States.

Resolved, That the Convention hold

triennial meeting in the Baptist in Oliver street, city of New-
m the last Wednesday of April,
t 11 o'clock, A. M.

Rev. Jesse Mercer, of Georgia,
pointed to preach the sermon, on
t day of the next session; and in
failure, Dr. Stephen Gano, of
ence, Rhode-Island.

report of the Committee ap-
l to examine the accounts of the
n Mission, was accepted, and
id to the Board.

Committee appointed to audit
gent's accounts, then reported,
report was approved and ac-

her Bennett communicated some
ting intelligence relative to the
ons of the Hamilton Mis-
Society, with their success
the Oneida Indians. Brother
ia gave a gratifying account of
eological Seminary, at Hamil-
ew-York. Brother Bolles gave
t, but pleasing account of the
e, at Waterville, Maine. After
the Convention expressed their
e pleasure in hearing of the suc-
f these institutions, and hoped
ight he eminently useful in the
of religion and science.
motion of Dr. Staughton, it was
ed, that the Convention enter-
lively sense of the munificence of
n. Nicholas Brown, in erecting,

at the expense of 30,000 dollars, an en-
ture building, termed "Hope College,"
and presenting the same to Brown Uni-
versity. They desire that his views
may be fully realized, and his worthy
labours abundantly rewarded.

After singing, and prayer by brother
Dagg, the Convention adjourned.

COLUMBIAN COLLEGE.

At an election held at the Columbi-
an College, in the District of Columbia,
on Monday, the fifth instant, the fol-
lowing Board of Trustees of that Insti-
tution was duly elected, viz.

Rev. Richard Furman, D. D. Rev.
Thomas Baldwin, D. D. Rev. Burgin
Allison D. D. Rev. Robert B. Semple,
A. M. Rev. Jesse Mercer, Rev. Obadi-
ah B. Brown, Hon. Nicholas Brown,
Hon. Return J. Meigs, A. M. Hon. Rich-
ard M. Johnson, Hon. John T. Johnson,
Rev. Lucius Bolles, A. M. Rev. Daniel
Sharp, A. M. Rev. John Bryce, Rev.
John L. Dagg, Gen. Abner Forbes,
R. v. Spencer H. Cone, Rev. Thomas
Brown, Rev. Adiel Sherwood, A. M. Rev.
Joseph B. Cook, A. M. Rev. Eli Ball,
Rev. James A. Rankin, Rev. David
Roper, Rev. Luther Rice, A. M. Thom-
as Corcoran, Esq. Thomas Stokes, Esq.
John C. Richards, Esq. Enoch Rey-
nolds, Esq. Joseph Gibson, Esq. Wil-
liam Britton, Esq. Daniel Browe, Esq.
Joseph Thaw, Esq.

Missionary Intelligence.

DOMESTIC DEPARTMENT OF THE BOARD.

VALLEY TOWNS.

TERS RECEIVED BY MR. JONA-
CARLETON, BOSTON.

College Hill, Washington, April 4, 1823.

rather,
happy to hear, by a letter re-
l from brother Roberts, of the
y Towns mission, that he lately
nd to the mission, from Augus-
h thirteen boxes of clothing, &c.
ox being still left at Augusta. Of
two were from Baltimore, one
the neighbourhood of Philadel-
one from Liberty county, Geor-
ne from Framingham, Massachu-
one from St. Johnsbury and Wa-
d, Vermont, one from Cambridge,
achusetts, one from Montpelier,

and Waterbury, Vermont, one from
Danvers, Massachusetts, one from
Templeton, Massachusetts, and two
which he could not ascertain whence
they came.

There were some favourable symp-
toms among the Indians at the station,
of a religious nature.

LUTHER RICE.

FORT WAYNE.

ST. JOSEPH'S, 100 MILES NORTH WEST
OF FORT WAYNE.

March 15, 1823.

Dear Sir,

AGREEABLY to instructions of Rev.
Luther Rice, Agent for the Baptist
Board of Foreign Missions, I beg leave

to acquaint you with the safe arrival, on the 15th ult. of five boxes of valuable clothing, for the mission, viz.—one from sundry benevolent ladies, members of the Baptist Church in Hoiden, Massachusetts, Mrs. A. B. Hubbard, Secretary; one from a Female Society, South Reading; one from charitable ladies in the Baptist Church and Society, Salem, Mrs. Lydia Boiles, Secretary; and two other valuable boxes, unaccompanied by letters or invoices.

Let me request that you will, as far as you have opportunity, inform those friends, of the safe arrival of their munificence, and you may safely assure them, that their liberality has proved, to the needy, a seasonable relief. We bless God for giving us,—for giving the Indians,—the wild and suffering Indians, such friends. May God amply remunerate them. While we tender our thanks, we feel it to be our duty to strive to render their favours a real blessing to those, whose welfare they were designed to promote.

Our settlement is one hundred miles from a white family, and nearly two hundred from any thing like a settled country, south of the river St. Joseph's, twenty-five miles from its mouth, at Lake Michigan. Our school was opened on the twenty seventh of January. We have thirty-six Indian scholars actually here; several are absent, whom we expect here shortly, and many more are expected, as soon as the season will admit of their travelling comfortably. We have no fears in relation to pupils for our school. The Putawatamies appear to be well pleased, that we have settled among them, and our prospects in relation to them, are truly encouraging.

Yours, &c.

ISAAC M'ROY.

APPOINTMENT AND DEPARTURE OF MISSIONARIES TO BURMAH.

THE Committee in the State of New-York, appointed by the Baptist Board of Foreign Missions in the United States, to examine candidates for missionary service among the heathen, met at Hamilton, New-York, on the 6th of June.

After reading a portion of the holy scriptures, and offering praise and prayer to God, Rev. Jonathan Wade, and Mrs. Deborah Wade, his wife, solemnly and publicly expressed their desire, that they might be sent out as Missionaries, to Burmah. Mr. Wade was examined, as to his views of gos-

pel doctrine, his call to the work of the ministry, and the exercises of his mind, in relation to Foreign Missions. To these several inquiries, he gave the most satisfactory answers. The Committee were also persuaded, by the prudence, piety, and attainments of Mrs. Wade were such, as to render her a most suitable companion for a missionary. Whereupon, it was voted, unanimously, That the Committee are well satisfied with the qualifications of Jonathan Wade, and his wife, and believe, that they are well qualified for the service also called to be missionaries in the empire of Burmah, or elsewhere. It was also determined, that on the first of June, they should be set out on this work.

On the 11th of June, Rev. Jonathan Wade was set apart as a missionary to Burmah. Rev. Nathaniel Kendrick Hamilton, preached on the occasion from 2 Timothy, ii. 16. *"Thou shalt endure all things for the elect, that they may also obtain the salvation which is in Christ Jesus with eternal glory."* Rev. Alfred Bennett, of New-York, offered the consecrating prayer. Rev. Daniel Haskill, of Hamilton, presented the charge; and Rev. Joel W. C. presented the right hand of fellowship. Rev. John Peck, of Cazenovia, offered some appropriate and affecting remarks to Mrs. Wade; and Elton Galusha, of Whitesborough, tendered to her the hand of Christian fellowship. Rev. Elijah F. Will Ulica, made the concluding prayer.

The services were solemn, affecting, and deeply interesting to all who attended. It was a season that never be forgotten by many who were present. A collection was taken for the benefit of missions, amounting to 89 dollars.

While the missionaries were on their way to Boston, in company with Rev. Joel W. Clarke, many small personal donations were kindly given at Hartford, Connecticut, at the time of public service, on the Sabbath evening, 45 dollars were received by collection.

Mr. and Mrs. Wade arrived in Boston, June 16. And passages were obtained for them, on Board the ward Newton, Captain Bertod's. Saturday, June 21, a special meeting was held in the First Baptist meeting house in Boston, for the purpose of commending our friends to the protection and blessing of Heaven. Lord's day, June 22, about half past six o'clock in the afternoon, Mr. and Mrs. Wade, with

sister, Mrs. Judson, were on board the ship. They npanied by a large concourse n friends to the wharf, where ayer, by Rev. Dr. Baldwin, ed up to Him, who "holds in his fist, and rules the boisp." The parting scene was tender and affecting to many. It moved from the shore to ship, at the particular reirs. Wade, the company unitng our favourite hymn,
once doth this union arise, &c."

issionary friends manifested posture, as they receded from of their nativity, probably

never more to return. When in the cabin, a hope was expressed to Mrs. Wade, that they might have a safe and prosperous passage.—She replied, if Jesus is with us, we shall have nothing to fear.

*"With Christ in the vessel,
 We'll smile at the storm."*

A little after 7 o'clock, the ship weighed anchor, and all her sails were set to a fine and favourable breeze.

In the evening, a missionary discourse was delivered by Rev. Daniel Sharp, at the second Baptist meeting house in Boston, and a collection made of \$82.08.

Religious Intelligence.

REVIVAL OF RELIGION.

T OF A LETTER TO ONE OF OURS, DATED

Calcutta, April 14, 1822.

Sir,

Following particulars were com-
 l to me a short time since,
 y have never been published,
 m deem them worthy of a
 your Magazine, they are at
 ce.

benjamin Andrews commencing to the Baptist church in N. H. in 1816. Owing to indifference manifested by le to religion, he concluded id not be his duty to continue rs with them. Accordingly, t of January, 1822, he preach- well sermon. He spent the Lord's day in a neighbouring his heart remained in Gro- returned, after he had com- e labours of the sabbath, to his people, visited a school, and a lecture with them; in which , he experienced great ent. He appointed to preach he next Lord's day, at which church agreed to meet on ing Saturday, for prayer. In lated at the above time and leacon of the church observes, n to that prayer-meeting, et to number the camp of It was a special time. From d, the church began to uary 26th, we had a confer-

ence, at the close of which, Mr. — came forward and owned himself concerned for his soul. The next week we had several meetings, when the attention became general. Several who had lived without a hope, were deeply impressed. Backsliders returned.² On the first of March, they observe, "Brother —, a licensed preacher, visited us, and continued for several weeks, labouring with Elder Andrews. His coming was like the coming of Titus. The Spirit of the Lord accompanied his labours." Another letter states, that on the evening of the first Lord's day in March, some, in the bitterness of their souls, expressed their fears, lest hell should be their portion. They earnestly entreated Christians to pray for them. At a prayer meeting on the Monday evening following, many anxious persons were present; it was a solemn season. The next evening, however, was the most powerful which we ever witnessed. There was a continual weeping throughout the house. On the third Lord's day in the month, after preaching in the forenoon, Elder A— requested those who were willing to own themselves concerned for their souls, to seat themselves in the body pews. Between sixty and seventy presented themselves in the body of the house. This separation brought forcibly to the minds of the assembly, the final separation to be made by the Judge at the last day; and greatly deepened the impressions

which had previously been made. The remaining part of the day was spent in conversation, exhortation, and prayer. The writer of the letter observes, under date of May 3d, "Since the above, the work has been so general and powerful, that I cannot fully describe it."

It appears, that from the last Lord's day in March, to the second in July, a space including sixteen Lord's days, but one had elapsed on which the ordinance of baptism had not been administered. One hundred and four have been baptized, and the church has increased from 93 to 304.

There is also a Presbyterian church in the town, which has received an addition of about twenty. The pastor, and several of the members, have evidently been much engaged in the work.

Yours with affection and esteem,
JAMES PARSONS.

EVANGELICAL TRACT SOCIETY.

On Tuesday, May 27, the Evangelical Tract Society held its annual meeting at the house of Esau Lincoln, the Secretary, in Boston. The Committee for the past year, presented the following

REPORT.

The Committee of the Evangelical Tract Society have been much encouraged during the last year, while endeavouring to carry into effect the great objects of the Society, as contemplated by the revised Constitution of the last annual meeting. From a conviction, that the religious Tracts circulated by this and other Societies, for several years past, have exerted a powerful and beneficial influence on society, in checking error and vice, and in diffusing a knowledge of the great truths and duties of the Christian religion; the Committee have been desirous of exerting an increased activity in this good work. Efforts have been made during the past year, to obtain new and interesting Tracts for publication, and a number have been selected. Twenty-one numbers have been printed, of six thousand copies of each, making in the whole, 126,000. Of these, a considerable number have been sold for distribution. Several other Tracts are selected to be printed, and it is expected, that shortly there will be in the depository, at Boston, an assortment sufficiently diversified, for the various objects contemplated by charitable distributions.

It affords the Committee much

pleasure to learn, that numerous Auxiliary Societies have been organized in our churches, and that others are constantly forming, through whose multiplied channels the water of life flows, to refresh and fertilize the yard of the Lord.

In several communications, the earnestness with which Tracts are read, has been stated in an appropriate manner, and great satisfaction has been expressed, both by the donors and receivers.

In general, the annual and quarterly reports of the subscribers have omitted making mention of Tracts to which they are entitled, with a view of inducing the Society, which will be very desirous, that the funds shall have increased.

It is earnestly recommended to the members and friends, to use their influence in organizing new Auxiliary Societies, so that each church may supply its neighbourhood with these valuable truths, and that sabbath schools may be furnished with an ample supply.

That the efforts of Christ in their various departments may be crowned with success, your Committee would affectionately urge members of the Society to maintain and persevering prayer, and the vigils of religion may be multiplied till the Lord Jesus shall reign in glory, as he is king of saints.

E. LINCOLN, Secy.

Boston, May 27, 1823.

The Treasurer's account reported and accepted, by which appeared, that he had on hand \$14.98 cents, which was the amount due for Tracts printed the past year.

The following persons were Officers for the ensuing year.

Rev. THOMAS BALDWIN, D. D.
Mr. E. LINCOLN, Secretary.
HEMAN LINCOLN, Esq. Treasurer.

TRUSTEES.

Rev. Joseph Grafton,	Rev. N. W.
Daniel Sharp,	F. W.
Bela Jacobs,	Joseph
Lucius Bolles,	Dea. Levi F.
E. Nelson,	

In the evening, an appropriate sermon was preached at the third meeting-house, by Rev. G. L. and a collection taken to aid in the work of the Society.

It is hoped, that every Baptist will form an Auxiliary Society at a very low price at which Tracts are procured at the Society's depository, Lincoln and Edmunds' Books, 53 Cornhill, Boston, will afford the smallest churches to procure a suitable supply. All Auxiliary

nished at ten per cent. discount, *one mill* a page, or one thousand for 90 cents.

also very desirable, that the Society in Boston should be enlarged by new members. The annual subscription of a member, is *one dollar*, *ten dollars* paid at one time, constitutes a person member for life. It greatly aids this benevolent and object, if all the churches would let their pastors a sum sufficient to constitute them life members, and could give their minister the privilege of all future purchases, to obtain a sum of 10 per cent.

may be a pleasing object to some Societies, or charitable individuals, to present donations to the Society for the purpose of printing some Tracts, for which they may be partiality, as the sales will enable the Society always in future to keep particular Tracts in circulation, by means of such donations, multiplies future generations may learn of salvation. The sum of 20 will print an edition of a Tract of 60 pages; 60 dollars, a Tract of 120 pages, and in the same proportion other sizes.

recent exertions in favour of circulation of Tracts among the Baptists, is a ground of encouragement; and to such as have not yet efforts in this good cause, it may properly be said, *Go thou and do likewise.*

AMERICAN BIBLE SOCIETY.

Seventh Anniversary.

Thursday, May 8, was held, at City Hotel, New-York, the seventh anniversary of the American Bible Society.

Hon. JOHN JAY, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. NEW CLARKSON, Senior Vice President, who was supported by the DE WITT CLINTON, and RICHARD FARRICK, Esq. Vice Presidents. Among the persons convened, they had the satisfaction of seeing Judges of the Supreme Court of the State of New-York, a large number of clergymen of different denominations, and other gentlemen of distinction from various parts of the Union. The meeting was opened, by reading the 62d chapter of Isaiah, by the Mr. SOUTHERLAND, of New-York.

After an Address from the President had been read, by the Rev. Dr. MILNOR, Secretary for Foreign Correspondence, WILLIAM W. WOOLSEY, Esq. the Treasurer, read the report of the Committee, who audited his accounts, by which it appeared that, The nett receipts for the year, (including the monies deposited,) have been

\$45,131 35

The expenditures for the Year,

\$47,360 26

Parts of the annual Report were then read, by the Rev. Dr. S. S. WOOLHULL, Secretary for Domestic Correspondence, from which it appeared, that the issues of Bibles and Testaments within the year, (though the removal from the old to the new Depository, and the prevalence of epidemic fever in New-York, caused a suspension of business for more than two months of the past year,) were 23,448 Bibles, and 26,537 Testaments, making, with those issued in former years, 248,623 copies of the Scriptures.

Resolutions were then made and seconded, by the Rev. Dr. John Woodhull, of New-Jersey, of the Presbyterian Church, and the Rev. William Ross, of New-York, of the Methodist Episcopal Church—the Rev. Dr. Philip Milledoler, of New-York, of the Dutch Reformed Church, and the Hon. Chauncey Livingston, of Vermont—Hon. De Witt Clinton, late Governor of the State of New-York, and Thomas Eddy, of the Society of Friends, moving the thanks of the Society to the President, for his address; to which a reply was made by Peter A. Jay, Esq. son of the President.—Wm. W. Woolsey, Esq. Treasurer of the Society, and Samuel Boyd, Esq. of New-York—the Rev. John P. K. Henshaw, of Baltimore, Maryland, of the Episcopal Church, and Joseph C. Hornblower, Esq. of New-Jersey, tendering thanks to the Secretaries and Treasurer, to which, the Rev. Dr. Milnor replied—the Rev. John Finley, of Baltimore, of the Baptist Church, and Mr. John Griscom, of the Society of Friends—the Rev. Benjamin Mortimer, of the Moravian Church, and the Rev. Dr. Alexander McLeod, of New-York, of the Reformed Presbyterian Church—Theodore Dwight, Esq. of New-York, and the Rev. Mr. Johnson, of Long-Island, of the Episcopal Church, respecting the circulation of the Scriptures in South America; after which, Dr. Milnor introduced *Senor Vicente Rocafuerte*, a native of Peru, who made an address.

Obituary.

Mrs. HANNAH LADD.

Mrs. HANNAH LADD, the subject of the following memoir, was the daughter of Mr. Nathaniel, and Mrs. Sally Ball, of Hebron, N. H. She was born January 21, 1787. She was naturally kind and amiable, and ever obedient to her parents. It is not known that her mind was seriously impressed with religious subjects, till she was about 15 years of age. At that time, she was awakened to see her lost and undone condition by nature. She was not long, however, under the distress of legal terrors. Her soul was soon set at liberty, and she was enabled to put her trust in the Rock of ages. Not long after this, she went forward and made a public profession of her faith in Christ, and became a member of the congregational church in Hebron, then under the pastoral care of the Rev. Thomas Page. Here she continued a member till the reformation, in 1810, when she experienced a change in her views respecting baptism, and the order of the gospel church. On receiving baptism by immersion, she became a member of the Baptist church of Christ in Hebron, in which she continued a member until her death.

On the 8th of June, 1802, she was married to Mr. Jonathan Ladd, by whom she had five children, the second of whom they were called to part with, in the 16th year of her age. This afflictive dispensation she bore with remarkable Christian fortitude and resignation; so that she appeared ready to adopt the language of Job, and could say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Mrs. Ladd was enabled eminently to adorn the Christian character in all the social relations of life, in the church of God, and in the world. As a wife, she was kind and affectionate, and as a parent, faithful, and tenderly solicitous of the welfare of her children. She was not in the habit of making idle and impertinent visits; but if she visited, she was sure not to have the time pass as too many do, without conversation upon religious subjects; neither could any be long in her company, without being sensible, from her deportment and conversation, that the interests of religion, and the welfare of immortal souls, lay near her heart. Though her enjoyment

in God and divine things, for many years, appeared considerably greater than what usually falls to the share of common Christians; yet for several months previous to the commencement of her last sickness, she evidently enjoyed a considerable increase of spiritual and holy delight; so that she appeared truly to live above the world, and seemed like one ripening fast for the joys of heaven. In conversation with her mother at a certain time, she observed, that the dead were her company rather than the living, meaning that she had greater satisfaction in contemplating the state and condition of the dead, who were fallen asleep in Jesus, and in anticipating their happy society, than she took with the living. So that as she observed, she "praised the dead that were already dead." At another time, she remarked, that it was as certain and evident to her, that she loved God, as it was that the sun shone. She really appeared to have the faith of assurance, which banished all doubts from her mind; yet she was far from boasting in her own attainments, and far from any thing light and enthusiastic. The constant serenity of her countenance, bespoke her inward sense of eternal things.

She was industrious and prudent in superintending her family concerns; but what she did, appeared to proceed not from worldly attachment, but merely from a sense of duty. If in any thing she was censurable, it was in her not bestowing that attention upon her bodily health, which seemed needful, and of this she was herself in some degree, sensible.

About the middle of November, 1821, she was confined to her room with the disorder that finally terminated her life. Her complaint was the consumption. In her sickness, which was long and painful, she enjoyed a great degree of spiritual consolation, and seemed greatly to rejoice at the prospect of approaching dissolution. Much of her time was spent in prayer, which was a delightful service to her, and that she might enjoy the unspeakable privilege, she would arise when very feeble, and kneel by her bedside till her strength was almost exhausted. At other times, she would break forth in the most ar-

ascriptions of praise, and thanksgiving, to God her portion, and her Redeemer.

In the morning, (on the day of her decease) her afflicted husband inquired of her how she felt nearer the eternal world she had done. To this question, she did not give a direct reply, but exclaimed, "O my dear, if death should come to-day, it would be an unexpected guest.—But O for patience at God's time." A little after this sudden alteration was discovered, and as asked if she did not think she was dying: sensible that this was the will of her friends, she replied, "I said you are deceived—I am afraid I am not yet;" and then in a ejaculation, she said, "Come, O Lord Jesus, and break the brittle shell, and take me home."

When her children came weeping to her dying bed, she entreated them to pray to the Lord while they were young, and exhorted her husband to follow on to the Lord. She then exclaimed, "Can this be death! easy death, unexpectedly so.—O, do you not hear the ringing of his chariot wheels!" and fell into an ecstasy of praise, ascribing glory to God, which she continued to do while she had any breath, and died as one falling gently asleep, on the 15th, 1822.

Dead are the dead which die in the Lord."



MR. JOHN JACOBY.

JOHN JACOBY, the subject of the foregoing memoir, was born in Virginia, September 24, 1781. When a small child the flood of emigration carried him to the wilds of Kentucky, where he settled in Bourbon county.

In a tender age, he lost his father, and he was bound to a trade. Having finished the period of his apprenticeship, he did with honour to himself, and fidelity to his master, he became a free man in the world, by uniting in marriage with Miss Jane Starks in 1806. In exemplary and moral in his deportment, he remained a stranger to the pleasures and consolations of the gospel, till 1810.

Various are the means employed by God of grace, to bring the wanderer to his fold. The preaching of the word, reading the scriptures, the admonitions of a friend, the warning voice of conscience, the death of a near relative, the loss of a loved child, may awaken the conscience to the still small voice of divine truth. It was the latter that appears to

have been efficacious with our friend.

Called to bury his two oldest children within fifteen days of each other, the monition of Providence was regarded. At first, he was impressed with the conviction, that he had something to do, and, as is common in the first stages of conviction, endeavoured to find relief under the works of the law. Soon, however, the thunderings, flames, and tempests of Sinai drove him from this refuge, and he was fully convinced of his entirely sinful, guilty, and helpless state. Under a sermon of that zealous and successful servant of the cross, Rev. Mr. Vardeman, of Kentucky, he was taught and enabled to rely alone upon Christ for pardon, which was speedily followed by the joyful exercise of hope. His feelings at first were lively, his views of the atonement as the only foundation and medium of mercy, were clear, and his hopes bright. This was in October, 1811.

The next April, himself and companion were baptized by the venerable Ambrose Dudley, and united with the little Huston church. During his connection with this church, his life and conversation were an honour to his profession, and the cause he espoused.

After the late war, with a view to improve his circumstances for the advantage of a young and increasing family, he emigrated to St. Louis in the fall of 1816, where he commenced business under flattering prospects. His character for industry, sobriety, and unwavering integrity in business, soon gained the esteem and confidence of the citizens. St. Louis then contained but few professors of Protestant Christianity, and but one of his own denomination; but amidst the superstition of the Catholics, the dissipated habits of many of the Americans, the lax regard paid to the holy sabbath, and the spirit of the world that prevailed around; he was enabled to keep his garments unspotted from the flesh. It were no wonder, if, amidst the worldly spirit that appeared to sway almost every mind, and the temptations to which the child of God was hourly exposed, religion should lose ground in the soul, and important duties remain neglected. It is pleasing, however, to state, that during this period, the subject of these memoirs still enjoyed intercourse with his God. Religion was an abiding principle with him.

Liberality of feeling, and Christian regard to the people of God, who may differ from us in minor particulars, is not only dictated by the genius of our holy religion, but exemplifies and adorns the Christian character. This amiable trait was habitually manifest in our de-

ceased brother. During the period that elapsed between his arrival at St. Louis, and that of the Baptist missionaries, frequent opportunities presented of uniting in holy worship with the Presbyterians, who then enjoyed occasional preaching in town, which were never unimproved by him. On the arrival of Messrs. Peck and Welch, in 1817, he received them with open arms, and bid them welcome to his hospitable dwelling, until they could procure habitations for themselves; and in all their exertions in that place, Mr. Jacoby was ever found a zealous and faithful friend. He was one of the constituents of the Baptist church in St. Louis; was soon after elected deacon, which office he filled till his death. That church is greatly indebted to his exertions. In attempting to build their house of worship, he stepped forward from the first, and by his personal exertions, and liberality in advancing money, greatly contributed to their success.

In the fall of 1820, he removed to St. Charles, but the interest of the church, of which he was a member, as well as the cause of Christ in general, still lay near his heart.

His disease, (which was the first instance of sickness he ever experienced) was the malignant bilious fever, and exhibited alarming symptoms from the first attack. He soon declared an opinion, that he should never recover; and on one occasion, when conversing on the subject, remarked, that were it not for the hope he might be useful to his family, and the church of Christ, he should never desire to be raised from his bed. Much of the time, from the violence of his disease, he was unable to converse, or retain clear ideas on any subject. To the writer of this, who providentially visited, and spent three days by his bed-side, he declared his unshaken conviction in the great truths of the gospel, his interest in the promises, his hopes of future glory; spoke feelingly on the low state of Zion around; ex-

pressed his anxious desire, that enlarged and efficient measures be adopted to supply the destitute places with regular preaching, and his hopes that God would pour His Spirit, bless the means, and advance the kingdom.

During the latter stage of his life, for most part of the time he was in a thargick state,—spoke but little, and died on Sunday morning, ten September 15, 1822. His funeral was attended the same day by a vast concourse of the citizens of St. Louis, who testified their respect for him, and their sorrow for the church he had sustained, by following him to the "land of solemn rest."

He left a widow and six children to mourn their loss. By this dear Baptist church of St. Louis has one of its main pillars,—society of bright ornaments,—the cause of truth and justice, one of its firm supports, the poor and afflicted, a sympathizing friend,—his amiable widow, a true affectionate husband, and his father, an indulgent father, who would lead them in the path of piety and virtue. The cause of missions, Bible Society, and Sunday schools, found in him a steady and determined support. His usefulness was not confined to the church of which he was a member. The Missouri Association, and several other councils found him to be one, with energy of mind, decision of character, and mildness of manner, could be in order. Strictly honest in his dealings with all men; industrious in his engagements; steady and orderly in business; firm and unyielding in his friendship; his death a void in society not easily filled. He died lamented by those who knew him, and particularly by Messrs. Peck and Welch, to whom he ever said, "*a true yoke fellow*." But, alas! gone! yet we trust, to enjoy that which remains for the people of

Ordinations, &c.

On Friday, the 25th of April, brother Samuel D. Street was ordained to the work of the Christian ministry, in the Baptist meeting house at Stoney Point, Lincoln county, Kentucky. The ser-

VICES were opened by elder Hand, by singing and prayer; the candidate was examined on divinity by John Rice. After the ceremony of ordination, a sermon was delivered

elder John S. Higgins, from 2 Tim. ii. 15. Profound solemnity rested on the congregation.

On Tuesday, April 29th, 1823, the Rev. Charles Blanchard was installed at Shapleigh, Maine, to the pastoral care of the second Baptist church, and society in that place. The Rev. Thomas B. Ripley, of Portland, made the introductory prayer, and preached a very appropriate Sermon, from 1 Tim. vi. 11. The Rev. William Goding, of Shapleigh, gave the charge. The Rev. Zebedee Delano, of Lebanon, gave the right hand of fellowship, and made the concluding prayer. A respectable and crowded assembly manifested a lively interest in the services of the day.

On the 14th of May, the Rev. Daniel Stevens was solemnly ordained to the pastoral care of the second Baptist church and Society in China. The services were introduced with prayer, by the Rev. Daniel Ricker, of Freedom, who

also preached on the occasion, from 1 Peter, v. 2. "Feed the flock of God which is among you," &c. The ordaining prayer was offered by the Rev. William Allen, of Jefferson. The charge was delivered by the Rev. Coker Marble, of Vassalborough; and the right hand of fellowship was presented by the Rev. Jabez Lewis, of China.

On Wednesday, 11th of June, Mr. John C. Welch, was ordained over the Baptist church and Society in Warren, R. I. The exercises were unusually solemn and interesting to a large and respectable audience. The introductory prayer was by the Rev. Mr. Borden. Prayer before sermon by Rev. Mr. Gammell. Sermon by the Rev. Daniel Sharp, from 2 Cor. v. 20. Ordaining prayer by the Rev. Dr. Thomas Baldwin. Charge by the Rev. Stephen Gano. Right hand of fellowship given by the Rev. David Benedict. Concluding prayer by the Rev. Silas Hall.

Collections and Donations received for Female Schools in Burmah, by Mrs. Judson.

From the Bradford Academy, Judson Association,	\$32.45
From the Richmond Judson Society,	25.00
From the Baltimore Judson Society,	24.00
From the New-York Female Society for the education of heathen children,	100.00
From the Charleston Female Society,	55.00
From the Fem. Burman Soc. in Roxbury, Ms.	20.57
From the Baptist Church in Cambridge,	55.00
From the Female Baptist Society of Boston, for the education of Burman Children,	100.00
Salmon Female Burman School Society,	45.00
Salmon Fem. Juvenile Humane Reading Soc.	17.00
From Ladies in Weston,	27.00
From Ladies in Troy, for the redemption of a Female Burman child, to be called by the name of Rachel Eugenia Thompson,	45.00
From the Baptist Church in Weston,	14.81
From the family of Drs. Munroe, Roxbury,	9.25
From Ladies of the First Baptist Church and Society in Boston, for the redemption of a Burman female child, to be called Sarah Wayland, after the mother of their pastor,	40.00
For the support of a Female Burman child one year, by Mrs. Farwell of Cambridge,	15.00
Ladies in Medfield and vicinity, for the education of Burman female children,	19.12

For education of Burman children, from Mrs. Swett,	10.00
For the ransom of a Female Burman child, by Mrs. Hatcheller of Lynn,	25.00
Collections at the monthly prayer meetings of the 1st and 2d Baptist churches, for the Burman translations,	12.50
From three friends to the Burman School,	3.00
From J. Carleton, Esq.	10.00
From a lady of the 1st Baptist Society in Boston, for the education of Burman females,	15.00
	728.06
Discount on uncurrent bills, and premium for specie paid by J. Carleton,	10.03

Leaving \$718.00

ANN H. JUDSON.

Boston, June 21, 1823.

The Friends of Missions who may wish to contribute to the above interesting object, are informed that donations will be received by James Loring, No. 2, Cornhill, Boston, who will transmit them punctually to India. The accounts of Donations will be regularly published in the American Baptist Magazine.

Amount of Money received by the Treasurer of the Baptist Missionary Society of Massachusetts, in March, April, May and June, 1823.

1823.	
March 6.	By Cash from a friend, per Dea. Farwell,
	5.00
15.	do. from Rev. L. Bolles, interest on Mr. Cornish's legacy,
	65.67
April 10.	do. interest on Stock,
	8.00
12.	do. from female friend, Randolph,
	1.00
May 5.	do. from Missionary Box, Kennebunk, per Miss Lewis,
	2.00
29.	do. of Rev. Mr. Chamberlain,
	1.00
	do. from Cambridge Church and Society, viz.
	Rev. Bela Jacobs,
	2.00

May 29.	Dea. Elijah Curry,	10.00
	Dea. William Brown,	1.00
	Dea. Levi Farwell,	10.00
	Mrs. Pindoe-Farwell,	10.00
	Mr. E. Hovey,	1.00
	Mr. Nathan Russell,	1.00
	Mr. Josiah Hovey,	1.00
	Collection at Meeting-house,	21.38
	Mission Box,	18.42
		80.00
	do. Rev. William Gammell,	1.00
	do. Rev. G. F. Davis,	1.00
	do. Mr. Drinkwater,	1.00

May 20.	do. Mr. Conant, - - -	1.00
	do. Mr. Joseph Torrey, - - -	1.00
	do. Mr. David Ball, - - -	3.00
	do. Roxbury Church and Society, - - -	6.57
	per Rev. Mr. Elliot, - - -	2.00
	do. Mr. Samuel Winslow, - - -	1.00
	do. Rev. A. Fisher, Jr., - - -	1.00
	do. Rev. Joseph Grafton, - - -	1.00
	do. Rev. J. Going, - - -	1.00
	do. Rev. E. Nelson, Jr., - - -	1.00
	do. Salem Church and Society, - - -	62.12
	per Lucius Bolles, - - -	1.00
	do. Mr. Brown, Hamilton, do., - - -	1.00
	do. Rev. B. F. Farnsworth, - - -	1.00
	do. Rev. Mr. Seaman, - - -	1.00
	do. Rev. Joseph Elliot, - - -	1.00
	do. Rev. Matthew Bolles, - - -	1.00
	do. Collection at First Baptist Meeting house, after Missionary sermon, - - -	33.30
	do. of Rev. L. Bolles, interest on Mr. Cornish's Legacy, - - -	325.00
June 3.	do. of Mrs. Anna Hartwell, Treasurer of Sandfield Female Mite Society, - - -	11.00
9.	do. from Second Baptist Church and Soc. Boston, - - -	100.00
	By Cash from the Agents of the American Baptist Magazine, being profits on the publication for the last year, - - -	500.00
	E. LINCOLN, Treas.	\$1217.76

Amounts received by the Treasurer of the Executive Committee of the Mass. Bap. Ed. Soc.

1823.		
April 10.	By interest on Stock, - - -	52.50
	do. - - -	90.00
12.	do. on Note, - - -	93.00
30.	do. do., - - -	40.50
	By Cash of Roxbury Church and Society, per Rev. Mr. Elliot, - - -	6.67
	E. LINCOLN, Treas.	\$288.07

The Treasurer of the Evangelical Tract Society has received from females in Hanson, ten dollars, to constitute their Pastor, Rev. Joseph Torrey, a life member.

POETRY.

NINETEENTH PSALM VERSIFIED.

THE heavens. O God, thy glory teach,
The firmament thy skill displays;
Day unto day doth utter speech,
And night to night thy truth conveys.
No tongue is heard, or voices sound,
Silent they speak through earth's wide round.
Forth from his tent proceeds the Sun,
Gay as a bridegroom from his bower,
Eager his daily race to run,
With speed unknown, and giant power.
Where'er he comes, the shades retreat,
Nothing is hidden from his heat.
God's perfect law converts the heart;
Thy testimonies, Lord, are sure,
To simple souls they light impart;
Thy fear does ever clean endure.
Right are the statutes of the Lord,
What joy and comfort they afford!
Thy judgments, Lord, are just and true;
Thy pure commands enlighten eyes;
Than gold more precious in our view,
Though glittering heaps before us rise.

Sweeter than honey to our taste,
They furnish us a rich repast.

Powerful to warn as to delight,
Thy precepts cause us to take heed
To all our ways, and lead us right;
To cheer and guide, 'tis all we need.
Who love the statutes of the Lord,
And keep them, find a great reward,

His errors, who can understand?
Thy servant cleanse from secret faults;
I dread to break thy known command
Presumptuously. O! keep my thoughts.
Watch o'er my lips, my hands, my feet.
Let me not wilful sin commit.

Thou knowest all the words I say,
And every secret thought of mine;
Accept me when I praise and pray,
And meditate on truth divine.
O thou, my strength, Redeemer, Lord!
I would forever keep thy word.

To Correspondents.

Two poetical articles from S. and two from D. W. E. have been received. Memoirs of H. B. and T. H. are necessarily postponed till the next Number. J. L. is under consideration. We regret that the communication of C. C. K. arrived too late for insertion. An observer has been received. We shall offer some remarks on the subject in the next Number.

Amounts contributed to Missionaries, and accounted for in their settlements, since Dec. 1822.

To Rev. Wm. Hubbard, viz.		
Contributions.	- - -	15.06
Donations from Bap. Fem. Miss. Society, Tisbury, - - -		19.00
		34.06
To Benjamin Orsatt, - - -		19.84
To Jera. Coburn, - - -		36.00
To Samuel Churchill, - - -		40.00
To Oliver Aisford, - - -		1.54
To John Ide, - - -		34.50
To A. Judson, - - -		30.48
To Benjamin Willard, - - -		12.79
To Benjamin Buck, - - -		15.37
To Henry Kendall, - - -		10.06

June 1, 1823.

In Athol, a Society auxiliary to the Baptist Missionary Society of Massachusetts, has been recently formed, and \$12.33 contributed.

The Treasurer presented a report of the amounts received the last year, the items of which have been already published in the Magazine. The following is the aggregate.

1823.		
May 26.	To Balance on hand last year	806.14
	To Receipts since May, 1822, - - -	2012.63
		\$2818.77
1823.	Contra.	Cr.
May 26.	By amounts paid for Missionary labours, - - -	1939.50
	By Balance on hand to new account, - - -	880.27
	E. LINCOLN, Treas.	\$2820.77

Boston, May 26, 1823.

We have examined the accounts of the Treasurer of the Baptist Missionary Society of Massachusetts, and find them to be correct, agreeing with his books, and well vouched.

JAMES LORING, } Committee.
HEMAN LINCOLN, }

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 5.

SEPTEMBER, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from page 121.

THE most intimate friends of Mr. Colman had indulged a hope, that they should see him occupy an important station in his native country. His talents were peculiarly adapted to a cultivated state of society. Had he remained at home, there is reason to believe, that he would have laboured with much reputation and success in the cause of evangelical religion. Although young, he was a workman who rightly divided the word of truth. He spake forth the words of truth and soberness, and yet there was a brilliancy of imagination, and a fervour of eloquence in his discourses which commanded the attention, and awakened feelings of interest in all who heard him.

Perceiving these traits in his character as a preacher, attempts were made to divert his thoughts from missionary service. But when he made such a full disclosure of his feelings in relation to the heathen, and frequently declared that his future happiness depended on labouring amongst them, his brethren could no longer withhold their consent to his request. He was

recommended to the patronage of the Baptist Convention in the United States, for Foreign Missions, during its session in Philadelphia, in 1817.

On the 10th of September in the same year, Mr. Colman, in conjunction with Mr. Wheelock, was solemnly ordained to the work of the ministry as a missionary to Burmah. And on the sixteenth of November following, he embarked with his wife and missionary associates, in the ship Independence, for Calcutta.

It was much to the honour of Messrs. Colman and Wheelock, that they did not forget their character and work while on their passage to India. They were sent to preach the gospel to the heathen. But they knew that the persons on board the Independence had immortal souls, and that repentance and faith were as necessary to their salvation as to the Burmans. Having therefore obtained the consent of the captain, they commenced their pious labours among the sailors. On the sabbath they preached; and on other days, as they had

opportunity, they taught the most ignorant of them to read, and also imparted religious instruction. To the honour of divine grace, it may be recorded, that these faithful servants laboured not in vain, and spent not their strength for nought. It was the pleasure of God to bless their pious instructions. Several mariners began to be awakened to a sense of their lost and guilty condition, and were finally brought to exercise that hope, which is as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Some of these men had been drunkards, swearers, and lovers of pleasure more than lovers of God; but the grace of God which bringeth salvation, taught them to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world.

In his first letter from Calcutta, after mentioning that the voyage had been very pleasant, he says, "but the most delightful circumstance which we have to mention, is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth.

Mr. Colman arrived at Rangoon, September 19, 1818. Some idea of his feelings as a missionary, may be formed by an extract from a letter which he addressed to his Pastor, dated

Rangoon, February 8, 1819.

Very dear Pastor,

We left Calcutta, August 19th, and after a passage of four weeks, arrived at this port. Never did a man famishing with hunger, partake of food with more satisfaction than we beheld the shores of Burmah. For ten long months we had been wanderers upon the ocean, or exposed to the influence of a sickly clime. It was delicious to arrive at the end of our journey. *The land appeared to us, as Ca-*

naan did to the Israelites of old :—the land of rest and promise. As we sailed up the river, we felt real satisfaction in anticipating that upon its banks we should pitch our tents, and beneath its turf should lay our bodies.

We found, upon arriving at the landing place, our beloved brethren waiting to receive us. For a short time, we could do no more than to take each other by the hand. The sensations of our minds destroyed the power of utterance. In about an hour, the females came on shore, when the whole mission family met, and by mutual expressions of love and joy, attracted universal attention. This was a memorable season. Such a combination of unusual feelings never rushed upon my mind before. We were immediately conducted to the King's Godown, where, according to the custom of the country, we were strictly searched. We then proceeded to the mission house. Imagine, if you can, our sensations when we stepped beneath its roof, and found ourselves in that dear company which we had so long desired to enjoy. That was a season of feasting. How swiftly the hours passed away! How varied, how cheering was the conversation! How fervent were the prayers and thanksgivings to Almighty God! The events of those sweet days can never be effaced from my memory; I feel something of their influence at the present time.

J. COLMAN.

Our deceased friend immediately commenced the study of the Burman language; his success was as great as might have been expected, and he began to look forward to the time when he should make known to this benighted people the way of salvation by Jesus Christ. But these delightful anticipations were not realized. Early in 1820, Messrs. Judson and Colman made a personal application to the emperor, that they might be

permitted to preach the gospel of Christ to the subjects of his empire. But at the close of this interview the missionaries were informed, that permission to proselyte within the Burman dominions could not be obtained; and that if any Burmans were proselyted, they could have no assurance of protection.

This state of things made it desirable that they should have a place of refuge, to which they might flee in case they should be ordered to leave the empire. As Mr. Judson was acquainted with the language, it was thought very important that he should remain, while Mr. Colman should attempt to establish a mission at Chittagong.

Mr. Colman left Rangoon with very sorrowful feelings, but with the entire approbation, and undiminished affection of the associates he left behind. And here it may be proper to remark, that the most satisfactory and ample testimony has been borne by the surviving missionaries to the piety, diligence, prudence, and zeal of the deceased during the whole of his residence at Rangoon.

On the fifth of June, 1821, Mr. Colman found himself in Chittagong. In this place he was treated with much attention and respect, especially by the Judge of the district, whose timely aid and protection in some trying instances deserve to be gratefully remembered by the friends of missions. As his chief object was to preach the gospel to the Arrakanese, who live on the borders of the Burman empire, he left Chittagong for Cox's Bazar, a place which contains about thirty thousand inhabitants, and whose language is very similar to the Burman.

In this new situation he met with unexpected and cruel opposition. A boodhist priest from Ceylon excited a popular tumult against him, and he expected every moment that the mob who surrounded his

house, would compel him to leave the town. But in patience he possessed his soul. Indeed the tranquillity which he manifested at this time was such, as to fill his opposers with astonishment. In a few days an order was received from the worthy magistrate before alluded to, prohibiting any one from injuring Mr. Colman, on pain of his displeasure. This order had the desired effect, and no one attempted to molest him afterwards. He also wrote a kind letter to Mr. Colman, containing assurances of future protection, and in addition to this kindness, he furnished the missionaries with a native officer, who was to be in constant attendance, and render them any assistance requisite.

Mr. Colman now resumed his studies under the direction of an Arrakanese teacher, and besides conversing with inquirers on the nature of the Christian religion; with the assistance of his wife, he established a school for the education of children. A powerful appeal was made to the friends of Christ in the United States, in favour of this school, and a Society was immediately formed in Boston, to defray the expenses of female children in this school. The prospect of success at Cox's Bazar was bright and encouraging. Christians were looking forward to the time, when they should receive the joyful intelligence that the Arrakanese were converted to the faith of Christianity, and that female schools were in successful operation. But the thoughts of the Almighty are unsearchable, and his ways are past finding out. Instead of this delightful information, the next vessel that arrived from India, brought us the melancholy tidings that Mr. Colman was dead.

As a particular account of his sickness and death has already appeared in the Magazine, it will be unnecessary to enlarge on this painful event. It may only be

proper to remark, that his last end was peace. He is at rest from his labours, and no doubt, has gone to receive a crown of righteousness, which the Lord, the righteous Judge, will give unto all them that love his appearing. A few lines which have recently been received from his disconsolate widow, may perhaps give some interest to this memoir.

Calcutta, November 21, 1822.

My dear Mrs. S—

SURELY the "way of man is not in himself; it is not in man that walketh to direct his steps." When I last wrote you, my dear Mrs. S—, how little did I anticipate the heart-rending trial that awaited me! Ah! little indeed did I imagine, that the Lord would call me to pass through such a fiery furnace. I was favoured with one of the most amiable and best of husbands. How happy were we in each other! How delightful the prospects before us! Some of the poor pagans had gladdened our hearts by the interesting inquiry, "What shall we do to be saved?" And with the most sanguine hopes did we anticipate the time, when, believing on the Lord Jesus Christ with all their hearts, they would profess his name, and unite with us in celebrating his dying love. But now, alas! how reversed is the scene! I am forever deprived of the *sweet society* of my beloved companion. Every prospect is blasted, and every hope entombed! How applicable to my afflicted feelings, is the language of Watts,

"This world is all an empty show,
But the bright world to which we go,
Hath joys substantial and sincere,
When shall I wake, and find me there!"

You have requested me, my dear Mrs. S—, to write to you in confidence, and I will assure you, that, in my present disconsolate and afflicted circumstances, it affords me peculiar relief to avail myself of this liberty. The esteem and

friendship which my dearest companion entertained for you, and Mr. S—, is also another inducement for me to open my mind to you freely. Ever since the painful event of his death, it has been my prevailing desire to remain still united to the mission, although a sense of my unworthiness and inability has almost forbid me to hope this would be the case. Not long since, I wrote to Dr. Staughton respecting the illness and death of Mr. Colman, and requested the opinion of the Board in regard to what plan they thought best for me to adopt. I said nothing, however, relative to my own wishes, partly from motives of delicacy, but more particularly, because I feared it was not the result of due deliberation. But since my arrival in Calcutta, I have endeavoured seriously to reconsider the subject, and feel the above desire, not only confirmed, but greatly increased. Could I be indulged the privilege of continuing those delightful pursuits which occupied my time during the life of my beloved partner, it would, I am persuaded, more reconcile me to the *heavy loss* which I sustain in his death, than I could ever expect otherwise to feel. Perhaps, also, I might by this means, do a *little* towards the promotion of that glorious cause in which he so *warmly* engaged. If it is thought that a single female in a single capacity would be of the slightest service to the mission, the desire which I have thus freely expressed, will, I humbly hope, be gratified. Allow me to assure you that your sympathy, your friendship, and your advice, will be most grateful to the feelings of my widowed and afflicted heart.

What painful events transpire with reference to this mission! May God overrule them all for the advancement of the Redeemer's cause among the Burmans! The station at Cox's Bazar is now left entirely destitute. *Melancholy in-*

deed is the situation of the poor Arakanese. Some of them had began to "see men as trees walking;" they stand in great need of Christian instruction. When I think of their distressing case, my heart is oppressed with grief, and all the relief I find, is to repair to the throne of mercy, and there pour out my burdened soul into the bosom of my heavenly Father. I earnestly hope that the Board will feel encouraged to continue the station which has been formed among them, notwithstanding the

agonizing scene which there transpired, and that soon they will send a faithful missionary to supply it.

In deep affliction, I am, sincerely and affectionately yours,
E. W. COLMAN.

We sincerely sympathize with our bereaved sister. But we trust that she "will not sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

Original Communication.

For the American Baptist Magazine.

ON THE USE OF TIME.

THERE is a good deal of inconsistency in the conversation of most men on the subject of time. They complain bitterly that time in the aggregate is short, that human life is only as a night dream; and yet complain just as bitterly that time hangs heavily on their hands, and that it seems as if the tardy days, and months, and years, would never pass away to make room for a period fraught with some desired event.

Not only in conversation but in action also, is the same inconsistency observable. You will see a man, at one period, hastening as if the day was not half long enough for the various and multiplied business which demands his attention; and, at another, loitering about with listless inactivity, spending a great portion of his time in sleep, and the remainder in such pursuits as are professedly calculated to *pass time* away; as if the business of his existence were all accomplished, and he now waiting to be released from its burthen.

Most moral writers have noticed this contradiction in human senti-

ment and conduct, and have set themselves at work to devise some remedy. Some, to stop the mouth of him who is complaining of the tardy movement of time, will gravely remind him, that life travels with a pace sufficiently swift, but yet keeps even step with the hours, and days, and years, he thinks so tardy. The fact is obvious, and the deduction is undeniable, that he ought not to complain of the slowness of that time which is bringing him "swifter than a post," to the dark resting place—the tomb. But these remarks are only calculated to check the *complaint* with regard to the slowness of particular portions of time, and to the swiftness of our lives, without going one step towards removing the ground of this complaint.

There are two other classes of writers, who give directions to obviate this complaint. One class tells us that man is so constituted that he cannot but look forward to some future consummation of his wishes; that he must have some end in view; and that when this end is obtained, he finds it only a means of some end

still more remote ; that the succession of human life is rather from hope to hope, than from enjoyment to enjoyment ; and that it affords a greater sum of happiness in life, than if we were confined to the present moment ; for anticipated enjoyment is fraught with much more felicity, and alloyed with much less pain than that which actual experiment affords. They therefore advise that we look forward to a succession of desirable events, that we enjoy by anticipation, the pleasure to be derived from these events, and spend our time in the use of means to procure their accomplishment. Thus they say, we shall live long, for every portion of our lives will pass slowly away ; we shall live without impatience, for our time will be occupied with exertions to accomplish our purposes ; and we shall live pleasantly, for our whole lives will be spent in revelling in roses without thorns.

Another class assure us that the disposition of man to look into futurity is the source of his greatest unhappiness ; that the indulgence of this disposition is forbidden to man by his being constituted destitute of prescience ; as well as by the express command of the Saviour, when he says, "Take no thought for the morrow, let the morrow take thought for the things of itself ; sufficient unto the day is the evil thereof." They assure us that if we could but content ourselves to obey the injunction of Solomon, "Whatsoever thy hand findeth to do, do it with thy might," we should find a complete remedy for all the complaints we prefer against time. That time would not hang heavily on our hands, for every moment would be profitably employed ; and that time would not be short, for, without looking forward to its end, without anxiously chiding the delay of the moments which prevent a future pleasure, a pleasure which too frequently nev-

er arrives, we may cast our eyes back, and see the long, long succession of labours which our hands have achieved.

We may observe, however, that every system of spending time, which leaves out of the account the concern of eternity, is radically defective. The concerns of time and of eternity are by no means independent of each other. Time is but a part, but the infancy of eternity. In time, we are but as the caterpillar, which crawls about upon the earth in lazy deformity, till it bursts its vermiform tenement, and sails forth in the open ether, with the wings of the beauteous butterfly. Yet the caterpillar gathers and eats the food which gives the butterfly its gaudy wing, and volatile activity.

Eternity then is the grand concern of time ; and every system of spending our moments, which has only the things which are seen and temporal for its object, whether they be the "things of the morrow," or of to day, is expressly forbidden by our Saviour, in the sermon from which the above quoted passage was taken. And in the concerns of eternity, Solomon directs us in the conclusion of his sermon on the vanity of temporal pursuits, "Let us hear the conclusion of the whole matter :—Fear God, and keep his commandments, for this is the whole duty of man." The commandments of God, therefore, embrace the whole duty, and consequently include the whole business of man upon the earth ; and these commandments St. Paul has "briefly comprehended in this one saying, Thou shalt love thy neighbour as thyself." Love, then, to our fellow creatures, measured by our love to ourselves, is the proper spring and rule of our actions. The object of our actions should, therefore, be our own, and our fellow creatures' temporal and eternal good.

Now keeping this end steadily in view, we may cast about us for those

actions which will tend to its promotion. And we shall find, that of such actions, some are to be performed whose end is immediate; some, of which we expect to see the profit in future years; and some, of which we expect that not ourselves, but posterity will reap the benefit. Some duties we shall find require our immediate attention, and some our more remote; and some we must commend to the virtue and activity of a future generation. We shall find also some duties which are of more, and some which are of less importance, and some which may require more or less skilful hands than our own.

Our proper mode of spending our time then is manifest. Making the kingdom of God and his righteousness, the beginning and end of our exertions, trusting our eternal interests in the hands of the Saviour, we should go on ardently in the path of his commandments, enquiring after, and fulfilling that which shall eventuate in particular and general good.

As "there is a time to every purpose that is purposed under the sun," we should be careful to assign each particular work to its proper time; and as there are more works in which we might profitably engage, than our lives would afford time for us to accomplish; the most important of which we are capable, should be chosen by us, and the less important, and less difficult, assigned to those who have placed their conduct under our direction.

In this way we may enjoy all the pleasures of a long life, without any of those alloys of which mankind so generally complain. We may look

forward with all the delight of anticipation to desired future events, and yet not have the time between the present and that future, a mere tardy, hated portion of our existence; for, if all our exertions till the time of that future event be not required to bring it to pass, we can measure the intervening days, (which we can neither accelerate nor retard) and fill them up with labours, from which we anticipate also an abundant, but a more immediate, or a more remote advantage.

Thus filling up all our days in the way of wisdom, we shall find confirmed the declaration, "The ways of wisdom are ways of pleasantness, and all her paths are peace." We shall be able to take a retrospective view of our lives, with the approbation of our conscience that no part is lost, and with the pleasing view that we have lived so long as to accomplish a long series of virtuous, noble, and godly actions. And if we look forward through our future labours and enjoyments, and find that the termination of our sublunary course is just at hand, we can look beyond this scene of things, and rejoice, being assured by the dying and rising love of a Saviour, and by the word and oath of Jehovah, that the being unclothed of this clay tabernacle, is but the being clothed with our house which is from heaven; that this end of our labour is but the consummation of our rest; and that thenceforth we shall dwell in that presence where there are fulness of pleasures and joys forever more.

D. W. E.

REPORT OF THE BOARD OF TRUSTEES, TO THE BAPTIST CONVENTION AT THEIR LATE MEETING IN WASHINGTON.

THE Board of Managers have the pleasure of addressing the Convention, on the general state of events,

which, during the last three years, have marked their consultations and endeavours.

As might reasonably have been expected, much has occurred, which calls for humiliation and sorrow; but they are happy in stating, that still more has arisen in the progress of the government of the Lord Jesus, which furnishes occasion for exultation and praise. The Board has reason to believe, that, if in some sections of our country, the missionary spirit has languished, the deficiency has resulted from the absence of exterior excitement; from the want of more comprehensive ideas, as to the fields and advantages of missionary efforts; or from the influence of mistaken apprehensions of the duty and honours of the disciples of Christ. They persuade themselves that where the hand has been closed, and the resources of Christian benevolence have appeared as streams in autumn, that the grand principles of love to the Redeemer, and benevolent desires for the salvation of millions that are perishing in their crimes, and degraded by their superstitious follies, still remain. Nothing more is needed, than, with wisdom and affection, to bring these principles into virtuous operation.

Many of the mission societies are flourishing, and generous individuals are, by their self-denying exertions, or by their munificent bequests, supplying abundant proof that they live unto the Lord—that they die unto the Lord.

In reviewing the several mission stations, Burmah, the region which first engaged the pious sympathies, and the resolute efforts, of the Convention and its Board, solicits consideration. The providence of God distinctly pointed to this region as the primary circle in which the spirit of missions, among the Baptist denomination, should shed its influence. Succeeded with the blessing of the Lord of the harvest, the Convention has not laboured in vain. Animated by that living flame, which no ideas of difficulty and distance can render obscure,

the hopes of the friends of have been realized, and the vent and united supplications answered. Persecution was hended; but the storm has been restrained. Conversions were by some, considered as extraordinary; yet eighteen Burmah have been baptized in the name of the Father, the Son, and the Holy Ghost! A church has been formed, its native members have, in the main, maintained the firmness of their holy profession; its numbers are increasing; and it is to be hoped that the mission there was in a higher state of prospect when opened before the expectations of the Board a scene more exciting. The New Testament is reason to believe, in the Burmah language, has been completed by the unwearied effort and commanding talent of brother Judson. The health of Mrs. Judson is improving. It is devoutly to be hoped from the good offices of the friends of Burmah, exercised towards your missionaries, that the mission is not distant, if it have not arrived, when the religion shall be taught in Burmah, the dread of the inhibitions of the priesthood, the availing resentment, the anxious priestly interference, or the anxious interference, shall be interrupted and enfeebled by your Board long as for the season, when the "feet," swift no more to shod shall be "shod with the peace of the gospel of peace." (The missionary, brother Hough, has ended his labours in the evangelizing and printing departments, and hoped will prove a valuable agent at Rangoon. The intention of missionary endeavours at Arrakanese, occasioned by the cease of the amiable and pious Colman, and by the removal of his mourning from Calcutta, it is expected, will continue long. The Rev. M. a worthy brother from the poor mission, is now engaged

tion of Christian service, Board are satisfied that it quite acceptable to the at Serampore, that American missions should mingle with n.

first impressions, attempted me of the Lord, by brother on the moral condition of ns, took place at a station, far west as Fort Wayne. considerations induced the o wish his removal to the of the mission, and consid- of a similar character have d them to instruct him to Michigan, in the very the nation of the Putawat-

At this station buildings g, and the Indians, by their requests and liberal contri- are inviting the continu- Mr. McCoy among them. It ted a new station, in the f a few months, will be es- among the Ottowas. Mr. Lykins is a valuable assist- Mr. McCoy; and it is expected Rev. Peter Thurston will er into these western la- The Board are still impress- the conviction, that it be- he friends of missions to the Lord of the harvest to th more labourers into this of the whitening fields.

mission planted at the Val- ns, under the care of the Posey,—and now under e immediate superinten- of the Rev. Mr. Roberts, is a flourishing condition. ils are numerous; among e several, who appear to is believers in the Lord Je- st. A spirit of solemn in- idently gains ground. The of God is attended with s. Among the inquirers ral chiefs. An accession e to that mission in the fall of three families and three in single live—the whole twenty-six. They live with each other, and en-

courage each other's hands in the work of the Lord.

At its last meeting the Convention instructed the Board to co-operate with their brethren of the United Associations in Georgia, for the purpose of establishing a mission among the Creek Indians. This they have cheerfully done. They have voted \$3,000, to be drawn for in six drafts, at sixty days distant, during the present year. The intelligence which they have received from the Rev. Mr. Mercer, Powelton, Georgia, is truly encouraging. The mission is under the superintendence of a brother, highly approved and recommended by them, of the name of Compere. It is certain that this, and our other stations, will derive considerable assistance from the government of the United States.

The Board are impressed with a conviction, that it is their duty to widen the scope of their exertions as much as in their power; but must refer it to the Convention to ascertain in what direction this important design may best be accomplished—and at the same time solicit their energies in reviving the spirit of missions throughout the Union, by such arguments and measures, as their wisdom and piety may suggest.

The minutes of this Board will show that it is their wish to assist their brethren of New-York state, engaged in the mission among the Oneida Indians, to the utmost of their power. An application from those brethren, for \$500, the Board has the pleasure of submitting to the Convention.

The Columbian College in the District of Columbia, will offer to the Convention a full statement of its present important and promising condition. It is unnecessary to say more than that when the Board and the Trustees of the College have found an interchange of counsels and endeavours necessary, a very pleasing degree of harmony

has subsisted. The same harmony has pervaded the meetings of the Board itself. Its members have often been filled with anxious cares, as well as with causes for joy. They have endeavoured, as they trust, to discharge the duties assigned them, in the fear of the Lord, and with an eye directed to the honour

of the Messiah, and the salvation of thousands. Their doings are presented for your inspection. shall feel happy, if, in addition to the testimony of their own consciences, they find that their services are approved by the Convention, and especially by Him whose favour is life!

REPORT OF THE TRUSTEES OF THE COLUMBIAN COLLEGE AT THE CONVENTION.

The Trustees of the Columbian College in the District of Columbia, to the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c.

On the return of the triennial assembly of that venerable body, under whose auspices this institution has received existence, and to whose fostering hand it looks, with filial confidence, for future countenance and enlargement, it is no less grateful to our feelings than consonant with a sense of duty, to present a report of its present state.

The circumstances which gave rise to the College in its present form, and under the name which it bears, together with our proceedings in relation to it, have been regularly communicated to your Board, till within the last year. Since the last report to your Board, the Faculty has undergone some change. The Hon. Josiah Meigs, Professor of Experimental Philosophy, for reasons entirely disconnected with his relation to the College, was induced to resign. This measure, reluctantly adopted by him, would not have prevented his performing the services which he had so generously proffered to the College, had his life been preserved; but it pleased God, soon after his resignation, to remove him by death. In his decease, this institution has lost a zealous advocate and valuable friend, and literature and

science are bereft of one of its brightest ornaments.

Elijah R. Craven, M. D. has been elected Professor of Botany. He has generously proffered a course of lectures on this branch of philosophy, to be delivered gratuitously. Samuel Wait and John Caswell have been elected. The Faculty now consists of the following persons:

Rev. William Staughton, President, Professor of General and Particular History, Belles Lettres, Rhetoric, Moral Philosophy, in the Classical and of Divinity and Pulpit Ministry, in the Theological Department.

Rev. Ira Chase, Professor of Learned Languages, in the Classical, and of Language and Belles Lettres, in the Theological Department.

Rev. Alva Woods, Professor of Mathematics and Natural Philosophy, in the Classical, and of Ecclesiastical History and Christian Discipline, in the Theological Department.

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

James M. Staughton, M. D. Professor of Chemistry and Geology.

Elijah R. Craven, M. D. Professor of Botany.

Rufus Babcock,
William Ruggles,
Samuel Wait, &
Alexis Caswell, } Tutor

Agreeably to arrangements

the last report, Professors and Staughton embarked the last year; the latter in the former in June. We are happy to learn that they were kindly received by gentlemen of the highest character, both in rank and rank, in England; the object of their mission was of accomplishment, and the most sanguine expectations of the Board, and with the of signal benefit to the institution. The services which Prof. Woods rendered to the College before his embarkation, were meritorious; and the faithfulness and assiduity of his exercise his arrival in Europe, we cordial approbation of, and entitle him to the esteem of every friend of the College.

At the election of members to the Faculty, we were aware that prudence and deliberation were necessary; and we are happily convinced, that the same hand which has reared this College, guided us in our choice. It is justice to state, that they have hitherto justified the confidence reposed in them; and we fully believe that they would continue our honour and a blessing to any College in America or in Europe.

The Board have established a Library in the College, which we hope soon to see organized, and named the "General Philological Department and Repository for the purpose of philosophical research, and for the accumulation of such specimens and materials as may constitute a philosophical museum.

A Library for the College is common, and at present consists of about two thousand volumes. It requires great additions to it commensurate with its utility.

A complete Philosophical and Mathematical Apparatus, procured by Mr Woods in England, is ex-

pected to be received by the first of September next.

To secure to the Convention the controlling power over the destinies of this College, the premises are so conveyed to the Board, that if it shall so happen, within a thousand years, that more than one third of the Trustees shall be other than those nominated by the Convention, provided the Convention shall furnish a nomination of fifty persons triennially before the first Monday in May, that the whole property shall pass over to the Convention in fee simple.

The College opened with the Theological Department on the first Wednesday in September, 1821, and the Classical Department, on the second Wednesday in January, 1822. The whole number of students at the opening of the Classical Department was 30. The whole number in October last was 46. The present number is 59, viz. four pursuing theological studies only, junior class 4, sophomore class 16, freshman class 13, preparatory students 22. The number of theological licentiates is 17; of whom 13 are pursuing classical studies, viz. in the junior class 3, sophomore 2, freshman 3, preparatory 5.

Circumstances required an expenditure, more rapid than the influx of funds, to accomplish the undertaking of the Board, without sustaining great loss; by means of which a considerable debt is incurred. The precise state of the funds cannot be now ascertained, on account of the multiplicity of the Treasurer's labours, which have rendered it impossible for him to bring up his accounts to the present date. It is certain, however, that it will not essentially vary from the following estimate. The amount of expenditures, for land, College edifice, out buildings, professors' houses, and College furniture, is about \$70,000. The amount of debt is nearly \$30,000.

The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5,000. The Treasurer has made an investment in bank stock of \$7,500. And the amount due from the Board of the Convention to the College, on account of theological beneficiaries, is about \$6,000. If all these claims were collected, there would be quite a sufficiency on hand to liquidate all claims against the College. The tuition money from the students already in the College, is sufficient to meet the salaries of the present acting faculty; but the successful career of the institution, imperiously requires that the President of the College shall be settled and permanently located with it, at as early a day as practicable. We are, moreover, confident in the belief, that the additional celebrity which his name and services will give to the College, will produce an increase of resources, by the multiplication of students, and the more rapid progress of the institution, more than equal to the amount of his compensation. Under these convictions, the Trustees feel no hesitation in assuming the responsibility of providing for him an adequate support, whenever he shall deem it proper to accede to their wishes.

The time being at hand when the law of incorporation requires an election for Trustees, the Board have directed the election to be holden at the College, at 12 o'clock, M. on Monday the fifth inst. and

appointed Enoch Reynolds, the Rev. Dr. Baldwin, and the Mr. Semple, to superintend same, to examine and determine upon the qualifications of elect agreeably to the law of the Convention in relation to that subject; to record the names of the contributors who shall vote; to declare the result of the election; and to certify the same to each member who shall be elected. They have appointed the next meeting of the Board to be held at the College on Monday, the fifth inst. at 10 o'clock, P. M. at which time to place the newly elected Board to assemble and organize.

During the time we have the honour to act in this Board has been our endeavour to obtain the wishes of the Convention and its Board; and to fulfil with promptness, has been the subject of our earnest solicitude. The favour of the Lord has uniformly attended us; and in our difficulties not one circumstance has occurred to disturb our perfection, even for a single moment. The prayers of the saints have been heard on behalf of this institution; and the tokens of His goodness, already experience inspire an unshaken confidence in the God of redeeming mercy, who has ordained it a lasting fountain of useful knowledge, a nurse of evangelical piety, and a monument of praise to his all-glorious name.

O. B. BROWN, *Pres. Board*
LUTHER RICE, *Treas. &c*
ENOCH REYNOLDS, *Secy*

Columbian College, 3d May, 1823.

ADDRESS OF THE GENERAL CONVENTION OF THE BAPTIST CHURCH NOMINATION TO THEIR CONSTITUENTS.

It was common with Paul to begin his epistles with strong expressions of his gratitude to God, for the holy perseverance of his brethren, for their support under heavy afflictions, or for the visible exten-

sion of the bounds of the kingdom of the Divine Messiah. The General Convention are encouraged to adopt a similar mode in their present communication. They thank God always for y

bering, without ceasing, work of faith, and labour of and patience of hope in our Jesus Christ, in the sight of and our Father. They give that the age is opening when ory of the Lord shall be re- and all flesh shall see it to- . That he is sending forth nmandment upon earth, and is word runneth very swiftly; at Christians whose charac- are formed from apostolic s are engaged, with depend- strength from on high, in pts to evangelize the nations. Convention give thanks that ork of their hands has pros- . The cloud of war which over Burmah and Siam has dissipated. The spirit of ution has retired to such a ce as to have become scarcely . Eighteen Burmans have baptized into the death of . The whole of the New ment is translated into their age, and an edition of the about to be issued. Circum- s have occurred, which inspire ope, that the Emperor will on the mission without senti- of displeasure, and that Bur- at no distant period, shall be ord's. They give thanks unto or his blessing on the mission as in the forests of the west. derable sums of money have sarily been expended; build- of various descriptions have erected, and are rising; and y 200 Indian children are look- the Board for food and cloth- and instruction. Many have ed to read and write with fa- , and have made a proficiency icture knowledge, which fills ional visters with surprise. or three of the chiefs are soly inquiring the way to heaven, several of the youth, it is be- d, are converted to God. Ad- al plans for usefulness are un- onsideration.

ie missions in the east have

sustained a loss in the decease of the Rev. Mr. Colman and Mrs. Price. Obscure, however, as these dispensations show themselves, they are under the control of infinite wisdom and mercy, and will hereafter glorify the providence of Him who is "his own interpreter." It is expected that two well recommended brethren will soon leave their native land, and enter on missionary service in Burmah or Arracan. The health of Mrs. Judson is gradually improving. She hopes to be able soon to return to her excellent companion, and enter on the service of training up the female children in Burmah in the nurture and admonition of the Lord.

The Convention find pleasure in stating to you, that their anticipations were fully equalled on visiting the College edifice, near the City of Washington, which, having been raised under their associated relations, becomes an object of their affectionate regard. The debt remaining on the building, and on the houses of the professors, is comparatively small. When the monies already subscribed towards it shall be paid, it will vanish. Much will, however, be wanted to meet the expenses on account of pious beneficiaries. The Trustees are expecting to receive, in the course of the year, a very valuable philosophical and chemical apparatus, together with a number of books, which will raise the present library to a point of desirable respectability. For these latter accessions to its property and convenience, they acknowledge the debt of gratitude which they owe to Professor Woods, who, with dignified zeal and unwearyed toils, has devoted his visit to Europe to the promotion of the best interests of the Columbian College. They owe also a debt of thankfulness to their indefatigable Agent, the Rev. Mr. Rice, whose attention to missionary and collegiate concerns, has been steady and uniform, and who has obtained for the Con-

vention a printing office, together with its furniture, and two good dwelling houses, which he has procured by the monies voted as a compensation for his services for several years past, and by the personal favours which, from generous individuals, he has had the pleasure of receiving. Such will never ultimately suffer as wait for their recompense until the resurrection of the just.

The treasury of the Convention has been diminished by unavoidable drafts, yet has it not failed. Supplied by the subscriptions, donations, and bequests of the friends of Zion, it has retained a fulness of resource equal to missionary demands. The silver and the gold are the Lord's. The hearts of his people are under the influence of his benevolent sway; and the Convention possess a joyful assurance, from what they have already witnessed, that "the Lord will provide." At the same time, when miracles in the church are not to be expected for the spread of the gospel, they conceive it their solemn duty affectionately to remind you, that new endeavours to extend the honours of the Saviour's name, will require new pecuniary contributions. They solemnly press on their brethren and sisters, who have united themselves for missionary and education purposes, the duty and honour of persevering in well doing. Beware, beloved friends, lest the indolence of the heart, the temptations of the prince of darkness, the chil-

ling repulsions of covetous pursors of the gospel, the spurious interpretation of prophecies, the mysterious movements of the government, paralyze the activity of your zeal for the Lord of life. Discover your willingness to sacrifice yourselves for Christ's sake. Meditate much on his character and sufferings, his intercession, his dominion. Abound in prayer, in secret chambers, in your families, in your social meetings, and in the great assemblies of the saints; make the requests which the great prophet of the church has taught: "Hallowed be thy name, thy dominion come." Lift up your voices with joy and gratitude, and bless the works of the Lord. Behold the conquests of the Cross among the heathen. Enlarge your exertions. Zion shall become the glory of the whole earth. Though the moral world be without form and void, and darkness be upon the face of the deep, it is yet a little light, and discord shall present itself as heavenly harmony; the light shall shine out of darkness, and the valleys and mountains be covered with perpetual verdure. "Cast not away therefore, your confidence, ye have not yet received the recompense of reward. The vision is yet for an appointed time, but at the end it shall come, and not lie; though it tarry, wait for it; because it will surely come, and it will not tarry."

ROBERT B. SEMPLE, *Pr*

ENOCH REYNOLDS, *Rec. Sec.*

Missionary Intelligence.

ENGLISH BAPTIST MISSION.

CALCUTTA.

A LETTER from our brethren at this station, dated September 26 last, will be read with a mournful interest, as it

contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

It will give us pleasure at all when we write to you, to communicate something of a pleasure; because we know that, like water to a thirsty soul, and news from a far country. But you are too well acquainted with the changes of life, and the versatility of human affections, to expect that such news can be sent, if facts are stated. As we are in a dying state, we must expect to see or the death of those whom the ties of nature, friendship, and grace, most of all desire to devolve upon us in this world. To make known to you the merciful dispensation of Divine Providence which we have witnessed in the deaths of our children, Harle and Anunda. In their life time they were intimately connected together in enjoying the unsearchable riches of God's grace to the heathen; and were not long separated from each other by death; and they are now in the presence of the Lord, enjoying the fruit of their labours. Their loss will be severely felt in this part of the vineyard, and the firm conviction which we have from their conversation while they lived, and from the happy manner in which they died, that they are now present with the Lord, reconciled to the bereavement, and thus "not to sorrow as those who have no hope."

Harle was born and brought up in the county of Northampton. He possessed a really strong constitution, and was free from the sickness which attended his life, scarcely knew what it was to feel pain or disease: the strength of body, therefore, was much fairer for usefulness to the natives than any of us has left behind.

As to strength of body, he had vigour of mind. Corpo-

real strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution, and an active mind, is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death, maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious Christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own

gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer meetings for several months previous to his death, a remarkable strain of devotion was apparent to all, in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read, he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say,—There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole, manifested much heavenly mindedness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrat-

ing the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons, he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter, were, "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: Mark the perfect man, and behold the upright: for the end of that man is peace!

After the death of brother Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasse, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden, that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the cholera morbus, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died, is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately, in about the same space of time. It was singular that

his time also, poor old Krish-
 ed: and thus the first and
 the native converts in this
 7, finished their course near-
 ther. Krishnoo, like Anun-
 d in full hope of eternal life.
 was buried in the burying-
 belonging to the establish-
 for we have no burying
 of our own—and his fune-
 attended by a number of
 an friends, European and na-
 Before his body was remov-
 interment, Panchoo deliver-
 r him a very impressive and
 g oration. Panchoo was
 eans of first awakening his
 when he spoke of him, it
 a very melting strain, and
 ars streamed down his cheeks
 e time he spoke. A very
 congregation of natives were
 it on the occasion, and it was
 o perceive from their pro-
 sile and great attention,
 hey were deeply impressed
 this novel scene. Panchoo
 hem an account of his first
 g with him—how he was
 d by his friends on his becom-
 rious, and confined by them
 iree months, that he might
 me near the missionaries—
 re escaped, and resolved at
 zards to embrace the gospel,
 great progress he had made
 ristian knowledge—the faith-
 mner in which he had warn-
 em to flee from idolatry, and
 ie would do it now no more,
 e a swift witness against them
 y continued in it. He stated
 he had frequently heard him
 f the imposture and knavery
 : Brahmunical system, which
 ontrived only to cherish the
 and indolence of one class, at
 xpense and destruction of all
 rest. He noticed his death,
 sudden it was, that at that time
 ay before, he was quite well,
 reaching the gospel; and al-
 w happy it was, that he died
 the name of Christ upon his
 ie, in the act of prayer, with-

out a sigh or groan, in the arms of
 one of his brethren. He then con-
 cluded by a most solemn appeal to
 their consciences, assuring them
 that there was no Saviour but Christ,
 and no religion besides the Chris-
 tian, that could thus destroy the
 fear of death, and conduct the soul
 to immortal life. When we think
 of the little time in which this ad-
 dress was prepared, we are sur-
 prised; when we recollect the pec-
 uliar pathos with which it was de-
 livered, we are still affected; and
 when we dwell on the solemn visi-
 tation that called it forth, we are
 deeply afflicted.

Though we cannot but partici-
 pate in the feelings our brethren
 have expressed in the conclusion
 of this extract, yet we would re-
 member that, however valuable
 human instruments may be, their
 great Master can do without them.
 His purposes shall not fail, nor
 their accomplishment be impeded,
 even by events of this nature; for
*his counsel shall stand, and he will do
 all his pleasure.* It is a gratifying
 thought, also, that means are now
 in operation for providing a supply
 of well informed, efficient native
 labourers, such as were unknown
 in the earlier days of the mission.
 Five students, we are informed,
 are already educating with this
 view, under the direction of Mr.
 Ward, in the College at Serampore,
 and it is likely that the number
 will soon be augmented. At Cal-
 cutta also, several young men, who
 are prevented by circumstances
 from availing themselves of the ad-
 vantages of the College, are re-
 ceiving instruction from Mr. Yates.
 A conviction of the vast import-
 ance of obtaining humble, pious,
 active, disinterested, well-inform-
 ed native ministers, will, we hope,
 lead the friends of the Society earn-
 estly to pray, that the divine bless-
 ing may rest upon these efforts to
 accomplish that object.

CHURCH MISSIONARY SOCIETY.

THE twenty-third Anniversary of this Society was held May 5, at Freemason's Hall. After an excellent introductory speech by the chairman, Admiral Lord Gambier, the Rev. *Secretary* proceeded to read the Report, of which we shall sketch only a mere outline of the contents. It stated the income of the year at about £35,000, being a little more than £1,000 beyond last year. The first thirteen years had averaged an income of £1,700, their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour open in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. Out of fifty-seven, who had offered themselves within the year, eighteen were accepted, twenty-seven declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove in the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand, was hospitably entertain-

ed and instructed by the and furnished with iron and other articles of conveyance, all of which he exchanged way home, for arms and ammunition to carry on his war mission to New South Wales more happy, and occupied ten missionaries. That Africa was now in a thriving though the difficulties were time so great, as to induce society to fear that it must break up. A letter was read from Johnston, which conveyed most encouraging tidings. Captain Sabine visited the on his way home—remained six weeks, and affirmed, to the size of it, there was well ordered a community face of the earth, as that of Leone. It is remarkable, the settlement was founded since the precepts contained in the of God, and was governed without the aid of human Superstition had taken its and fraud and vice were almost known. An affecting instance given by Mr. Johnston, of primitive and simple manners. Two young men approach communion table, and said they were afraid to receive sacrament, as they had quarrelled until they had made it up. This was soon effected, as each accused himself of having done wrong. A letter was read from Mr. Jowett, who had obtained of the local government, to establish a printing press in Malta. Report went on to the Asiatic Missions, and the state of the church, which were afterwards touched on by Major Mack. One of the most affecting parts of the Report was the letter from Cook. It will be recollected this lady, with great shrewdness observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously re-

g this task in hand herself. the distance or fatigue of ge, neither the burning sky, parching winds, nor the of mere worldly prudence, strong barrier of Brahmin-stitution could repulse her. ms actually to have con- or at least to have broken their prejudices, which onsidered so consecrated re by their age, that many books have been written sophers, to prove that the never could succeed. other able speeches by the of Gloucester, Lord Cal- lajor Mackworth, Earl Gos- r. Wilberforce, the Hon. r. Mr. Powys, the Earl of age, the Rev. Basil Woodd, meeting broke up, and a able collection was made oors.

FOREIGN MISSIONARY IETY OF NEW-YORK.

annual meeting of this So- s held on Wednesday, the May, in the City Hotel, rk.

Report is highly interest- contains several important valuable information. s first missionary station ed, is that among the Osa- the Arkansaw; but as most etails under this head have us in other ways, and have ready laid before our read- shall only briefly state, that a cheering account of the between the Osages and es, of the erection of new ry buildings, the increased ion of the farm lands, and ular, the favourable result periment in raising cotton. e of this interesting exper- ncourages the Board to be- at means may be derived is source, to provide for re support of the mission.

The total value of the missionary property, is \$24,000, an increase since the last year of more than the whole original outfit."

"The Seneca and Tuscarora Missions were represented as in a promising state."

"One hundred and forty-five auxiliary Societies have been formed, nineteen within the last year. The receipts during the same time, have fallen short of the expenditures, more than five thousand dollars."

"After reading the Report, Mr. Lewis turned to the President of the Society, and in the name of the Chief Warrior of the Osage tribe, presented to him the war club which that chief had formerly used—it was accompanied with an inscription to the following effect: 'To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Missionary Society: Mad. Buffalo, chief of the Osage warriors, sends you this club, and tells you that he has been a great and good warrior; but now he loves war no more.'

"A certificate also accompanied it, from the superintendent of the mission, declaring the rank, and high military character of the donor."

Mr. Harris, of the Seneca Mission, urged the duty of evangelizing the Indian tribes, adverting with becoming warmth and earnestness to the many injuries they had endured. Before the white men came among them they were comparatively happy—the lake, the river, and the forest, presented them with a rich repast, and they drank of the pure, unadulterated fountain stream; there was no poison mingled with it. The great ambition of the Indian then was, that he might possess a spot where he might mingle his own dust with the dust of his fathers; but with remorseless cruelty even this had been denied him—their dwellings in flames, their wives and children abandoned to an infuriated soldiery,

they were heard to utter, as their last comfort, this melancholy reflection: the white men will soon cease to persecute us, we shall soon be beyond the feeling of their injuries. Sir, said the missionary, let us wipe off the stain. But how can we? By sending to those who still remain, the blessings of civilization and Christianity. Is it objected that these were deeds of our fathers, and we are not responsible? Let it be remembered, that God's Providence dealt with men in their national capacity, and that he had expressly threatened to visit the iniquities of the fathers upon their children, to the third and fourth generation. Did not Christ himself declare, that on that generation should come all the righteous blood shed by their fathers, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar? If we refuse to send his gospel to these tribes, may he not bring their blood in like manner upon us? If we refuse, what better are we doing than garnishing our fathers' sepulchres; with this difference, they murdered the bodies, we the souls of the heathen."

The meeting was attended by a crowded audience, all apparently alive to the interests of perishing heathen.

DOMESTIC.

NEW-HAMPSHIRE DOMESTIC MISSIONARY SOCIETY.

THE New-Hampshire Baptist Domestic Missionary Society held

its fourth anniversary in Bow the 25th ult. The Rev. Mr. ly, of Haverhill, Massachu preached the introductory sermon from John iv. 38. *Other laboured, and ye are entered into labours.* The annual Report then read by Rev. C. O. Kimball, Secretary of the Society, and the state of the Treasury exhibited by Deacon W. C. Salisbury, both of which were accepted, and ordered to be printed. In moving and seconding the resolutions, most interesting and interesting remarks were made by the Society. Votes of thanks to the officers and to the several societies and individuals who contributed to the funds of the Society the past year, were passed.

The Officers for the ensuing year, are—

Rev. OTIS ROBINSON, Salisbury, Pr.
Rev. FERDINAND ELLIS, Exeter,
Rev. C. O. KIMBALL, Methuen, Cor.
Rev. HENRY VEAZEY, Bow, Recor.
Dea. WILLIAM CATE, Salisbury, Tr.

TRUSTEES.

Rev. Messrs. William Taylor, Concord, Richardson, Gilmantown, John Crockett, Stephen Pillsbury, Hebron, John B. Goffstown, Isaiah Stone, New-Boston, and Ames, Sutton.

Two years missionary labours were performed under the patronage of this Society, in the State of New-Hampshire, closing the year. It is the desire of a wish well to Zion, that the people in that state would come forward to the assistance of this institution, that all the destitute region may enjoy the benediction of gospel instruction.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

FREEMASONS'-HALL, May 7, Lord Teignmouth in the chair. Last year's receipts were £97,052, of

which, £5000 was a legacy, £8600 proceeded from Auxiliary Societies. The number of

of the scriptures circulated, exceeds that of any former year. Since its commencement it amounts to more than three millions. The agents and supporters increase. A friendly and Christian feeling is excited in remote regions, and people now read who never read before. India, China, Tartary, Russia, Greece, South America, and Ireland, were particularly dwelt upon. In the latter country, Bibles are eagerly demanded. It was universally agreed, that want of education and of religious knowledge, is the grand source of the miseries of that unhappy country. In the north of Ireland, where discontent and disloyalty scarcely exist, the proportion of the population under education, is as one to twelve; in the south, the region of murder, and of midnight insurrection, it is as one to 965. It was also agreed, that the Irish must be taught in their own language. More than two millions understand Irish only; and yet Irish Bibles are very rarely to be met with.

In Russia, the bishops, without one exception, support the Bible Society. One hundred and sixty thousand Bibles were printed at St. Petersburg last year. Twenty thousand Greek Bibles have been distributed amongst the islands of the Archipelago.

Amongst the noble speakers, were the names of *Teignmouth*, *Calhorpe*, *Bexley*, *Harrowby*, and *Lorton*. Amongst the members of Parliament, were those of *Wilberforce* and *Grant*. Amongst those of ministers, were *Steinkopff*, *Hughes*, Bishop of Gloucester, *Daly*, *Fletcher*, and *Baker*.

Mr. Wilberforce, in a speech which excited the warmest applause, declared that the great growth of this Society, afforded him the utmost joy and pleasure in his declining life.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

First Report.

THIS Society has been in existence for three years, but has never before published a Report. The reason of this is to be found in the nature of its incipient operations, which, being chiefly preparatory and prospective, furnished nothing of sufficient magnitude and interest to form the body of a Report. During this period they could do little else than survey this vast untrodden field of the future victories of their Lord, acquaint themselves with its surface, and consider the labour necessary to be expended in its cultivation, open a correspondence with their fellow servants in distant places, and having prepared to commence operations, await the signal from the great Proprietor of the soil, the "Lord of the Harvest."

This signal they considered as given them, by the arrival from Europe of Mr Jadownicky, a converted Jew, as special agent from Count Von Der Recke, a German nobleman, who is devoting his extensive influence and large property to the furtherance of the conversion of the Jews. Of Mr. Jadownicky, the Report speaks in honourable terms of commendation. He is prosecuting, at Princeton, the appropriate studies requisite to prepare him to be a missionary to his unhappy countrymen. With Count Von Der Recke are associated many benevolent spirits in the European world: on the continent, Bergmann, Goldberg, Marc, Wollfe, and Moritz; in Britain, Adler, Steinkopff, Way, Faber, Hawtrey, Richmond, Simeon, and Bogue. To these, America can now add the names of Frey and Jadownicky.

The London Society, for promoting Christianity among the Jews, was formed in 1809. It has

schools for Jewish children, and a Seminary for the instruction of Missionaries; its income last year, exceeded £10,000 sterling.

A similar Society was formed at Edinburgh in 1819; and a branch has since been located at Glasgow; there are several others in Ireland, and on the continent, and one in Asia. Indeed a very general excitement seems at length to have been given to the sympathies of Christendom, in favour of long-forgotten Israel, "who is the mother of us all." That the Christian community in the United States is a sharer in this heaven descended influence, has felt this electrifying impulse, and is about to exhibit its effects, the Report proceeds to show, by an exhibition of the following facts:

1. The formation of Societies, in different sections of our country, for promoting the conversion of the Jews. Beside this Society, and its auxiliaries, (now 150,) there exist several independent of it. viz. *The Female Society of Boston* and its vicinity. *The Female Society of Portland*, and *The Portland Society*, consisting of members of the other sex.

2. The success of the Society's agent, the Rev. Mr. Frey.

This laborious servant of his nation, has made three several tours through different parts of the Union, to diffuse information, promote the formation of auxiliary Societies, and to collect funds. One in the Eastern states, one in those North, and the last in the states South of this city. The Auxiliary Societies he was chiefly instrumental in forming, now amount to about one hundred and fifty, and the funds collected, to above forty-six hundred dollars.

3. The spirit manifested in the communications received from the Auxiliaries.

Several extracts are given as instances; and also a communication from an individual, inclosing a sit-

ter medal of the Freemason's Society, which the donor declares to be "dear to him, from the lively remembrance of scenes and representations which its ancient hieroglyphics but faintly delineate, but which he parts with as a token of his great interest in the cause of Christianity."

4. The feasibility of the project of colonization; its growing expediency in the estimation of the Society's members and the public; the peculiar facilities and obligations resulting from the correspondence with Count Von Der Recke, and the Society's prospective connective connexion with his establishment on the continent, and the conclusion to which the Board have decisively come in its adoption.

Under this head, the Report quotes facts, to show that the condition of the Jews in Continental Europe is grievous in the extreme—and the obstacles to their conversion numerous and ordinarily insuperable—as soon as they even begin to inquire into the truth of Christianity, they are at once cast out and persecuted by their brethren; while being suspected and not received by Christians, they are left to sufferings, of which little idea can be formed in this happy land.

It was this which led Count Von Der Recke to the idea of forming, for their reception, "a sort of colony, in which agriculture and manufacture should assist each other; connected with this, there should be an institution for the education of both sexes of Israelitish children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jew might no longer be exposed to their pursuit of traffick and concomitant corruption, but be trained unto a life of industry."

rospection of this plan, he had already gone to great expense. The colony, which is in one of the parts of Germany, near the Rhine, he wishes to make a *preparation*, which shall serve as a graph to the Jews in that country, and in which inquirers in truth, as well as those who have embraced the truth, shall by means of all manner of useful instruction, as well as trial of their faith, be prepared for emigration to America. It will thus operate as a safeguard against imposition and abuse. The Colony here is indeed, to be replenished from that on the Rhine; but the source will be its ordinary natural one.

The Report quotes the following interesting details stated by Mr. Mackenzy, from personal obser-

Several young Israelites of unimpeachable character, who had been led, by perusal of the Holy Scriptures, to think seriously of the state of their souls, and who in the spring of the last year, applied to Mr. Stein, one of the most zealous Christian ministers in Frankfort, to receive evangelical instruction. They were informed by that excellent man, with heartfelt sorrow, that they must first procure employment among Christians. Now it was not so easy to be obtained as the thought occurred to them that in making the application they might be considered as misled hypocrites, they found themselves under the necessity of returning to Judaism.—And are they not now in a situation, in which they are tempted to put down every favourable thought of Christianity that may arise in their inmost souls? Missionaries, therefore, and others, when Israelites by the influence of the Holy Spirit are aided by their conversation or instruction, and open their hearts to

them, are placed in the most distressing dilemma.

“Another young Israelite who was baptized last spring by Rev. Mr. Peterson, of Wiedmar, left his able parents at Cologne, and hired himself to a farmer, on condition that he would suffer him to obtain Christian instruction from an evangelical minister. This part of the contract was most shamefully disregarded by his employer, who, under various pretexts, kept back this poor Israelite, starving for the knowledge of the truth, from day to day, until the case was discovered by a Christian farmer in the neighbourhood, who gave him employment, and sent him for instruction to the minister above named.

“How many an Israelite, whose heart is touched by the gospel, and who feels a desire of instruction, in not knowing whither he shall go, falls into the hands of such nominal Christians; and finding himself deceived in his expectations of an example in them worthy of the Christian profession, is driven back again into Judaism.

“On my way to this country, I met, in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament, was brought to reflection. For a whole year he paid stolen visits (for he then lived with his parents) to a Christian minister of the place, to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptized, that sacred rite was administered. He is now without bread, and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circum-

stances, pays occasional attention to his wants.

"In a letter from our beloved Marc to Peter Diedrichs, Director and Corresponding Secretary of the Elberfeld Missionary Society, after a late missionary excursion on the Rhine, he observed among other things—'Generally, I may venture to say, that all the Jewish teachers in the whole vicinity of the Rhine are inclined to receive the Christian religion if they only knew how, as Christians, they should obtain their temporal support. The harvest indeed is ripe, and requires only sunshine to gather it.'"

The need of some refuge here for inquiring or converted emigrants, is thus forcibly presented by Dr. McLeod, the Corresponding Secretary of the Society.

"It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Briton? he soon discovers a countryman. Is he a Jew? a Jew takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation with neither, for by both he is neglected. What! a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally minded Jew or Christian object to the erection of such an asylum for the desolate?"

The late Dr. Boudinot, President of the Society, by a bequest

in his will, left it optional with the Board to accept from his executors either a certain tract of new lands therein described, or the sum of \$1000 in cash. They have chosen the latter; and in anticipation of this aid, together with what has been and may yet be collected, their Committee of ways and means have already advertized to receive proposals for the sale to the Society of from 15 to 20,000 acres of land, whose site must be in the general vicinity of this city, or elsewhere in the State, and easily accessible from this place. Many proposals have in consequence been received, and are now under consideration.

5. The brightening evidence, and the corresponding conviction, in reference to the great object of the Society, that the time to prosecute it vigorously, the time of effort and expectation, is at hand.

In conclusion, the Board recommend the following items as deserving the special attention of Christians in this country.

1. The extension of the patronage and circulation of their monthly intelligencer, *Israel's Advocate*.

2. The cultivation of a spirit of kindness towards the Jews with whom we come in personal contact, and of benevolence toward the whole race.

3. The duty of prayer for their conversion.

A request is modestly subjoined, for the prayers of Christians in behalf of the Board, especially in view of the importance and difficulty of the measures before them: and the Report closes with the quotation of encouraging promises.



HAMILTON BAPTIST MISSIONARY SOCIETY.

THE Fifteenth Annual Meeting of the Hamilton Baptist Missionary Society, was holden at the Baptist meeting house in Homer, Februa-

ry 19th, 1823. Sermon by Elder John Peck, from Eph vi. 19. "To make known the mystery of the gospel." After a short recess, proceeded to business.

The Board of Trustees of the *Hamilton Baptist Missionary Society*, in conformity with their official duties, submitted the following

REPORT.

Immediately after their appointment, the Board adopted measures, in their judgment, the best calculated to promote the benevolent designs of the Society, by appointing missionaries, agents, &c. the result of which will appear in the following returns.

Elder Solomon Johnson has performed twenty-four weeks service in the northern parts of this State. Elder Barton Capron four weeks in the southern parts of this State and northern parts of Pennsylvania. Elder P. P. Roots, four weeks in the country contiguous to the Oneida lake. Brother Benjamin Pierce two weeks in the same vicinity. Elder Enoch Ferris eight weeks in the towns adjoining the Ontario and Oneida lake. Elder Elias Harmon four weeks in the Holland purchase. Elder Samuel Gilbert five weeks and one day, in Pennsylvania. Elder N. J. Gilbert, twelve weeks and five days, in Pennsylvania. Elder Warner Goodell six weeks in the State of Ohio. Elder Jonathan Ferris three weeks in the county of Steuben. Brother James Nickerson one week. Elder Robert Powell has served as teacher of the Indian School at Oneida, and as a missionary in the vicinity, during the year. Brother Rufus Chapin has been employed for the year at Oneida, as a carpenter, and Brother — Burton, as blacksmith. Elders Nathaniel Cole, and Nathan Peck, were appointed a Committee to superintend the concerns of the Society at Oneida. Elder Alfred Bennet was employed as agent seven

weeks, to procure funds for the Oneida school. Elder Nathan Peck three weeks, and Elder P. Kelsey one week.

The Board have had 1500 copies of each number of the Magazine printed. The whole expense of editing, printing, &c. is \$135,50

The amount of sales during the year, is \$492,50

Leaving a balance in favour of the Society, of \$57,00

No exertions have been wanting on the part of the Board, to conduct the interests of this growing Institution, in a manner the best calculated, in their judgment, for the promotion of the kingdom of God among the inhabitants of the wilderness, and the Oneida Indian.

The success of the Agents sent out to collect funds, and particularly Elder Bennet's success in Connecticut, Rhode-Island, and Massachusetts, is a subject of grateful acknowledgment.

Much assistance has been had from the Black River country, through the zeal and activity of Elder Emory Osgood.

Elder Nathan Peck was also successful in procuring funds at the west. God is opening the hearts and hands of many, to assist with their prayers and their substance, in propagating his glorious gospel among those who inhabit the shadow of death.

Since Elder Bennet returned, clothing for the Indian children to a considerable amount has been received from Cambridge, Boston, Providence, and New London. Also the ladies in Kingsbury and Hartford, in this State, have contributed liberally in various articles of clothing.

The Board have been greatly supported in their undertakings, by the continued efforts of a number of Auxiliary Female Societies, and individuals.

They also have the pleasure to

acknowledge, as coming very timely to their aid, a donation of \$100, from Mr. William Garret, of Lenox, one half of which has been applied to the immediate objects of this Society, and the other half to Foreign Missions.

It is regarded as a measure of very great importance to the future success of the Oneida school, that a boarding house be established in connexion with the school, for the benefit of Indian children, that they may be recovered from their wild manner of living, and brought over to regular habits of civilized life, and a punctual attendance at school. The son of a Tonawanta chief has been taken under the patronage of the Board, and is receiving an education at Oneida. He appears amiable in his disposition, and of considerable promise.

The tide of emigration west, which is spreading over extensive regions of country, is continually enlarging the missionary field; and the claims of the destitute, on this favoured part of Zion, are every year increasing.

The success with which God has honoured this Society, demands the most grateful sense of his mercy, while it authorizes an unshaken confidence in his future benedictions on the same humble endeavours to spread his gospel. Let no heart be faint, nor hand weak in this glorious cause. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The following members were elected to their respective offices.

Rev. NATHANIEL KENDRICK, *President*.
Rev. DANIEL HASKILL, *Secretary*.
Rev. SAMUEL PAYNE, *Treasurer*.

TRUSTEES.

Rev. Joel W. Clark. Rev. Jonathan Olmstead,
Rev. Ebenezer Wakley, Rev. Benajah Tubbs.

Made choice of Rev. Alfred Ben-
net to represent the Society, at the

next General Convention, to be held at Washington: and Rev. John Peck a substitute, in case of failure.

Resolved, That the next annual meeting of this Society be held at the meeting house of the second church in Eaton, the Wednesday after the third sabbath in February next, at 10 o'clock, A. M. That Elder Obed Warren preach on the occasion: in case of failure, Elder Nathaniel Cole.



NEW-ORLEANS BETHEL UNION,

in the establishment of which the friends of seamen have great cause of rejoicing. A very large number of mariners visit that port every year, and hitherto have been almost entirely cut off from those Christian privileges which it is the object of this institution to supply. The following journal will be read with interest:—

New-Orleans, March 16, 1823.—Having obtained leave of the builder, it was agreed that a meeting should be held in the new Market, near the Levee, (in Fouburg, St. Mary.) Accordingly, seats were prepared, and notice given on Sabbath morning, by several of the friends of Zion, who went on board the vessels, steam-boats, and flat boats, to give information to all of that long-neglected class of community, seamen, that such a meeting would be held at 11 o'clock, A. M. particularly for their benefit. When the hour arrived, but few had assembled. The exercises were commenced by singing one of the songs of Zion, the novelty of which seemed to attract the attention of the floating multitude, and soon collected a respectable number, 150 to 200. The Rev. Mr. Hudson addressed the 'Throne of Grace, and delivered a short, appropriate discourse—the Rev. Mr. Alexander then made a solemn address. During the exercises, all behaved with

great propriety; the meeting was solemn and interesting, and the hearts of its friends were greatly encouraged. Another meeting was appointed, to be at the same hour and place on the next Sabbath.

Sabbath, March 23.—This morning the weather was very unfavourable, and but few were expected at New-Market. The exercises were commenced with *fear and trembling*; but the LORD caused the people to run quickly together. About the same number assembled as on the last Sabbath, who listened with *fixed attention* and apparent tenderness. *Tracts* were cheerfully accepted; and another similar appointment was made for the next Sabbath.

March 27.—Having received from the *New-York Bethel Union*, by the *Jasper*, a *BETHEL FLAG*, the hearts of Christians rejoiced that, by this precious token of Christian affection, *seamen* would, by its lofty waving, be silently invited to the worship of Jehovah, upon their native element, and upon those decks which, to seamen, are more like home than any other place.

A general notice having been given that a meeting would take place on the 28th of March, for the formation of a *Bethel Union* in New-Orleans, a respectable number of persons attended, and a Society was formed, to be known by the name of "*THE NEW-ORLEANS BETHEL UNION.*" The Constitution of the Society is similar to that of the *New-York Bethel Union*, in its general features. The following gentlemen were elected Officers:

ALFRED HENNEN, Esq. President.
PATRICK THOMPSON, Vice-President.
JAMES ROBINSON, Treasurer.
JOSHUA BALDWIN, Secretary.

Managers—Messrs. Cox, Farrin, M'Nair, Ring, Fiske, Paulding, Hyde, M'Cart, and Wetman.

After the Officers and Managers were elected, the sum of one hundred and fourteen dollars was immediately subscribed, as follows, viz. 18 life members, \$5 each;

10 annual members, \$1 each; and \$14 donations.

Sabbath morning, 30th.—Agreeably to previous notice, meeting for seamen, held at New-Market, about 150 present. Rev. Messrs. Hudson and Alexander addressed the attentive audience, and Christians felt that "it was good to be there."

Sabbath, April 6.—Meeting at same place for seamen and boatmen—about the same number present. Rev. Messrs. H. and A. addressed them, and the meeting was solemn.

Sabbath, 13th.—Meeting at the same place.

Sabbath, 20th.—The *Bethel Flag* waved at the mast-head of the schooner *George*, Captain Stackpole, who first offered his vessel for that purpose. Exercises commenced at 9 o'clock, A. M. Mr. Alexander preached to an attentive audience; and at evening held meeting for seamen on board the *Phoebe Ann*, Capt. Holmes—large assembly, and remarkably attentive; much feeling was manifest.

Tuesday evening, 22d.—Prayer meeting on board same vessel—notice given, and repeated by the waving of the *Bethel Flag* at mast-head all the afternoon: audience large, and very attentive. Capt. Brumley kindly offered his vessel, ship *Crisis*; and agreeably to appointment, on Sabbath morning, 27th, met at 9 o'clock on board the *Crisis*, Mr. Hudson preached—but few present, seamen occupied in drying their sails, after a long storm. Held prayer meeting at evening, on board same vessel.

Capt. Ives offered his vessel, ship *Israel*, and in pursuance of the appointment, *Bethel Flag* having been hoisted at her mast-head early in the morning, at 9 o'clock of 4th May the managers assembled, and held a meeting for seamen; read a short sermon, made some remarks, and two prayers, closing the exercises with singing. Meeting was requested on board the same vessel.

at evening—at which Mr. Payson's address was read, and listened to with great attention. As at other meetings, tracts were very thankfully received, among which were many copies of said address. And although the Captains could not be prevailed upon to take part in the exercises, yet after the meeting closed, several of them expressed their high approbation of the object, and meetings, and said they rejoiced with astonishment, 'that such a thing had been started in *New Orleans*, a place that needed it more than any other they had ever visited.'

Captain Barns, of the ship *Lewis*, offered his vessel for next Sabbath morning. Accordingly, on the morning of the eleventh, early, the *Bethel Flag* waved at mast-head, beckoning perishing Seamen to come to Christ, and be healed—that the deep stains of pollution might be taken away, and their souls be saved from the gloomy prison of despair. The audience was not large, but very attentive. Tracts, C. H. and Seamen's Magazine, &c. were distributed, and received with great cheerfulness; the exercises were conducted by managers, &c. as usual.

Several Seamen were frequently heard to say, 'I am sorry the exercises are so short—this is better than rambling about.' And added: 'who would have thought, that this kind of meetings would be met with in such a place as this?'

At evening, a prayer meeting was held on board the same vessel: audience not large, (many vessels having left port recently) but attentive, and always orderly to a proverb.



TO THE BAPTIST ASSOCIATIONS IN
MASSACHUSETTS, AND THE
NEIGHBOURING STATES.

"Massachusetts Baptist Charitable
Society, for the relief of the Widows

and children of deceased Baptist Ministers."

It frequently occurs that the widows of very laborious and faithful ministers of Christ, are left with their families, without any adequate support. The devotion of their husbands through life, to the great interests of religion, and serving the church for an inadequate consideration, and often for a bare subsistence, prevented them from making that seasonable and suitable provision for their families, which most other men labour to do. We are persuaded that the benevolent and pious would be unwilling to see their pinching necessities prolonged, provided there was a safe and efficient way opened for communications to be made to them. We have now the satisfaction of announcing, that such a channel for the streams of benevolence has been opened. A Mrs. Sparhawk, whose memory we are pleased to perpetuate, has gone forward in this excellent charity, and left by will, lately, one thousand dollars, the income of which is to be applied to the assistance of the widows and children of deceased Baptist ministers in the State of Massachusetts. To secure this bequest, an Act of Incorporation has been obtained, which embraces in it several of the ministers and other valuable brethren in Boston and vicinity. This Act is so drawn, as to enable those who obtained it, to offer their services to all their brethren, who may wish to avail themselves of them, by making investments. They do, therefore, give notice to every Baptist Association, or other body, that may see fit to raise monies expressly for the benefit of ministers' widows and children within their own limits; that they will receive and invest them in the best manner they can, and will manage the same to the best of their judgment; and having done so, will not further pledge themselves, except to

er to any person or persons; zed by said Association to it, all the income which is annually upon the mon- unded by them.

Boston Baptist Association has a small, but they trust, ing fund of the above de- m; the income of which, is l exclusively to the assist- f widows and children of the re of their own Association. eparate from the general est by Mrs. Sparhawk, and is limited only by the State. ardently hoped that benev- individuals will, by donations quests, greatly increase the l funds of this excellent in- a. Forms of bequest are l on the covers of this Mag- by which, those who are dis- may aid, either the general d object.

nder of the above Society,

N. W. WILLIAMS, } Committee.
L. BOLLES, }
1823.

lication for assistance from aeral fund must be made in y to the Secretary, stating e of the widow, the number family, and what real and al estate she possesses.

N. W. WILLIAMS, Sec'ry.

TO THE TREASURER OF THE MASSACHUSETTS BAPTIST EDUCATION STY, ENCLOSED TEN DOLLARS.

is a mite enclosed for your y. It is part of the proceeds tton field, for benevolent pur- l helped to plough the d, plant, hoe, pick, gin and he cotton with my own hands. of the proceeds is for the Col- ion Society. My servants shew their large white teeth, to encourage them to do work well, I informed them in cotton was designed to be of enlightening their breth-

ren in Africa. Don't you think that Christians by and by, will act more like stewards with the prop- erty God has given them? I think it better to give now and then a mite, which the Lord may have bestowed upon me, to advance his cause, than to lavish it on profligate and dissipated sons. Will not God at a future day require the property he has loaned us?

We see you northern folks seem conscious of this, by the exertions you are using, to advance the Re- deemer's cause. This has become a fortunate legatee, in comparison with what it was fifty years ago.

We, down here, so near the equa- tor, think we can discover the up- per limb of the millennium sun al- ready. Will he not get clear a- bove the horizon by 1866?

A GEORGIA PLANTER.

REVIVALS OF RELIGION.

THOUGHTS ON THE STATE OF RELIGION IN THE UNITED STATES.

THERE is nothing in which good men are more likely to mistake than in judging of religion. This error probably arises from the pre- ponderating influence of our feel- ings. Hence we are too prone to judge according to the degree of excitement, or depression that we feel at the time.

It was undoubtedly in a moment of despondency, that the prophet Eli- jah uttered those deep and gloomy apprehensions respecting the state of religion in his day. "I have," said he, "been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only am left; and they seek my life to take it away." Such a declaration as this, coming from such authority,

was enough to overwhelm the hopes of thousands, and sink them in all the gloom of despondency. But we are happy to learn that the prophet greatly erred in judging; that these dark forebodings were soon removed, and his soul cheered by a more correct and enlarged view of the real state of religion among the people. Instead of his being left alone, the Lord said to him, "I have left me *seven thousand* in Israel, all the knees that have not bowed unto Baal." How encouraging the prospect now appears!

It is not uncommon when error is suffered to prevail to any considerable extent, for Christians to indulge their fears to an improper degree; they seem to forget the Apostle's exhortation, "cast not away therefore your confidence, which hath great recompense of reward." By giving heed to those evil suggestions, before they are aware, their confidence is undermined, their faith begins to waver, and they are almost ready to give up the cause for lost. Such would do well to consider what Christ said to Peter: "*On this rock I will build my church, and the gates of hell shall not prevail against it.*"

On the other hand, when a religious excitement has prevailed to a considerable degree, and large numbers have been brought to bow to the Messiah, many have concluded that the glorious millennial day had commenced; and that all the world would soon be converted to God! Both of these mistakes, so opposite to each other, arise from the different state of feeling possessed by the different parties. We impeach not the motives of either.

Who does not recollect the very melancholy and degrading view given of the religious state of our country a few years since, by a respectable minister in a neighbouring State? That five eighths of the people were without any proper

religious instruction! Only thousand *competent teachers* allowed to eight millions of people. According to another condition is still worse, for lows only two thousand competent teachers, to a population eight millions and a half! "then, (says one of these cal writers) is the state of tion; more deplorably deficient of religious instruction, than other Christian nation under en!" But by what standard competency of ministers to be ed? Not by the Bible! Not the experience of ages! Not the effects of their preaching accompanied by the agency of Holy Spirit; but by their *own* knowledge of *Hebrew* and *Greek*!

Let us now attend to the marks of an English writer. Bristed, who has resided long enough in this country to make a comparative view, maintains throughout the United States. evangelical religion is much generally diffused, than with pale of the church established in England; that the standards of morals is higher, that the number of religious institutions exceeds possible, those of England; that the principal religious denominations are making conjoint vigorous efforts to increase provision of ministers, by the formation of theological seminaries.

This same gentleman gives following estimate of the number of ministers in America.

Methodist travelling preachers,
do. local preachers,
Baptist preachers,
Congregational preachers,
Presbyterian,
Episcopal,
All other denominations,

Making a total of 1

If these remarks of Mr. B. are correct, (and to say the

is a high probability that we have abundant reason to congratulate our country, in its present prosperous condition, to offer our grateful acknowledgments to God, for his assistance in thus far prospering our efforts for the advancement of his holy cause in the

good work of the Spirit is going on in almost every part of the land. The *Columbian Star*, No. 26, states the prevalence of good work in more than twenty towns, and that in these towns already been little short of a thousand baptized, on a professed faith.

In the foregoing, we add the following:

EXTRACT OF A LETTER FROM THE
REVEREND A. HOLCOMBE, TO A GENTLEMAN
IN WASHINGTON CITY, DATED

Jonesborough, (Ala.) May 23, 1823.

THE CREEK BAPTIST CHURCH.

My church, long since my first settlement, was very small, and I was any minister; and difficulties were piled upon them like a load, and seemed like swallowing them. They called for ministers from a distance, with other things to advise them what to do. Help came, and when their needs were made known, they appeared to be on the verge of giving up, and becoming extinct. When one member, (William Jones,) addressed them as follows: "Brethren let us try to persevere as long as we can, and we will find that we cannot do it longer, then we will dissolve." They heard with attention, and agreed to make the trial. In a few days a few were added to the number, and ere long a revival was raised up among us. John Putnam, and afterwards Spencer Bobo, and Thomas Jones. The first two have gone

to receive their reward; the latter is still labouring among them. They began to prosper; and since the difficulties above named were removed, it has experienced several precious revivals; three hundred and thirty-eight were added in one year by baptism, their number at one time was five hundred and nine. It has been the fruitful mother of not less than five or six different churches, and raised up eight for ten preachers, and their number at present is considerable.

EXTRACT OF A LETTER FROM A
GENTLEMAN IN LEXINGTON, KENTUCKY,
TO ONE OF THE EDITORS,
DATED

April 2, 1823.

Rev. and dear Sir,

I EMBRACE a few leisure moments to write to one whom I esteem as a parent, and one from whom I have received the best of counsel. Every new intelligence, whether by the Magazine, or otherwise, brings to mind past days, when I sat under the sound of your voice with delight; when the doctrine of the cross was your theme and joy. Should I never hear you again, or see you on earth, I have a hope, that through matchless grace, I shall meet you to part no more; where neither sin nor sorrow, temptations nor trials can ever come. I sometimes look back about fifteen years, and trace my steps up to the present time, and in so doing, I find much to be ashamed of, but a great deal to be thankful for. The Lord has been good to me.

But I must hasten to tell you something of the goodness of God to us in this place. After a very cold time for a year or more, about three months ago our pastor Dr. Fishback, appeared much awakened, and his whole concern appeared to be for the salvation of poor sinners. He appointed family meetings, several in each day

in the different parts of the town, requesting each family to invite their neighbours to spend thirty or forty minutes in each place. This had the desired effect. There began to be a shaking among the dry bones. Sleeping Christians have awaked up, and sinners are alarmed. Our meetings are well attended, and very solemn; and a general inquiry after truth. About six weeks ago three were baptized; two weeks after, five followed their Lord and Master into his watery grave: several more are expected soon. May the Lord increase his good work, not only here, but throughout the United States, and the whole world.

JOEL WALLINGSFORD.

By a letter to the same, we learn, that very considerable ad-

ditions have lately been in the Baptist church in the of Fredonia, New-York, as they are erecting a respectable house for public worship.

In Barnstable, in this State are informed, that the people now experiencing a time refreshing from the presence of the Lord. Saints are revived, sinners are awakened and con-

"Where Christ displays his healing power,
Death and the curse are known no more;
To him the tribes of Adam boast
More blessings than their father lost."

We are happy to add, that the revival still continues in several localities in this City. Our united fervent prayers are offered for God, that the work may continue and spread, until every member of the Society shall be blessed with the salvation of the Lord.

Obituary.

Mr. THOMAS HEWITT.

In churches, as in families, the visitations of Divine Providence are various in form and frequency. While, in some cases, those who have been from their youth upwards, the active and zealous members of a Christian church, sink gradually and singly to a quiet grave, and resting in Jesus, leave more youthful brethren to fill up their places in the house of prayer; in others, death strikes often, and suddenly; breach follows breach; another, and another, from among the leaders of the people falls; and the trembling flock, weakened by their successive losses, sinks fast into despondency. The great Master, working his own will and good pleasure in his vineyard, the church, at times continues his aged servants long in the field of action, and calls them away singly and

slowly, and not till others are arisen to supply their lack in their place. In other instances, he summons his labourers as it were, in a band, and removes many in company from the tears to the mount of God.

The same church which witnessed the recent loss of Cauldwell, of Withington, has within one short year, witnessed also the departure of a tried and tried spirit, THOMAS HEWITT. One, who, like our brother glory, has, during the course of his active life, witnessed a good confession before many witnesses, called to follow so soon the example of those, who with him have been the ornament and strength of our Zion, it is but natural, that survivors, amid their lamentation for past losses, should also feel a sense of dread, lest all this

the beginning of sorrows. But we know, and bless God for the knowledge, that our loss is their gain, and the eye of faith brightens amid its tears, when it follows them up to the heavens, into which, we trust, that they have, by the merits of Christ, now entered.

THOMAS HEWITT, the lamented subject of this brief memoir, was born at Trentham, a village of Staffordshire, England, on the 18th of December, 1762. Having spent some years in a restless and unavailing search after happiness in the vanities of the world, and the pleasures of sin, he removed to London, where the Lord was pleased in his great mercy to meet him. Deeply sensible of his wretched condition, and utter helplessness, he was at length enabled to build his hope on the rock, Christ Jesus, and to become by faith, a partaker of that salvation, which continued, to the end of his life, his comfort and delight. From London he removed to Monmouth, (where he married his first wife) and thence to Lewes, in Sussex.

In the year 1795, he arrived in the city of New-York, where he continued to reside till the end of his life. His sentiments on some of the gospel ordinances having been changed, he was in the year 1799, baptized by immersion; and united to the church meeting in Oliver Street. Of this body, he was a valued member, and for many years he faithfully discharged the office of one of its deacons. Having through a long period of active exertion, continued to bear testimony to the truth of religion, by the sincerity and integrity of his conduct, his constitution, though naturally strong, at length began to exhibit symptoms of decay. The departure of his lamented friend, Mr. John Cauldwell, and the death of a brother in England, seemed to have taken a strong hold on his mind, and his thoughts and conversation were more frequently

than before of death. Influenced by this presentiment of his approaching end, he arranged his affairs, and set his house in order. But although he thought often and seriously of the last conflict, his thoughts were far from being thoughts of sorrow. On the contrary, when the attack of disease seemed about to fulfil the anticipations which he had indulged, that he should not long survive his brethren, Cauldwell and Withington, he seemed lifted up from the cares of earth, and like Moses from the summit of Pisgah, his eye caught a view of the holy land, the heavenly Canaan. With earnest desire to behold the King in his beauty, and the land afar off, his pace seemed to be quickened, and his spirits elevated, as he proceeded in the path to glory. "Precious in the sight of the Lord, is the death of his saints." And to the thousands who have, on the verge of dissolution, experienced the care implied in the assertion, we may add the name of Thomas Hewitt. Though forbidden by the physician to speak much, he seemed anxious to tell of the mercies and faithfulness of a covenant God. In the full assurance of faith, he adopted the language of the apostle Paul, exclaiming, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A few days before his death, he summoned his family into the room, and in the most affecting language, and with the utmost solemnity, addressed them singly. To his afflicted partner, his language was that of consolation; and having exhorted her to trust in the Lord, he expressed the most cheering confidence, that their separation should be but for a time, and that they should meet again in a better, an

eternal country. To his children he left it, as the last wish of a dying parent, that they should in their youth, seek the God of their father; that they should treat with respect and affection, their widowed mother,—and ended with a fervent prayer, that the blessing of God should descend upon them. During the remaining part of his life, he often exclaimed, "Christ is all in all." And when questioned as to the state of his feelings, he would reply, "I wish to depart to be in my Father's house above." On the 15th of December, 1822, at two o'clock in the morning, he expired, in the 60th year of his age.

Like all others, he had his frailties and his afflictions, but we trust, that he has left both behind him in the waters of Jordan, and that, washed in the blood of the Lamb, he is gone up pure and happy into the presence and joy of his Lord. Among the distinguishing traits of our brother's character, were his sincerity and his decision. Engaged in extensive business, his reputation was free from stain or suspicion; and even in the midst of the world, he adorned the doctrines of Christ by his scrupulous uprightness. While "diligent in business," he was "fervent in spirit, serving the Lord." To this, he added remarkable industry and perseverance. Whatever his hand found to do, he did with all his might; nothing with him was done by halves, but upon every undertaking, he entered with his whole heart and strength. His industry was not vitiated by its too common attendant, avarice. Whenever his pastor had occasion to mention to him the necessities of a distressed brother or sister in the faith, he invariably gave and gave cheerfully. To missions, both foreign and domestic, he was a steady friend. As an instance of his disinterestedness, it may be mentioned, that when appointed to superintend the erection of the new meeting-house, he de-

voted a great portion of his time for several months, to the inspection of the work, and his services, entirely without reward, were of very great advantage to the church. Consistency and steadfastness were also prominent features in his character. His sentiments and attachments were neither weak nor variable. He had nothing about him of that half-hearted moderation, that damps the ardour of the good by its coldness, and encourages the audacity of the bad by its weakness. Yet though zealous, his zeal was not of that intoxicating sort, that can be fed only by novelty, and expires when such stimulating food is denied it; but it was a sober and healthy zeal, which warmed the heart, without weakening the head: it was well regulated, and therefore lasting. It exhibited itself in him rather in actions than in words; its promises were not loud, but its performances were great.

Stillst streams
Of water fairest meadows, and the bird
That flutters least, is longest on the wing.
Comper.

Thus was his faith a living and working principle, and it went forth not in bitter railings against those who differed from him in sentiment, but in a pious conduct and conversation, which is of all controversy, the most peaceful, and the most effectual. He loved the religion of Christ, for that religion had done much for him; it *had* found him discontented with the world, and with himself, it *made* him at peace with God and man; it *had* found him anxious for time, and careless of eternity, it *made* him thoughtful of another world, yet not indolent in this; in short, it gave him prosperity here, and the hope of purer and more lasting felicity hereafter. Yet changed as his thoughts, his words and his actions were, by the influence of the gospel, he had been better taught than to make this change a plea for mercy with God. As an evi-

dence of the grace of God in Christ Jesus, reconciling the sinner unto himself, and not imputing unto him his trespasses, he was enabled, at times, humbly to rejoice in it: but he knew well, that "other foundation can no man lay, than that is laid, which is Jesus Christ." On this foundation he fixed his hopes, and in the hour of trial, when the refuges of false doctrine crumble under the hand of death, his habitation stood firm. "He was like a man, which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the storm beat vehemently upon that house, and could not shake it, for it was founded upon a rock."

JAMES C. GOODWIN.

JAMES C. GOODWIN was born in Berwick, (Maine,) May 22d, 1798. He remained with his parents until the spring of 1814, when he left them, and came to reside with a merchant in this place. Nothing remarkable occurred in the early part of his life, until a few months before he attained his twentieth year; when it pleased the Lord to make his word preached, effectual in awakening him in some measure, to a sense of his lost and undone situation. But these convictions wore off, in a degree, though not wholly; for, to use his own words, he says, "I often thought of the dying sinner." But God did not suffer him to remain long in such a state. In a few weeks after his first awakening, he was again visited with the influences of the Holy Spirit in a more powerful manner, so that his mind was then filled with such horror, that he would have rejoiced in the thought of being forever annihilated. But praised be God, though his convictions were pungent, they were of short duration; for in a little time, he experienced great joy and peace in believing.

He soon became established in his religious sentiments; but there being no Baptist church here, (Dover,) he did not make a public profession of his faith in Christ until the ensuing spring. He was then baptized at Berwick, and received into the church, under the pastoral care of the Rev. Nathaniel Lord, with whom he walk-

ed in Christian love and fellowship, until he was removed to join the church triumphant.

At the age of twenty, his health began gradually to decline; yet he attended to his business the principal part of the time, for more than two years afterwards. He had resided for some time in Portland; but in the autumn of 1820, he was obliged to dispense with business altogether, and return to his parents at Berwick, there to end his mortal existence.

His sickness was of the pulmonary kind, though not attended with so much pain and distress, as is often experienced in diseases of this kind; (for which mercies, I hope my heart will ever be filled with gratitude to the great giver of all good.) From the commencement of his illness, he was at times apprehensive that his departure was near at hand; but this did not move him, for the thought of leaving this world of sin, and being made holy with God in heaven, was to him a most pleasing reflection.

When about to leave Portland, he said with great calmness to a Christian friend, "I am now going home to die!" He then spoke something respecting the terror there is in death, but added, "I am not afraid to be dead." After this, the great adversary of souls was suffered for a short time to distress him greatly with his evil suggestions; one of which was, that he had committed the unpardonable sin. Though this destroyed his peace of mind, and covered him with gloom; yet so firm was his belief in the promises of God, that he could not relinquish his hope. He had a deep sense of the evil nature of sin, of the corruption of his own heart, and of his unlikeness to God. Yes, he felt himself to be the chief of sinners, and that if ever he was saved, it must be by the free grace of God, abounding through a crucified Saviour. He was a *humble* Christian, an example of piety, worthy the imitation of all who knew him. It may be justly said of him, that the three last years of his life were devoted to the service of God. O how faithful he was in warning his dear young friends and others, both in public and private, of their danger, while out of Christ. How careful to search out and to visit the sick and distressed, to pray with, and endeavour to administer consolation to them.

Possessed of an amiable disposition, and a benevolent heart, he was ever ready, (according to his ability,) to contribute to the wants of the poor.

and needy. And with a heart glowing with love, to the cause of our dear Redeemer, and the souls of his perishing fellow sinners in distant lands, he considered it a great privilege to cast in his mite, towards the spread of the gospel, and the enlightening of those who have never yet heard of a Saviour. The worship of God, and the society of his people, were his delight. Never, I believe, did any one more fully obey the command of the Apostle, to come out from the world, and be separate. He viewed the frowns and batteries of this world, of no consequence, in comparison with the glory of God. His thoughts appeared to be raised above this earth, and to be constantly on heavenly and divine things. From his humble walk, and godly conversation, it was evident that he was ripening fast for glory.

I was, said a very particular friend, blest with the happy privilege of attending him the last eight months of his life. During which time, his mind was peaceful and serene. At no time seeming to have any will of his own, either to live or die; for his will appeared to be *entirely* swallowed up in the Divine will. He often spoke of his own dissolution with the greatest composure; and I have many times thought, with more cheerfulness than he conversed on any other subject.

As long as the lamp of life continued to burn, he ceased not faithfully to exhort those who visited him, to prepare for death. Through his long confinement, (which was about nine months) and under all the sufferings he endured, not a murmuring word was he heard to express, nor a groan to escape his lips. When he discovered the cold hand of death upon him, which was September twenty-ninth, 1821, he was not in the least moved. While struggling with the last enemy, he was unable to say much; but on being asked by a Christian friend, whether he had any doubts, he replied, "not many;" he likewise said, do you feel as if you were going home? to which he answered "yes." Another asked him, do you not long to be gone? He could not speak, but made a motion with his hand, signifying he did.

This child of God then quietly fell asleep in Jesus, at a quarter before ten o'clock in the evening. His funeral was attended the Tuesday following, and an appropriate discourse delivered by the Rev. Mr. Lord, from these words, "Let me die the death

of the righteous, and let my last be like his."

P. S. The writer of this sketch serves, that Mr. Goodwin poses but a little of the corruptible of this world, but a part of that requested might be sent to the Pres of the Baptist Missionary Society of Massachusetts, for him to dispose as he should think best, in order to advance the cause of Christ. In conformity to this request, two hundred and twenty-eight dollars have been sent, and received.

May the Lord direct the distribution of it, for the advancement of his own glory, and the good of many souls.

HARRIET BOARDMAN

HARRIET BOARDMAN was in Livermore, (Maine.) August 1803. She was the daughter of Silvanus, and Mrs. Phebe Board of that town. Mr. Boardman was pastor of the first Baptist church that place.

No very peculiar incidents characterized the first years of the life of young friend. From a child she was of a reserved turn of mind, and while her young companions were employed in mirth and hilarity, she frequently found employing her in such a way as might be useful to herself or the family.

In the tenth year of her age she was violently attacked by a pulmonary complaint, which threatened her bodily dissolution; but by the blessing of God, on the kind assiduities of her physician, her complaints were removed and she recovered her usual health. When she was in her twelfth year she had another violent attack of the same disorder. From this sickness her friends had little expectation of her recovering; they were, however, more anxious about her future than about her bodily health, and gave no evidence of any salutary impressions on her heart, although she seemed readily to acknowledge leading truths contained in the Bible. But she was again restored to her wonted state of health. These violent attacks took place after her family had left Livermore, and moved in North Yarmouth. From that place they removed to New-Salem in 1816.

We come now to a more interesting occurrence, which excited the

her parents, and awakened lively sensibilities. Her appearance now to be arrested, things of God and eternity an impressive weight upon her. Her friends were encouraged, and her general deportment, to hope work of grace was begun upon it; but how great was their joy, when on her return to the house of God, she unreservedly of her own accord, before the family, declared what God did for her, in pardoning her sins, manifesting a Saviour's love to her. This was indeed a time of love; clear, distinct, and scriptural views were exhibited of the grand and all-important points of Christian doctrine, with which it humble joy and gratitude were depicted in her countenance, as well as flowed from her lips, with exquisite joy and satisfaction. Her usual reservedness and timidity to be overcome, and she could speak with the utmost freedom, introducing the subject of religion to Christians of any denomination. These, previously unacquainted with them, became esteemed her best companions. Now appeared that she had her noon time of the Lord's free, unreserved conversation with Mr. H. a respectable professor of the Congregational order; she had opened all her heart, and had enjoyed the season of new and exquisite demand Christian fellowship, as she never known before, and as was never to be forgotten. Her mind now fully settled with regard to the Testament *made and subjects* of baptism, in the month of August 1820, she made a public profession of her faith in Christ, was accepted, baptized by her honoured father, and became a member of the first church in New-Sharon. In the following October following, her old complaint began to return; and although in the autumn and winter, she was prevented from attending to domestic business, or occasionally visiting her friends, yet it was not apprehended that her disorder would eventually terminate in a consumption; hopes, however, were ended, that the return of the warm weather might prove salutary, and her complaint be thrown off. The spring added, but no essential alteration was effected, until towards the close of May, when her disorder took an unfavourable turn. The utmost was paid to her case. A reliable physician was employed,

whose unwearied attention and assiduity, entitle him to the liveliest gratitude of all the surviving friends.

During the warm season of 1821, she took a journey of about seventy miles, and had an opportunity of trying the sea air, which for a while seemed to have a favourable effect; but the benefit of this, and of almost all the expedients she made use of, was but transient. During the spring and summer of 1822, her disorders increased, so that before the warm season was over, all hopes of her recovery were given up. The most decisive marks of a confirmed consumption, were found to attend her complaints.

She had been favoured with a sweet serenity of mind generally in her sickness; but as she drew nearer the goal, her evidences brightened, and her joys increased. She often expressed her entire willingness to leave the world, and often her strong desire to be with Christ. It was a source of rich consolation both to herself and friends, that she had a good hope through grace. She often expressed the humble, but full confidence, she had in the merits of her Saviour—that she had been renewed by grace, and that by her next remove, she should be introduced into that world, where “God and glory shine.”

On the last of August her absent sister and brother made her a visit; she received them with much satisfaction. She very freely opened her mind, and expressed to them her feelings, greatly to their comfort, and so as in a measure to remove their anxieties at the thought of a last parting. About the time of their departure, she remarked, my sister is going a journey to her home in Cumberland. My brother is going a journey to the westward; and I am going a journey, and I like my own journey the best, for I am going “where God and glory shine.”

In the latter part of September the Association was holden in New-Sharon, which brought much company to her father's house, at which time she was extremely weak and low. On the morning of the second day particularly, she was so feeble as to indicate her speedy dissolution; when the company was all gone to the meeting, her father asked her if she did not think it expedient for him to stay at home? Her reply was, “O no, you may go, and if I am not here when you return, I am safe.” After he was gone, being asked if she was willing to have her father go? she replied, “O yes,”

he has business, and is needed at the meeting, and truly the case is quite different from what it would be, if you had no hope concerning me; in that case he would wish to be present at all times, to catch, if possible, some word from me, to raise a gleam of hope that it might be well with me hereafter; but you have no doubt respecting my future welfare."

She was a member of the Female Missionary circle in New-Sharon, and manifested much anxiety at the thoughts of the breach soon to be made in that little Society, and exerted herself, until she prevailed with a young female to take her place. She began a letter to her absent sister, and although unable to write many lines in a day, and some days none at all, she persevered until she completed a long and impressive letter, leaving a space which she requested her mother to fill after her death, and then send it to her sister.

Some months before her death, having had a very distressing day, but obtaining relief at night, she said, I have enjoyed the happiest day I ever knew; I could see the way through,—the distance looked short, and the prospect beyond, bright and glorious. On another evening she said to her father, "If you could restore me to health, you would not, would you? He answered, Dear child, If I knew of any medicine I thought would help you, I would spare no pains to obtain it. O, said she, that is not what I meant; but if it lay with you to raise me to health, or let me go home, you would not detain me, would you? He replied, I would refer it to Him who has wisdom to decide such an event. Well, said she, I suppose that would be right. At another time she said to her father, "You do not pray, I hope, for my recovery. He answered, no; nor do I, said she, I have not for more than a month, and do not wish any of my friends to pray for my recovery. I am glad I am sick, for that is the way God has appointed to bring me home." She asked her father if he thought she should live a month, and received a negative answer. "Nor do I, said she; a month looks like a long time to live in such a sinful manner as I live."

Nov. 1822, her health now appeared to be rapidly declining, and she had frequent paroxysms of extreme distress, arising from great difficulty in breathing, palpitation of the heart, &c. all of which, she bore with the utmost patience and fortitude. In the intervals

of her distress, she conversed with familiarity upon the subject of religion and the state to which she was bound, often expressing very desires to depart and be with Christ, exclaiming, "eye hath not seen nor ear heard, &c." Her views of the heavenly state, and of her life therein, were increasingly clear and bright, frequently expressing an ardent desire that her Lord and Master soon call for her. Being asked she wished to die, she answered she might better glorify God a few days before her exit, once she was seen to smile, and soon afterwards, and said, "Mother, how thank you ought to be, that you have a son who is so soon to be happy in heaven; I hope that neither you nor any of the family will ever mourn on my account; if ever you feel one gloomy thought, only think how happy you will be, and that will dispel the gloom."

During the last week of her life, her strength sensibly decayed, and her distress increased, but her prospects were brightened. On Wednesday evening she was favoured with a most transporting extatic frame of mind, and although she had only whispered a few number of days, she was so elevated as partly to raise herself in heaven, and in the most pathetic manner attempted to address each in the family (twelve in number,) taking them separately by the hand, and addressing them distinctly and in a very appropriate manner, while every face was suffused with tears, not of grief, but tenderest sympathy, till she was exhausted, and laid down to rest.

The last Thursday and Friday of her life on earth, she was very severely afflicted with a kind of spasmodic complaint, which she endured with common fortitude and patience, though at intervals she was comatose, she never entertained her mind with the melancholy recital of her sufferings, but rather recommended them the comforts of that religion which she found to be so supporting, and that Saviour whom she now felt to be so precious to her in this hour of trial. But there was one trial she had yet to encounter, and she dreaded some fears, lest under it, she should betray the want of Christian fortitude and patience; that was the trial of dying; but in this her compassionate Saviour was better to her than her fears; for during the last twelve hours of her life, she manifested the composure, and never appeared for a pang.

Saturday morning, November at six o'clock, A. M. she said to her, I am dying; being asked if glad, she said yes. Her father into the room, asked her if she visible she was dying, she answered, yes; when asked if her hope of life remained as strong as before, she answered, yes; when asked if it distressed her, she replied, no. Thus she laid her head on Immanuel's bosom, and breathed sweetly her soul away, without a groan, without a struggle, without a sigh, while her parents, her brother, and all present, soothed her in submission, beheld the spectacle scarce a tear gushing from

the eye, or a pang of sorrow in the heart.

On the following Monday the funeral solemnities were attended, when Rev. W. Morse delivered a very appropriate and interesting discourse, grounded upon these words, "The cup which my Father hath given me, shall I not drink it?" A most affectionate address to the surviving relatives was delivered, and several appropriate hymns of Dr. Watts, selected by the deceased, were sung, viz. "Absent from flesh, O blissful thought:" also, "And is this heaven, and am I here," &c. closed the pleasing, and truly impressive solemnities of the day.

Ordinations, &c.

ALLEN, at Randolph, on Wednesday 27th, the Rev. Benjamin Putnam, formerly of Bethel, Vermont. Opening prayer by the Rev. Joel of Randolph. Sermon by the Rev. Joseph Elliot, of Roxbury. Concluding prayer by the Rev. Bela of Cambridge. Charge by the Rev. R. Baldwin. Right hand of fellowship by the Rev. Warren Bird, of Hingham. Address to the church by Rev. Francis Wayland, concluding prayer by the Rev. R. Baldwin, of Hanover.

of the 132d Psalm, C. M. beginning at the pause—"Arise, O King of Grace, arise," &c.

The Rev. Amasa Sanderson was then ordained as pastor of the church.

The introductory prayer was offered by brother Willard. A very able and interesting sermon, founded on Matt. xvi. 26, was then delivered by the Rev. Charles Train, of Framingham.

The ordaining prayer was offered by the Rev. John Parkhurst, of Chelmsford; and hands imposed by several of the elders. A very solemn and appropriate charge to the Pastor, and also an affectionate address to the church, was delivered by the Rev. Dr. Baldwin. And the fellowship of the churches was affectionately tendered by the Rev. Abishai Samson, of Harvard. Concluding prayer by brother Harrington; hymn and benediction by the pastor. The singing was performed in a style which gave much pleasure to the audience.

The day was fine, and notwithstanding the hurry of the season, the assembly was large and respectable. The house was filled to overflowing, and many were unable to get within the doors. Good order and decorum prevailed during the whole of the exercises.

As the friends of Zion were leaving the place, each seemed to say, "Peace be within thy walls, and prosperity within thy palaces: For my brethren and companions' sakes, I will now say,

EDUCATION AND ORDINATION.

LITTLETON, (Mass.) on Wednesday 9th inst. was opened, and dedicated to the service of Almighty God, a neat and commodious school-house, built by the Baptist Society at that place. This house is well situated near the centre of the town. Built of brick, and well finished, in a but handsome style. At 10 o'clock, A. M. the public service commenced by an anthem, was sung with much taste by a choir. Prayer was then offered by the Rev. E. Williams, solemnly invoking the Divine presence in that assembly and with those who should meet from time to time; that God would record his name there, and come to bless the people and bless them. Sections of scripture were read by Rev. Dr. Baldwin; and also a part

peace be within thee. Because of the house of the Lord our God, I will seek thy good."

ORDAINED. Mr. Joseph Davis was ordained in Nottingham West, (N. H.) 18th ult. to the pastoral care of the Baptist church in that place. Brother Ruel Lambrop offered up the introductory prayer. Rev. C. O. Kimball preached the sermon, from 1 Cor. iv. 2. *It is required in stewards that a man be found faithful.* Brother Josiah Converse made the ordaining prayer. Rev. John B. Gibson gave the charge. Rev. John Parkhurst presented the right hand of fellowship, and Rev. C. O. Kimball closed with prayer. The services were appropriate and solemn, and were listened to by a numerous and attentive audience. It is hoped the Church and Society in that place will long enjoy the faithful and affectionate labours of their pastor, and by a generous encouragement and support, render his life happy and useful among them.

NEW MEETING-HOUSE OPENED.

ON Lord's day morning, June 29th, 1823, a new meeting-house for the use of the Baptist church was opened at Dividing Creek, New-Jersey. The Rev. T. Griffin commenced the services, by reading the scriptures, and prayer, and afterwards preached from Genesis xxviii. 17. "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." The Rev. Mr. Smalley, of Cohansey, concluded with prayer. The congregation was large, and very attentive, and it is hoped the exercises of the day will be long remembered. The Baptist church in this place was constituted in 1761; their former meeting-house was destroyed by fire, which was to them a great trial. The present house is a neat, plain frame building, 40 feet by 34. The whole expense of building, is \$1,900. They have greatly exerted themselves, but are yet considerably deficient of the sum needed. It is expected their pastor, Rev. Mr. Brooks, will visit some of the churches, to solicit aid on their behalf, and hoped their brethren will sympathize with, and help them.

On Monday, the 19th June, 1823, Cyrus Pitt Grosvenor, and Daniel Sheppard, were ordained into the work of the gospel ministry, Baptist church in Charleston. The sermon was preached by W. T. Brantley, of Augusta Deut. xxxiii. 31. Rev. Dr. asked the usual questions; Rev. Mr. Brantley, after an appropriate address, presented the Bible, and then the right hand of fellowship coming them into the trials and labors of the ministry. The exercises of the occasion were close and impressive charge, by the Rev. Furman, from 1 Tim. iv. 16.

At Poughkeepsie, (N. Y.) 7th, after the usual examination Rufus Babcock was ordained into the work of an evangelist, by the River Association, then in session at that place. Rev. Mr. Leonard bany, offered the introductory sermon by the Rev. Mr. Coie; closing prayer by the Rev. Mr. W. charge by the Rev. Mr. Mac the right hand of fellowship Rev. Mr. Sommers, (all of New city.) Concluding prayer by Mr. Perkins. The exercises attended with a pleasing and appropriate solemnity.

OPENED, June 1st, 1821, a commodious Baptist meeting-house, Windsor, Mass. Sermon by Samuel Bloss, of Cheshire, from xxii. 9. "Worship God." Closing prayer by Rev. Abraham Jack

ON Wednesday, November 1821, in Windsor, Mass. M. Y. Bushnell was solemnly ordained into the work of the ministry. Sermon by Rev. Rufus Babcock, from 1 Cor. xii. 16. Consecrating prayer by Rev. Samuel Abbott. Laying hands by Revs. Samuel Abbot, Todd, Abraham Jackson, and Knatch. Charge by Rev. Mr. Right hand of fellowship by Rev. Mr. Keach. Concluding prayer by Isaac Child.

To the Editors of the American Baptist, Rev. Sirs,

The above was handed to me by a benevolent acquaintance some time since, with a request that I would forward it for insertion in your paper. I regret that I have too long neglected it.

Yours, in the bonds of the gospel,

Belchertown, Aug. 8, 1823.

T. M.

CORRECTION.

The ladies of Rev. Mr. Jackson's Society, in Charlestown, Massachusetts, have contributed for the education of a Burman female, to be named Maria Tallmadge Jackson, after their pastor. The above sum was credited by mistake in the last Number of this *Magazine of Charlestown*. Also the object for which it was collected was not mentioned.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 6.

NOVEMBER, 1823.

VOL. IV.

Biography.

Memrs. Editors,

In reading Mr. Ivimy's History of the English Baptists, I was much gratified with the honourable mention it makes of Thomas Hollis, Esq. of London. As he was a distinguished benefactor to Cambridge College, I have thought that an account of him would be interesting to the readers of your Magazine. E.

MEMOIR OF MR. THOMAS HOLLIS, JUN.

MR. THOMAS HOLLIS, junior, joined the church at Pinner's Hall in London, about the year 1680, when not much more than twenty years of age, and at the time Mr. Wavell was the pastor. But notwithstanding the minister was an Independent, he was baptized on the profession of his "repentance towards God, and faith towards our Lord Jesus Christ," and continued an honourable member for nearly fifty years; he died January 31, 1730, in the seventy-second year of his age. "He was," says Crosby, "as noted for public works of charity as his father, and inherited not only his estate, but his graces also."

His memory will be perpetuated in New England so long as "Harvard College" continues, as the professors of philosophy and mathematics are called the "Hollis Professors," out of respect to (as he is called by Crosby) this "worthy, pious, and generous gentleman." The donations of Mr. Hollis to that college, exceeded those of any other of its benefactors. He founded two professorships in it, one for divinity,

the other for mathematics, and natural and experimental philosophy. Out of the income or interest of his donations, he ordered fourscore pounds per annum of their [American] money to each of his professors, and ten pounds each per annum to ten poor scholars, of reputable characters, designed for the work of the ministry, as a help to defray the charges of their education; and twenty pounds per annum to the college treasurer, for the time being, to reward him for his care and trouble in managing the donations which he sent them. Besides these, he gave them a curious apparatus for mathematical and philosophical experiments, and Hebrew and Greek types, to be used for printing; and at different times augmented their college library with very valuable books, either from himself, or procured by him from his friends.

Some opinion might be formed of the high estimation in which Mr. Hollis was held, from the following extract from his funeral sermon preached by his pastor, the Rev. Dr. Hunt.

"When he was a young man he made a public profession of Christ, and joined himself to this society, of which he has been a member about fifty years. The sense he had of the obligation he was under to this, and of the advantages that arise from complying with it, made him ever press it upon others, and recommend it to their practice. He was careful to observe attentively his own conduct, and for that reason wrote memoirs in short hand for many years, which he afterwards committed to the flames. His love of the Scriptures soon appeared. When business invited him abroad into France, and other places, at that time a young man, the New Testament was his constant companion. Public worship, and in this society to which he stood related, he steadily and constantly attended; and was seldom or rarely absent, nothing but sickness, or something very extraordinary, preventing him. His respect to ministers, for their works' sake, was great and unusual. He was pleased with their conversation, and especially when it was instructive. He never allowed himself to speak more severely of any of the performances of preachers, than that he should not choose to sit constantly under such a ministry. He was very steady in family worship, and regular in the time of performing it, to which the smallness of his family did not a little contribute. He was, when in business, constant and regular, and so good a manager of his time, that he always redeemed a part of it for the improvement of his mind by reading. He was careful in the choice of his books, and would often say, that the little leisure he had, made it necessary. Towards the close of his life he told me, that he had laid aside the reading of such books as required great attention, and contented himself

with those which were a more easy, and practicer, and were fitted to r excite devotion. How behaved to his relations who are his relatives, perfectly apprized; with w dence and faithfulness he in any affairs of consequence with what tenderness a passion he received the any distress, that in the c providence, did arise to you. His public spirited remarkable and uncommon and remote countries as Britain, will miss him ment his death. The c ties to which he stood received instances of his guished bounty; and wha this part of his character t shining, is, that his good not confined, or restrained party.

"Two years before he feeling his strength to al lived in a constant expectation of his dissolution. In his last moments he said, before his senses failed, sious only that his relations do what might satisfy them and not expressing any about the event, he displayed a calmness and serenity which was agreeable to him. When one of his put him in mind of the that he must have from of his well-spent life, th was in the Scripture-sch foundation for a claim t he expressed his satisfaction approved the distinction to the same relative, in moments, he declared his to all his relations, the cl particular to which he related, and to all the chn Christ. Thus died this go thus he dropped like a corn fully ripe, in the second year of his age."

But if his death was in London, it was much mo

America. "No sooner," says Crosby, "did the death of this worthy pious gentleman reach the distant churches in New England, but from the highest to the lowest they seemed affected with the sense of the greatness of their loss, by the death of this their most generous and noble patron of learning and religion."

The Rev. Benjamin Coleman, pastor of a church in Boston, his intimate friend and correspondent, preached a sermon on the occasion of the death of Mr. Hollis, before his Excellency the Governor and the General Court, April 1, 1731. The thanks of the council were next day voted to Mr. Coleman, for his sermon "on the occasion of the death of Thomas Hollis, Esq. of London, who has merited highly of this government and people, by his liberal benefactions to Harvard College, for the promoting of learning and religion in this province; and that they desire a copy of the said sermon for the press."

In this vote the House of Representatives concurred April 2, 1730, and also the Governor, Jonathan Belcher, Esq. The sermon was accordingly published with the title of "The Friend of Christ and his People," and dedicated, "To his Excellency Jonathan Belcher, Esq. Captain General, and Governor-in chief, in and over his Majesty's province of the Massachusetts bay in New England, and to the honourable, his Majesty's Council, and House of Representatives, in General Court assembled."

The style of this dedication is laboured eulogy, but yet it appears to breathe the generous emotions of a grateful heart. The following is an extract:—

"Know then, that our friend Hollis sleepeth! the virtuous, the pious, the gracious, the generous and munificent friend to our college and the churches of New England! The friend whom Christ

inspired, and raised up for us, to do great things for his name and glory; having enriched him to all bountifulness to us-ward, to cause through us, thanksgiving to God, not only now, but in all times to come. For, how great are the foundations which it has pleased God, from the enlarged heart, and open hand of this his servant, to lay, for the service of religion and learning in future generations, so long as it shall please the Lord Christ to have his golden candlesticks in these regions of the earth, and to walk in the midst of them! To how many thousands of our money doth the charity and bounty of our excellent friend amount; which of his own mere motion, and even against the restraints of his humble friend now speaking, he freely poured in upon us, from time to time, as a living spring, whose waters fail not!

"Again, that which is singular in the piety and benefits of Mr. Hollis unto these churches was, that though he was not strictly of our way, nor in judgment with us in the point of infant baptism, yet his heart and hand were the same to us, as if we had been one in opinion and practice with him. And in this let him stand a teaching pattern and example to us, of a noble Christian, catholic, apostolic spirit and love; which makes those that differ in lesser matters to receive one another to the glory of God, and a shining testimony against a narrow party spirit, which is so much the disgrace and detriment of the protestant interest; and which so early began among the disciples of Jesus, and was rebuked by him, even in John himself, that apostle of love and charity afterward, who once said to Christ in a fret of zeal, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us.* But, *Jesus said, forbid him not.*

"To the honour of my country, I must add, that it was the account Mr. Hollis received from us, of the free and catholic air we breathe at our Cambridge, where protestants of every denomination may have their children educated, and graduated in our college, if they behave with sobriety and virtue, which took his generous heart, and fixed it on us, and enlarged it to us. And this shall be with me, among his distinguishing praises, while we rise up and bless his memory, i. e. bless God in remembrance of all the undeserved favours done us by him.

"And it were an ungrateful part indeed in us, after so many great benefactions from him, to the interest of learning and religion among us, by the will of God to all posterity, if his death were not mentioned among us, in that solemn and mournful manner as it now is. The weeping widows of Joppa, would else rise up in judgment against us, and condemn us, for they stood mourning about the dead body of Dorcas, a pious disciple, that was full of good works and alms-deeds which she did; and the risen Jesus approved their sorrow, and at the apostle's prayer raised her from the dead; but we mourn a greater than Dorcas, and have more to show for our sorrow than her coats and garments for the poor. Our Hollis has left behind him wardrobes of rich clothing, in many places, both for the souls and bodies of the poor, and some of our sons wear them, in our sight, and others are to put them on, from generation to generation; and if their fathers have dry eyes, we call on our children, and indeed on all the sons of the prophets among us to weep over Hollis, who clothes you in better than scarlet, with the best of delights, intellectual and moral, and has put on you ornaments of apparel richer than gold! Lament over him therefore with this lam-

entation:—How is our beauty fallen; how lovely and pleasant to us was he in his life? His love to us was wonderful; and all for Jesus' sake."

Another sermon was published by the Rev. Edward Wigglesworth, D. D. Hollis Professor in Divinity, preached in the hall of Harvard College, which enumerates the same facts respecting the munificence of their departed benefactor. The following is an extract:—

"The expressions of his bounty were not confined to a party. And indeed, by his frequent and ample benefactions, for the encouragement of theological as well as human knowledge among us, who are Christians of a different denomination from himself, he hath set such an example of a generous, catholic, and Christian spirit, as hath never before fallen within my observation, nor, so far as I now remember, within my reading. However, it was nothing but what appeared in the constant tenor of his letters, that he did not apprehend *the kingdom of God to consist in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost*. I hope the shining example he hath set herein, will be an irresistible inducement to those that shall have the government of this society in all times to come, religiously to comply with the very modest reservations he hath made in favour of those of his own denomination among us."

A philosophical discourse by Mr. Isaac Greenwood, M. A. the Hollis Professor of Philosophy and the Mathematics, was read to the Students in the College, April 7, 1731, in which he extolled the virtues of their deceased founder in turgid and glowing language.

The president of the college, Mr. Benjamin Wadsworth, also prefixed a dedication to the sermon of Dr. Wigglesworth, in

which, for the purpose of introducing the splendid gifts of Mr. Thomas Hollis, which he enumerates, he gives the following affecting statement of the origin of Harvard College.

"The using of proper means to promote and propagate right knowledge, must needs be looked on as very beneficial to mankind. Our fathers, who first settled in this wilderness, were well aware of this, and therefore in their early times, though they were few in number, poor, and low in their worldly circumstances, conflicting with many dangers and difficulties, did found a college here, called Harvard College, in Cambridge in New England, to train up youth in good knowledge, learning, and virtue, that thereby they might be the better qualified, eminently to promote the glory of God, and good of men. That God of all grace, and giver of every good gift, who enabled and inclined our fathers to engage in this noble work, has owned and smiled on their pious designs in this matter. He has hitherto continued the college, and made it *a river, the streams whereof make glad the city of God*. That many educated here have been eminently serviceable in promoting both the spiritual and temporal welfare of this people, as well as in some other countries, is too well known to need any proof.

"To the college thus began in weak and low circumstances, God, of his mere grace, has raised up sundry kind, generous benefactors, some at one time, and some at another; some in doing less, and some more, to promote the noble and pious ends aimed at in founding of it; thanks be to God for his smiles herein. But the late Thomas Hollis, Esq. of London, merchant, now gone to his everlasting rest, did in his donations to our college, far exceed any other of its benefactors."

It is impossible to read the extracts from these American publications, without noticing how much the ministers appear to be astonished that such princely liberality and noble benevolence should have been manifested towards them by a person of another denomination of Christians; and that person too a Baptist. It was not a century before this, when their forefathers imprisoned, fined, punished, and even banished several Christians, for the crime of asserting that infant baptism had neither precept nor precedent for it in the New Testament, and for presuming to baptize those who, the General Court said, had been before baptized! It is probable at that time some might have been living whose fathers had seen good Roger Williams in the depth of a hard winter driven out of the colony, going he knew not whither, nor did they care; when he found that hospitality and friendship among uncivilized Indians, which had been refused him by his countrymen and brethren. It is gratifying to know that the spirit and conduct of Thomas Hollis should have so effectually taught these Massachusetts Independents what their forefathers, the venerable Cotton and his associates, &c. might have learned from the founder of Rhode Island Colony, the persecuted Roger Williams, viz. that those who best understand the right of private judgment in religion, will be the most liberal in granting the free exercise of it in others who differ from them. America owes her independence as a nation, and the unrestrained liberty of conscience which her citizens enjoy, to the principles taught by Roger Williams, and the example set them by Thomas Hollis, (both English Baptists,) in the seventeenth and eighteenth centuries.

Religious Communications.

BAPTIST ASSOCIATIONS.

LETTER I.

To the Editor.

My Dear Brother,

HAVING been called, in the course of providence, during the present autumn, to attend the meetings of some of the Baptist Associations in New-England, it has occurred to me, that a few remarks upon our general Association System, might be useful to your numerous readers. With this view, I shall address to you a few Letters on this subject, of which you are at liberty to make such use as you please.

I shall consider in this Letter the Nature of Baptist Associations.

It is well known that the Baptist churches are, in the strictest sense, independent. By this, we mean that every separate church, or regularly organized assembly of Christians, is in itself a distinct body, from whose ecclesiastical decisions there is no appeal. Each church has power to receive members, to dismiss or to exclude them, to license ministers, and to withdraw that license, and in general to perform all those acts, of which many in other churches are performed by bishops or presbyteries. In the case of ordination of a minister, there is a slight deviation from the strictness of the independent system. It is then customary to invite the ministers and delegates of neighbouring churches to meet in council, and decide upon the qualifications of the candidate, and the propriety of his being settled over that church. The candidate is also ordained exclusively by the laying on of the hands of the Presbytery or Eldership, as is common in many other churches. With this single exception, each Baptist church may

be considered an isolated, independent, ecclesiastical body. All churches are considered equal, for none acknowledges a superior. Nor has any other body whatever, a right to interfere with a church in the exercise of these, its universally acknowledged powers.

When, however, a case of division or difficulty occurs in a church, it is not unfrequently the case that the advice of a council is solicited. A church is not under any obligation to solicit this advice. It is merely done as a matter of expediency, on the principle that when two parties differ, both are liable to prejudice, and thus both may be prevented from seeing clearly the path of duty. In such cases, if both desire to do right, they will ask for the opinion of disinterested men. Meetings of this kind have frequently been attended with the happiest effects. I might perhaps add, that it is generally considered, in some degree, a breach of faith, to act in opposition to the advice of a council. For it is supposed, that when a church refers its difficulty to its brethren, it will, unless the case be a very plain one, consider their decision as final.

Notwithstanding this unwillingness to allow of any interference in their internal concerns, our churches have always been desirous to combine together for the promotion of the general objects of Christianity. An Association is a body of this kind, and may be considered a meeting of delegates from independent churches, of which the object is to promote the general prosperi-

the church of Christ, and to
then the bonds of christian
nurse.

The whole United States may be considered as divided into a number of Baptist Associations. An Association may comprise any number of churches from eight to forty or fifty, and may vary in extent of country or greater, as our churches are more or less numerous.

number is every year increasing. It is but a years, since all the eastern of Massachusetts and Rhode- were comprehended in Warren Association. In the 1811 it was divided into the and Warren Associations, line running west through . Since that time, two associations have been formed in the Warren, and the Bos- as become so numerous, the necessity of a division ny year the subject of more nt conversation. In every of the United States, districts untry which a few years formed one Association, now five or six, each as popu- the parent at the time of

h Association, it may be re-
d, is wholly independent of
other. Its object is to
te the cause of Christ with-

own boundaries. With
may take place out of
it neither has, nor wishes
e, any other than a general
rn. It corresponds with
Associations in its neigh-
ood, that is, sends to them
utes and congratulations by
inds of one of its own num-
ber receives theirs in return.
a number of its correspon-
may be increased at will.
an intercourse of this kind
menced, it is always expect-
be continued, unless some
derstanding should render it
lent that it should cease.

But to come to the more interior arrangements. An Association is composed of the ministers and delegates of the churches within its limits. The minister or elder is considered a member *ex officio*, and the delegates are chosen by nomination at a church meeting. They are furnished by the clerk with a letter, mentioning their appointment, and containing generally, a retrospect of the state of the church during the past year. The number admitted by baptism or by letter, restored, dismissed, deceased, excluded, are all carefully noticed. The powers of the delegates are generally understood from long usage, and when acting within these powers, the churches are considered bound by their decisions. Thus if these delegates should unite in the formation of an Association Missionary Society, the several churches would, I presume, consider themselves pledged to contribute each its proper proportion. When, however, a new case occurs, in which no precedent is at hand to decide upon the powers of the delegates, it is customary to refer the question back to the churches for their decision, to be communicated by letter, at the next annual meeting.

The ministers and delegates appointed by the several churches then exclusively compose the Association. The corresponding members or delegates from other Associations are always invited to a seat, and may take part in any discussion, but they are not expected to vote. Besides these, there is generally a considerable collection of members of churches who attend merely as spectators, and auditors. It is known that several sermons will be delivered, several meetings for devotion held, and many subjects discussed of importance to the

cause of religion. As the church with whom the meeting is held always makes provision for the entertainment of strangers, it may be supposed that the occasion would collect a very considerable number of the most zealous Christians from all the churches in the vicinity.

On the morning of the day appointed for the annual meeting, a sermon is preached by a minister previously chosen. The Moderator of the last year calls the meeting to order, and a Moderator and Clerk for the present meeting are chosen by nomination. The regular business then commences. The delegates deliver their letters, which are read aloud by the clerk. These exhibit a pretty correct view of the state of religion in our denomination, within the bounds of the Association. The letters from the corresponding Associations are read, or, at least, such parts of them as relate to the state of religion among their churches. And in this manner, the state of religion throughout a very considerable district of country, and in perhaps several hundred churches may be easily ascertained. A circular letter to the churches composing the Association, prepared by previous appointment, and generally upon some practical religious subject, is read and accepted, together with a corresponding letter to other Associations, giving a brief account of whatever worthy of note has occurred in the churches during the past year. The money which has been raised from the different churches for the objects patronized by the Association, is then collected. Letters, and communications of interest from conventions, missionary boards, &c. are read and acted upon. Means of doing good, as for instance, bible classes, catechetical instruction,

church libraries, and meetings for particular objects, are recommended to the churches. Sometimes the Lord's supper is celebrated at the close of the meeting, but this is not common. This range of business generally occupies nearly two days. At the close of the second day it generally terminates, with much mutual regret at the shortness of the interview, and many devout wishes for the happiness of each other.

I am yours, &c.

BACKUS.

LETTER II.

Dear Brother,

You will see by the account which is contained in the preceding letter, that the simple and primitive, I had almost said Apostolical form of organization, by which our churches are held together, must avoid most of the difficulties which have attended the more rigid species of church government. There is among us very little opportunity for the exercise of clerical ambition or ecclesiastical domination. There is very little temptation to bickering and discontent. The elements are so loosely compacted that they cannot easily impinge. It is very difficult to form parties and promulgate heresies, for the component bodies touch upon so few points, that disease cannot be communicated. No church is obliged to join any Association. But all do it voluntarily, and as a matter of course. And if as from accidental circumstances of situation they do not, if in other respects they deserve confidence, no exception is taken. If any church or churches are displeased with the proceedings of an Association, they may peaceably

stand isolated, join a
ing Association, or form
emselves. And they
all in good will. Or
, by error in doctrine,
practice, is considered
by member of the
me is simply left off
s, and every thing
etly as before.

is my particular inten-
rt in this Letter, to the
hich accrue to our
from Associations un-
sent form. It is prob-
ly not mention those
ld strike your mind
ly, nor think of half
ser man would readily
I shall first mention,
iations present the only
which we arrive at
ge of the condition
urches in the United

vident, that by this
ufficiently correct ac-
be collected of the ad-
diminutions during the
throughout a consider-
ct of country. Each
corresponds with sev-
y, say, ten or fifteen in
, and perhaps two or
her parts of the Union.
ing the totals from the
each, a table may thus
, which will shew at a
present state of the
over a very considera-
of country. And this
obtaining intelligence is
ler effect. Many Asso-
e in the habit of thus
and publishing a tabular
of the state of the
throughout all the As-
with which they cor-
And thus with a little
ould not be difficult to
om the Minutes of a
iations, a numerical ac-
e state of our church-
out several States.

The information thus collect-
ed is of great importance. It
shows us where missionary la-
bour is wanted, what churches
are destitute of pastors, where a
missionary spirit prevails, and
where it needs to be rekindled.
It, in a word, combines all the ad-
vantages which a partial knowl-
edge of our own condition and
necessities can claim over a total
ignorance of them.

A second benefit which we de-
rive from Associations, is, that
*they increase the facilities for
doing good.* 1st. They present
a convenient opportunity for the
circulation of Missionary intelli-
gence, and for inciting the
churches to missionary exertion.
Intelligence thus communicated
is conveyed home by the dele-
gates, and is thus circulated with
multiplied effect. And it de-
serves to be considered, that the
minister and delegates are, gen-
erally, the most influential mem-
bers of the several churches.
An impulse in favour of any be-
nevolent object is communicated
by them to the brethren whom
they represent, and thus by one
statement of a fact, or by one
powerful appeal to christian be-
nevolence, the sympathies of
many churches and of several
thousand individuals may be e-
ventually enlisted.

And, 2dly, the meetings of an
Association present a convenient
point to which religious charities
may be directed. It is customary
for each church to send by its
delegates its religious charities,
specifying to which particular
object they are to be applied.
Each church is called by name
for its contributions at the close
of the meeting. The several
sums are received by the treas-
urer of the Association, and by
him transmitted to their proper
destination. The Massachusetts
Baptist Education Society, one of

the oldest and most efficient benevolent institutions of its kind in our country, has thus arisen from the exertions of the Boston Baptist Association.

Silly. Another advantage I would mention, is the *extension of individual acquaintance*. At these annual meetings, several, generally the most zealous members from churches spread over a considerably large district of country assemble. They have frequent opportunities for social and familiar religious intercourse, and in this manner a multitude of agreeable intimacies are formed. It is perhaps owing to this circumstance, that Baptists are better acquainted with the ministers and most prominent members of all the churches in their vicinity, than christians of most other denominations. A pretty necessary result of this extended acquaintance, would seem to be that strong feeling of fraternal regard and denominational sympathy, for which we have been distinguished. It is possible that I may impute more importance to Associations in this respect than they deserve. My acquaintance has been limited exclusively to those parts of our country in which the Baptists have been a minor sect. Part of the feeling to which I have alluded, may be owing to this cause. The weaker party always clings closest together. But I have reason to believe that the same esprit du corps prevails in the most perfectly Baptist population. I should be inclined, with my present views, to attribute much of it to these popular, annual religious meetings.

And let it not be said here, that we are lauding a means for promoting the spirit of sectarian bigotry. Far from it. There is no spirit farther from that of the gospel. There is none which I more sincerely detest. But it is certainly laudable to have our

circle of christian friendship extensive as possible. It can only does not cease to be la because those friendships formed with those of our way thinking. Because more bind us to one particular of the church of Christ, it not follow that any of them are severed which bind us rest.

Connected with this to might mention, that this frequent intercourse is very frequent means of preventing collision sectional jealousy. When are arrayed in public, on sions for set debate, and a tested point is touched; they once take sides and feel detested against each other. After argumentation, both retire, strengthened in his own opinion. But where opportunities for explanation and expostulation are afforded by the fire side, differences will not be so likely to arise when arisen, they will be readily removed.

4thly. Time will only me to mention another stage of Associations; and that they are a means of improvement in piety. This is happens more emphatically than from their popular organization. When men of any one profession assemble, they are liable to indulge in levity. Or when different professions assemble, closed doors for the trans of business, or if not with doors, on business which not invite the attention of a dience, they do not always prove each other's heedmindedness. Now in the present case, the clerical and lay delegates are a check upon other, and a large concourse of people is a check upon both.

Again, the people generally assemble with the expectation that the meeting is to be

nd appropriately religious. expect to be made better

A considerable portion of me is thus occupied in ing and devotion. And it vays the case, that the with which a meeting of nd is distinguished, refer to ligious effect. Thus, a & or an interesting Associ- always signifies amongst : which has been unusual riousness and piety in its onal exercises. It has frequently the case, that ls of religion have com- d in the congregation with the Association has assem- aring the very time of its g. Sometimes the dele- ave caught the flame and l it home to several of the es.

rtainly might well be ex- that such events would tly occur. The dele- and audience assemble for pressly religious purpose. the greater part of the eligion is their sole busi-

The most zealous chris- re most frequently present. siderable portion of the s are devotional, and one considerable portion is oc- in reading accounts of the f religion in the churches. ntly these are accounts of s. From these multiplied s for improving in piety, r strange if our brethren leave the meeting of an tion in higher exercise of a than when they arrived. your Brother, &c.

BACKUS.

THE MANNER OF ATTENDING
PUBLIC WORSHIP.

communication which was d in a former number of gazette, I endeavoured to

describe that preparation of mind with which hearers should go to the house of God, if they would derive real benefit from the min- istration of the word.

It is there remarked, that self-examination, earnest prayer, a desire to be profited, and the exclusion of worldly objects from the mind, previous to engaging in the services of the sanctuary, would be favourable to a more elevated tone of devotion, and Christians might expect to re- ceive more good in the means of divine appointment.

But if there be any truth in these remarks, it is equally true that much of the benefit we shall derive from the ordinances of the gospel will depend on our feelings and conduct while we are in the house of God. However decent and proper it is for persons to at- tend regularly on public worship; and however gratifying it is to the feelings of a pious minister to see a large assembly collected to- gether on the Sabbath; yet it ought to be remembered by eve- ry hearer, that "bodily exercise profiteth nothing." There is, such a thing as having a form of godli- ness, without feeling its power; and we may bring our bodies to the house of God, while we leave our souls at home.

This was evidently the case with the Jews in Isaiah's time. No charge was brought against them for neglecting the solemn- ities of Zion. They seemed to be a nation that delighted in the or- dinances of the Lord; and took pleasure in drawing near to God. But their guilt consisted in draw- ing near to God with their mouths, when their hearts were far from him. This was the reason why their sacrifices were an abomina- tion to the Lord.

It will therefore be my object in this communication to shew in what manner, and with what feel- ings persons should attend the

services of the sanctuary, if they would be benefitted by them. In doing this it will be proper to bring into view the various parts of public worship, and the feelings and conduct appropriate to each of them.

A solemn and interesting part of devotion is the offering up of prayer and supplication to God. And although one individual is the mouth of the people to God, and makes confessions and petitions with thanksgivings in their behalf; yet a congregation should not feel as though they had nothing to do in this service. If they would be really profitted by this solemn act of worship, they should call off their thoughts and eyes from all worldly objects. And while they reverently stand before God in the attitude of prayer, they should be anxious to feel a spirit of prayer in their own souls. Is the minister expressing sentiments of adoration to God, for the displays which he has made of himself in the works of creation, providence, and redemption; his hearers should endeavour to impress their minds with adoring and exalted views of the works and attributes of the Deity. Is he making humble acknowledgments of dependance, sinfulness and guilt; their hearts should join with him in this exercise. Is he offering petitions to the God of grace, for pardon, purity, and inward strength; they should endeavour to make these petitions their own. They should breathe forth the desires of their hearts as much as possible in the language employed by the servant of God, and let their feelings flow in the channel that is thus opened for them.

If a course like this were pursued, it would have a powerful effect in banishing worldly thoughts from our minds. It would be conducive to our spirituality. It would impart a fervour

and solemnity to our public tion; and our prayers like umn of incense would ascend heaven. I am sensible the course recommended will require watchfulness, vigilance, and labour. But shall we shrink any effort with our own that would be so likely, with the promised aid of the Holy Spirit, to bring us, in our feelings, nearer to God? Surely we shall not unless we then keep our hearts in diligence; watching unto the Lord. In this way we shall offer up real sacrifices, holy and acceptable to God, which is our real service.

Let us beware that we sit down in spiritual sloth, lulling ourselves with complacency in our helplessness, and expecting a heartless hope, that the blessing will come when we shall have attained to a high degree of relaxation without our effort or care. This is a lure of the great enemy to bribe us to negligence and inactivity. Where such a feeling exists, it is the work of the devil, and operates like a canker and mildew on the church of God.

Another part of worship is singing the praises of God.

This is a delightful service, and, when rightly performed, bears a greater resemblance to any other to the worship of God. As we ought to join in prayer and supplication, we ought also to join in singing the praises of God. However desirable it may be for persons to take the lead, never intended by the Lord for the Church, that this sacred worship should be confined to a few individuals. All who have breath should praise the Lord. We are commanded to sing with the spirit; and melody in our hearts to the Lord. If we would be profitted by it, we should join in this glad service;

devour to feel with our hearts the import of the words we sing. There is such a richness and sublimity of sentiment, and such sweet strains of piety in the Psalms and Hymns of Watts, that they must have a blessed effect on the hearts of those, who are susceptible of devout and holy feelings. Let every one then who has a voice, and one spark of holy gratitude, or one beam of enlightened piety in his bosom, unite in this act of sacred worship. It is not expected, that we should all be Amateurs in music. But if we sing with our hearts, our praises will not only be acceptable to God, but beneficial to ourselves.

An explanation and enforcement of the truths of revelation is another part of public service.

The preaching of the gospel is the principal means which God has appointed for the conversion of sinners and the edification of Christians. I have sent thee, said the Saviour to Paul, to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. "After that in the wisdom of God, the world by wisdom, knew not God; it pleased God by the foolishness of preaching to save them that believe." But there is a state of mind in relation to hearing the word, which is more likely to be attended with profit, than when another, and different state of feeling prevails. We ought to hear with serious and fixed attention. It is indeed a happy circumstance that sometimes the attention of the most thoughtless persons is arrested. A simple remark, or perhaps some particular passage of scripture, is fixed like a nail, and rivetted on the conscience of the sinner, by the almighty power of God. He is at once aroused from a state of religious apathy, and begins to in-

quire after the way of salvation. But in general there is little prospect that hearers will derive advantage from the ministry of the word, when there is not a serious attention to the truths which are delivered. This is evident from the testimony of inspiration. "The word preached did not profit them, not being mixed with faith in them that heard it." "Faith cometh by hearing, and hearing by the word of God." But there may be such a listless indifference under the christian ministry, that what is preached may not even be heard. To use the language of Bunyan, Ear-gate must be open, or the truth cannot gain access to the Citadel of the soul. If we would profit by what we hear, we must dismiss worldly cares and pleasures from our minds. We must call in our wandering thoughts and vagrant affections, and let them be occupied with the truths which are delivered to us. We must seriously attend to the arguments and illustrations of the preacher. We must endeavour to comprehend his statements and feel his exhortations.

I need not remark that this serious attention is directly opposed to that levity and whispering which in some places disturb the pious part of the audience, and grieve the ministers of Christ. Nor does it accord with that sleepy indifference which some hearers manifest. We are all sensible that a person exhibits nothing like a serious and fixed attention when he is asleep. Were an angel from heaven to speak, he could do that person no good. He must lift up his mighty voice, and arouse him from his slumbers, before his strains, however angelic, could find their way to the heart.

We should apply what we hear to our own individual circumstances. As each must give an ac-

count of himself to God, each should hear for himself. Instead of concluding that what is said will do for those around us, let us rather inquire how much will apply to our own individual characters? If warnings are given, we should search and try our ways, and see if we do not need these warnings. If Christ in all the fulness and glory of his character is brought to view, we should ask what are our views of him, and whether we have fully confided in his compassion and power to save? If the christian is urged to pursue his course, let us fear lest we be found loiterers, and be resolved to press forward towards the mark for the prize of the high calling of God in Christ Jesus.

Let me mention some of the motives which should excite us to this serious attention and self-application of what we hear.

The dignity of the Being who addresses us through the ministry of the word, is a consideration which should powerfully affect our minds. So far as the truth is declared, it is God who speaks to us. Ministers are only the organs of communication from Jehovah, which in condescension to the weakness and sinfulness of man he has appointed. He has committed unto us, says the Apostle, the word of reconciliation. If a minister sent to a Foreign Court is slighted, and his messages disregarded, his government feel that the slight is cast upon them. So it is with the Court of Heaven. Christ said to his disciples, "he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me."

The importance of the subjects embraced in the preaching of the gospel, should be sufficient to secure the most solemn regard. They do not relate to the transitory concerns of time, but to the affairs of eternity. The design of the christian ministry is to bring into view truths that are necessary to our acceptance with God, and our meetness for heaven, and which will affect our character and happiness when millions of years have passed away. A man might be pardoned for not attending to the most eloquent speeches at the bar or in the Senate chamber; but inattention where the vast concerns of the soul are the theme, and where the plagues of the second death, and the blessedness of the just are expatiated upon, is the height of madness and impiety. Under the influence of these motives we ought to listen with profound reverence to the things which make for our present and eternal peace.

Pursuing the course which in this communication has been prescribed, we shall, from time to time, leave the house of God with a deeper sense of eternal things resting on our minds. We shall have a more enlarged and vigorous faith, and be blessed with that joy of the Lord which is our strength.

But, however punctual and regular our attendance may be, if we bring not our souls into the exercises of public devotion, and if our attention is not seriously fixed on the truths of the gospel, we shall ultimately find, that "bodily exercise profiteth nothing."

Missionary Intelligence.

BURMAN MISSION.

MR. HOUGH'S LETTER.

EXTRACTED FROM THE AUXILIARY
MISSIONARY HERALD, OF MARCH
1823, PRINTED AT CALCUTTA.

Rangoon, Oct. 4, 1822.

Dear Brother L.

"It is now thirty eight days since brother Judson and the Dr. (Price) set off for Ava, where I suppose they arrived about seven days ago, as a boat which came from Ava nine days since, passed them within a short distance from that place. They have therefore entered the palace before now, and perhaps the king has inquired of brother Judson some thing more about the Christian religion,—perhaps has listened with some little attention—perhaps is willing to consider it, and compare it with Boodhism—O that he might give it the preference, and permit his subjects to do the same. I have one hopeful inquirer;—he has spent nearly this whole day with me.

"Our old Viceroy has at length passed into the eternal world, to answer for the deeds done in the body—Poor old man! he had heard of Christ, but had no heart to receive his truth. Who is to supply his place in Rangoon we do not yet know. I pray that Divine Providence which governs human affairs, may remember mercy for us."

LETTER FROM DR. PRICE.

Ava, Oct. 1, 1822.

You no doubt will rejoice with us, that instead of being put to death for the sake of Christ, we are called to the throne of Bur-

mah's king, with some degree of favour.—O that this event may prove a spiritual blessing to this numerous people! The interview with the monarch was very pleasant. We were obliged to display all our medicines, and instruments, and to shew their use; and his people being ordered to look up blind and sick persons for our inspection, we were dismissed to our boat, with the promise of soon having a house built for our accommodation.

The king has a very pleasant countenance, and talks with much grace and affability.

There is a great bustle in the place, occasioned by the change of the capital—every body building and removing.

There is a public spirit manifested in all the acts of this king, auguring much good to Burmah. O may true religion find a footing, and dispel the dark shades of atheism and superstition from its borders!

ab.

EXTRACTS FROM MR. JUDSON'S LETTERS, RECEIVED AT CALCUTTA.

Ava, 24th. Dec. 1822.

"I am just recovering from the fifth attack of fever and ague. The disorder returns at regular intervals of about a fortnight, and continues about a week. I do not expect to get rid of it, until I leave this, or at least change my residence. I have spent a great part of my time lately in endeavouring to get a place for a kyoung (a residence for a priest,—a church.) My endeavours have been hitherto unsuccessful. Indeed, I have given up all hope of getting a place within

the walls of the inner or the outer town. The scramble for places, on account of the flood of emigration from the old town, is indescribable. It is the express order of the King, several times repeated to the Atwenwoons and Woongyes, (Great Ministers of State,) that we shall have a place; but other people have greater interest or prior claims.

"There is at present no fear of persecution. The King and all the blood royal are perfectly liberal and tolerant. Some of the Atwenwoons even take my side before the King. His Majesty lately ordered me to give him a specimen of my preaching, and I went through with part of the usual Sunday worship before a pretty full court. The impression appeared to be altogether in my favour. The King asked, whether I preached so every Sunday, whether those who listened to me changed their clothes, &c. I told his Majesty that we regarded Gaudama as a great teacher, but not as God. "Right," cried out one of the Atwenwoons, and the king smiled. Another Atwenwoon said to the King, "Why, your Majesty, all the world believes in one eternal God, except these little spots of Burmah and Siam."—All the court know and frequently remark to one another, that I have come to propagate religion; and yet they are helping me to a place to build a kyoung on. There are some enemies, however; the chief Woongye I fear most. The oldest Atwenwoon also is stiff, but yet civil and facetious. The Queen also, I fear, is not so liberal as the King; but I have not yet seen her, except in public. Her brother is chief Atwenwoon, haughty and inaccessible. I live so miserably, and am so worn down with pain and sickness, that I cannot think of prolonging my

stay. However, we know not what to-morrow will produce. I shall have to ask leave of the King, and know not what he will say. The Gospel and Epistles of John have been copied some time, but I have not given them the final revision, as I know of no safe opportunity of sending them, before I should come myself." *ib.*

—
"Ava, Jan. 16, 1823.

"We have been here nearly four months. Our missionary prospects are pretty encouraging. Brother P. is in considerable estimation as a doctor. My object is distinctly known to the King, and all the members of government; and yet they sometimes hear me with patience, and treat me with kindness, and have even given me a small place to build a house on, situated about a mile from the palace. Brother P. retains the small place which was given him on his first arrival for medical purposes; but is just now moving to Chagaing, on the opposite side of the river, which he intends to make his permanent residence. We have made every possible effort to get a large compound on this side, sufficient for us both, and at a reasonable distance from the palace; but have not been able to succeed, on account of the present great demand for places, occasioned by the multitudes that are crowding down from the old town Ahmahrapore, since the King has removed his residence to this place.

"I have been sorely afflicted with the fever and ague, at intervals, ever since I have been here. My two last attacks were so violent as to alarm Brother P. and occasion our present sudden removal to Chagaing, where he is confident that I shall recover. I intend, however, to go down to

in the course of a God willing; that is, as have laid the foundation of a brick house, in order to my title, during my absence.

FROM DR. JUDSON TO MR. HARP, OF BOSTON.

Ava, Nov. 30, 1822.

Dear Sir,
 Mr. Price and myself have been here about two months. I have well received in the character of a doctor, and I am better satisfied in the character of a minister of religion, than I had reason to expect from the result of my reception three years ago. I am now inclined to think that it was motives of state policy rather than a spirit of intolerance, which influenced the government at the commencement of his mission to discountenance every other religion. Indeed all the members of the blood royal seem to have inherited from the late monarch a spirit of scepticism in relation to their own religion, and a disposition to listen with candour so far as their attention can be directed from the business and pleasures of high life. The king, of M.— eldest half brother of the king, is almost persuaded to become a christian, and not merely so, from conviction of the truth of christianity, but from admiration of its excellence and usefulness to his personal needs. He allows me to approach him with great familiarity, and I sometimes venture to warn him of his danger, and exhort him to flee from the wrath to come; and he sometimes listens with the deference of a disciple, and the air of an awakened sinner. The princess of T.—

eldest sister of the king, also manifests a desire to know the truth, and receives my communications with respect. But here I need the assistance of Mrs. J. The princess is a lady of taste and elegance, and I have no doubt that she and Mrs. J. would become strongly attached to each other. Her favourable opinion is of the first importance, since she has the immediate charge of the heir apparent, a fine boy of about ten years of age. Of the six Atwenwoons, privy counsellors of the king, two or three are decidedly candid and liberal. Of the Woongyes and Woondouks, the ruling court of the empire, I can, as yet, say nothing certain, it not having been convenient to form much acquaintance with them. I might mention several cases among the subordinate officers of government, in which I have been favoured with a pleased and candid attention, and have received kindnesses that I had no reason to expect.

I do hope that if we can obtain a settled residence in the capital, and enjoy an ordinary measure of the Holy Spirit, the christian religion will be gradually introduced, at least, that some precious souls will be rescued and saved.

I have lately heard of the death of dear brother Colman, and am frequently reminded of his loss, while occupied in scenes, where he was once associated with me. I am ready to reproach myself for having, in any way, consented to his leaving this country, and exposing himself to the fatal climate of Cox's Bazar, especially as the prospects under this government become more encouraging. But I trust that we were guided in all our deliberations and decisions, and that in the future world of light, we shall see, that the great designs of God were frequently

furthered by events which appear to us, at present, most disastrous.

Yours with affection and respect,
A. JUDSON, JR.

LETTER FROM DR. JUDSON, TO DR.
BALDWIN, OF BOSTON.

Rangoon, Feb. 11, 1823.

Rev. and Dear Sir,

My last to you was written just before we left Rangoon for Ava. While at Ava, yours of March last came to hand, and afforded me much consolation and encouragement. Since my return, I have received yours of July, the latest that has reached me from America. The Magazines also have all been duly received. Many thanks for all your kindnesses, and thanks to God who has excited so much interest for the Burman Mission, in the hearts of his dear children, in far distant lands.

You will learn, from my journal forwarded herewith to the corresponding secretary, the particulars of our visit to Ava. Suffice it here to say, that the Lord has been gracious to us beyond our expectation. My reception, as a minister of religion, has been very different from what it was before. A liberal and candid spirit seems to prevail among all the members of the royal family, and among many of the leading members of government. It is distinctly understood by the king, and by all who have any knowledge of me at all, that I am a *thah thah-nah-pyoe-tsayah*, that is, a religion-propagating teacher; and yet I have been smiled on and listened to, and by the order of the king himself, have received from the chief public minister of state, the grant of a

small piece of ground for the express purpose of building a *kyoung*, (a house appropriated to sacred characters.) It is my intention, therefore, to return thither as soon as Mrs. J. arrives, who, I hear, has gone on to America. And in the mean time, I shall occupy myself in finishing the translation of the New Testament, a work, which I left unfinished with great reluctance, and which I rejoice to have leisure to re-assume.

During my absence, one of the best of our church members, the sister of *Mah Men-la*, was called from this world, to join, I trust, the church triumphant. She died in peace and joy, professing her belief in Jesus Christ, and saying, that she should soon be with him in heaven.

During the whole of my residence at Ava, I was severely afflicted at intervals with the fever and ague. I did hope, that a change of climate would effect my cure; but the disorder has followed me to Rangoon, and I am subject to it every other day. Brother P. was apprehensive that it would terminate fatally, having resisted every medical application, and become so deeply rooted; and he would have accompanied me hither had he not dissuaded him. My only hope now is, that it will exhaust itself, before my constitution is exhausted; but the Lord's will be done. I could wish to live to finish the New Testament, and I should also be happy to see a little church raised up in Ava, as there has been in Rangoon. But the ways of God are not as the ways of man. He does all things well. Glory be to his holy name forevermore.

Yours, very respectfully,

A JUDSON, JUN.

ION'S JOURNAL CONTINUED
 21 AUGUST 21, 1822.

much tedious detention, from our connection with the government, brother Price himself set out from Rangoon, 8th of August, in a boat at the public expense; 27th of Sept. reached the present capital, a few miles below Ah-mah-rah-pore. He immediately introduced me to a man, who received brother Price very graciously, and made inquiries about his medical studies. He took no notice of me, but an interpreter. The At-mong Moung Zah, however, immediately recognized me, made inquiries about my welfare, and the will of the king, and after my study had withdrawn, consulted a little on religious subjects, and gave me some private permission to remain at the

—To-day the king appeared for the first time, though he had appeared before him nearly a day since our arrival. Making some inquiries, as about brother Price, he said, "And you, in black, what are you? a medical man, too?" I answered, "A medical man, but a teacher of religion, your majesty." He seemed to make a few inquiries about my religion, and then asked the alarming question, "Have any embraced it?" I answered, by saying, "Not here." He then asked, "Are there any in the country?" "There are a few." "Are there any foreigners?" I trembled at the consequences of an answer which might involve the church in ruin; but the king was not sacrificed, or the natives hazarded, and I replied, "There are some foreigners and some Burmese." He remained silent a moment, but presently showed that he was not displeased, by

asking a great variety of questions on religion, and geography, and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his majesty retired, a than-dau-teen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an Atwenwoon, who, many years ago, caused his uncle to be tortured almost to death under the iron maul, for renouncing Buddhism and embracing the Roman Catholic religion! but I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God, for the encouragement of this day. The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing, that his subjects should embrace it.

Oct. 3.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M—, eldest half brother of the king.

Oct. 4.—On our return from the palace, whither we go every morning after breakfast, Prince M— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young

man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

Oct. 15.—For ten days past have been confined with the fever and ague. To-day, just able to go to the palace, and have a little conversation with some of the court officers. Afterwards visited Prince M—.

Oct. 16.—Had a very interesting conversation, in the palace, with two of the Atwenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candour and free inquiry, which greatly encouraged me.

Oct. 21.—Visited the Atwenwoon Mounng Z—, and had a long conversation on the religion and customs of foreigners, in which I endeavoured to communicate as much as possible of the gospel. Upon the whole, he appeared to be rather favourably disposed, and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the Christian religion,

would be liable to persec. He replied, "Not under reign of my brother. He good heart, and wishes all lieve and worship as they ple

Oct. 22.—Brother Price to Ah-mah-rah-pore to m gentleman just arrived from goon, who we hope may letters for us. Made an ductory visit to Prince T— and own brother of the He received me with the aty which characterizes his course with foreigners. At brother Price returned, w large parcel of letters and zines and newspapers from beloved, far distant native and what was still more int ing to me, eight sheets from Judson, on her passage to England, the first direct i gence I have received from since she left Madras The Divine blessing appe have crowned her efforts those of the pious captain ship; to the hopeful conv of several souls, and amon ers, the ladies of a fam rank, her fellow-passenger the last date, April 24th, sl under the line, in the At and experienced a slight of her complaint, after I long indulged the hope t was completely removed single line from Bengal i me of the death of our brother Colman, but leav ignorant of all the parti May our bereaved sister b ported under this heaviest afflictions; and may the loss, which the mission h tained, be sanctified to us s

Oct. 23.—Had some pl conversation with Mounng in the palace, partly in the ing of the king. At leng majesty came forward, an oured me with some pe notice for the second tir quired much about my c

and authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

Oct. 24.—Visited Moungh Z—, at his house. He treated me with great reserve, and repelled all attempts at conversation. Afterwards called on Prince M—, and spent a long time with him and the officers in waiting. The whole tract was read before them, by one of the secretaries. In the afternoon, went out of town to visit Moungh-Shwa thah, former viceroy of Rangoon. During our absence, Prince M—, sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

Oct. 25.—A tedious, unprofitable day, the forenoon spent in the palace to no purpose, and the afternoon, with Prince M— and Prince T—, at their houses, without being able to introduce any religious or useful conversation.

Oct. 26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then, he has occasionally called, and manifested a desire to hear and know more. This evening, he came to attend our evening worship, and remained conversing till 9 o'clock. I hope that light is dawning on his mind. He desires to know the truth, appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

Oct. 28.—Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) some view of the nature of the

atonement, and cried out, "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them, he must also admit, that the Boodhist system was overthrown. In the afternoon visited Prince T—. A hopeless case.

Oct. 29.—Made an introductory visit to the great Prince, so called, by way of eminence, being the only brother of the queen, and sustaining the rank of chief Atwenwoon. Have frequently met him at the palace, where he has treated me rather uncourteously; and my reception to-day was such as I had too much reason to expect.

Oct. 30.—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a ky-oung, (a house appropriated to the residence of sacred characters.) In the evening, they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

Oct. 31.—Visited the Atwenwoon Moungh K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and laying aside his official dignity, entered

into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

Nov. 1.—Visited the Tset-kyah-woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

N. B. The Woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The At-weenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the Woongyees are the Woondouks, *assistants* or deputies of the Woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

Nov. 6.—Since the last date, have been confined with another return of the fever and ague.

Nov. 7.—Ventured to call again on the great Prince, and was rather better received, but had no religious conversation.

Nov. 11.—Visited the than-dau-tsen Moung Tsou (of Oct. 1st) and spent an hour very agreeably, though unable to introduce religion. He manifests more personal friendship, than any other of my Ava acquaintances.

N. B. Understood that, according to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

Nov. 12.—Spent the whole forenoon with Prince M— and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my for-

mer repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Moung Shwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said, decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, "I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not." "But suppose your highness changes worlds in the mean time." His countenance again fell. "It is true," said he, "I know not when I shall die." I suggested, that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable Prince, that he may become a patron of thine infant cause, and inherit an eternal crown.

Nov. 14.—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.

18.—Visited the princess at her particular request. He is the eldest own sister of the king and therefore, according to the laws, consigned to perpetual celibacy. She had heard from her brother-in-law, Prince M—, and wished to converse on science and religion. The chief officer and the mayor of the city were present; and we had on a desultory conversation such as necessarily takes place at the first interview. Her majesty treated me with uncommon ability and respect, and intended to call frequently.

26.—Have been confined to the bed the 21st, with a third attack of the fever and ague. To-morrow I went to the palace, and presented a petition for a certain piece of ground within the walls of the city, "to build a *kyoung*." The king granted it, on condition that the ground should remain unoccupied.

28.—Spent the whole day at the palace, in endeavouring to obtain the ground petitioned for. The land measurer and general secretary accompanied me to view the premises, and to draw up a plan of the place.

29.—The land measurer reported to the Atwen that the ground was not yet occupied, but having been the site of a *kyoung*, when formerly the city was the seat of government, must be considered sacred and unalienable, in which nearly all the Atwen coincided, notwithstanding the king's decision to the contrary. I had an interesting interview with Prince M—, and presented him a copy of the three last letters of Matthew, in compliance with his wish to have an account of the death and resurrection of Jesus Christ. He appeared concerned for our failure to present it to the privy council, but still rejoined, that though the

ground was sacred, it might with propriety be given to a priest, though not a priest of Gaudama, and advised me to make another application to the king.

Dec. 25.—I have had nothing scarcely of a missionary nature to notice, since the last date, having been employed most of the time (that is, in the intervals of two more attacks of fever and ague) in endeavouring to procure a piece of ground within the city, but have been defeated at every point. At one time, I had received the king's positive order for the place above-mentioned; and, at considerable expense, passed it through the privy council and the supreme court, as far as the chief *Woongyee*; but as soon as he saw it, he disputed its propriety; and at the next morning levee, which he summoned me to attend, he civilly told his majesty that the ground was sacred, and ought not to be given away. Three of the *Atwenwoons* joined him. The king at first remained silent; but at length said, "Well, give him some vacant spot." And thus was the order cancelled. As for the vacant spot, if we are debarred all sacred ground, I believe it will be impossible to find it within the walls either of the inner or the outer city, such is the immense demand for places, occasioned by the perpetual emigration from the old city.

In prosecuting this business, I had one noticeable interview with the king. Brother Price, and two English gentlemen were present. The king appeared to be attracted by our number, and came toward us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. "Are they real Burmans? Do they dress like other Burmans?" &c. I had occasion to remark, that I preached every Sunday "What! in Burman?" Yes.

"let us hear how you preach." I hesitated. An Atwenwoon repeated the order. I began with a form of worship, which first ascribes glory to God, and then declares the commands of the law of the gospel; after which I stopt. "Go on," said another Atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God, when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied, that we all knew he was the son of king Thog-dau-dab-nah; that we regarded him as a wise man and a great teacher, but did not call him God. "That is right," said Mounk K. N. an Atwenwoon who has not hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication which I had lately made to him in the privy council room, about God, and Christ, &c. And this he did, in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Mounk Z.—encouraged by all this, really began to take the side of God, before his majesty, and said, "Nearly all the world, your majesty, believe in an eternal God; all, except Burmah and Siam, these little spots!" His majesty remained silent; and after some other desultory inquiries, he abruptly arose and retired.

Jan. 2.—To-day I informed the king, that it was my intention to return to Rangoon. "Will you proceed thence to your own country?" "Only to Rangoon." His majesty gave an acquiescing nod. The Atwenwoon Mounk Z.—inquired, "Will you both go, or will the doctor remain?" I said that he would remain. Brother Price made some re-

mark on the approaching season, and the inconvenience of our present situation: on Mounk Z.—, inferring that on account of the climate was about leaving, turned saying, "Then you will be here, after the hot season." He looked at the king, and said if it was convenient, I would turn; which his majesty sanctioned by an acquiescent smile, and in reply to Mr Price, said, "Let a place be given him." Brother Price, however, thinks of retaining a small place on which to live, for medical purposes, getting a place at Chagay on the opposite side of the river to his permanent residence.

In the evening, had a conversation with Mounk Z.—on religion. He believes that there is an eternal God, and that Gaudama, and Christ, and Muhammad and others, are great teachers who communicated as much truth respectively as they could, but that their communications were not the word of God. I put my arguments as far as I could, but he seemed to have run much on the subject, and became quite settled and able in his conclusions. I might be called a Deistic Boodhi first that I have met in this country. On parting, however, he remarked, "This is a difficult subject. Do you ever, consider further, and will consider."

Jan. 7th.—Among the places which I endeavored in vain to procure, was a small house (sufficient for one family) pleasantly situated on the bank of the river, just without the walls of the town, and about half a mile from the palace. But it had been appropriated by the chief of the gyees, and partly fenced in, with the intention of building a large zayat for his recrea-

ent, when accompanying the hat quarter of the city, and therefore, placed beyond any le hope of attainment. After desperate attempts, however, wrote a short petition, asking place, and begging leave to ny gratitude by presenting a sum of money. It was y to put this into his own and I was, therefore, obliged him about, and watch his nts, for two or three days, favourable opportunity oc- when he was apart from all ue. I seized the moment, d myself before him, and the paper. He read it, and "You are indefatigable in rch after a place. But you ave that. It is for my own or, if otherwise, could you r money. Search further."

concluded to return to Ran- the present, and wait until should be settled, when, as n me, I shall be able to ac- ate myself better. I accord- formed the king of my pur- mentioned above, and began about for a boat. In the ne, it occurred to me, to "seventh attempt to fix the and I sought another op- y with the chief Woongyee, who is really more difficult than the king himself. This I was so fortunate as to find his house, lying down, sur- by forty or fifty of his peo- pressed forward into the fore- nk, and placed myself in a attitude. After a while, his upon me, and I held up a ttle of eau de luce, and de- present it. One of his offi- ied it to him. He happened ch pleased with it, and sat —"What kind of a house do nd to build?" I told him, d, "I have no place to build lord." He remained in a ng attitude a few moments, suddenly replied, "*If you e little enclosure take it!*" I d my gratitude. He began ore notice of me—inquired y character and profession— entered, with considerable

spirit, on the subject of religion. After some conversation, he desired a specimen of my mode of worship and preaching; and I was obliged to repeat much more than I did before the king; for whenever I desisted, he ordered me to go on. When his curiosity was satisfied, he lay down, and I quietly retired.

Jan. 8th.—After taking the best advice, Burman and foreign, I weighed out the sum of money mentioned in the private petition, together with the estimated expense of fencing the place given me by the Woongyee, and in the evening carried it to his house, where I was again fortunate in finding him in the same position as yesterday evening. A few noblemen and their attendants were present, which prevented me from immediately producing the money. His excellency soon took notice of me, and from 7 o'clock till 9, the time was chiefly occupied in conversation on religious subjects. I found opportunity to bring forward some of my favourite arguments, one of which, in particular, seemed to carry conviction to the minds of all present, and extorted, from the great man, an expression of praise—such praise, however, as is indicative of surprise, rather than approbation. When the company retired, my people at the outer door overheard one say to another, "Is it not pleasant to hear this foreign teacher converse on religion?" "Ay," said the other, "but his doctrines are derogatory to the honour of lord Gaudama." When they were gone, I presented the money, saying that I wished to defray the expense of fencing the ground, which had been graciously given me. His excellency was pleased with the offer, but gently declined accepting any thing. He then looked steadily at me, as if to penetrate into the motives of my conduct, and recollecting the manoeuvres of the first English settlers in Bengal, thought he had discovered something —"Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense, lest it become American territory. We give it to you for your present residence only; and when

you go away, shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well; let him also occupy the place; but when he dies, or when there is no teacher, we will take it." "In that case, my lord, take it."

Jan. 10th.—Spent the whole of yesterday and to-day with various secretaries and officers of government, in getting actual possession of the ground given me.

Jan. 13th.—Built a small house, and stationed one of the disciples and family, to keep the place during my absence.

Jan. 18th.—Removed to Chagaing, into a house which Prince M— has allowed brother Price to build on his ground, in expectation that a change of air and residence would relieve me from the fever and ague, under which I suffer nearly every other day. It is my intention, however, to return immediately to Rangoon, the time being nearly expired, which I at first proposed to spend in Ava, and the ends for which I came up being sufficiently gained.

Jan. 22d.—Took leave of Prince M—. He desired me to return soon, and bring with me all the Christian scriptures, and translate them into Burman; "for," said he, "I wish to read them all."

Jan. 24th.—Went to take leave of the king, in company with Mr. L. collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both, (that is, brother Price and myself,) stay together. If one goes away, the other must remain alone, and will be unhappy." "He wishes to go for a short time only," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought any thing with him

this time; and he will return. His majesty looked at me, you then come again?" I replied the affirmative. "When you come again, is it your intention to remain permanently, or will you go forth, as foreigners commonly do?" "When I come again, it is my intention to remain permanently." "Very well," said his majesty, and he withdrew into his inner apartments.

Heard to-day of the death of Myat-la, sister of Mah Mer, one of the most steadfast of the Christians in Rangoon.

Jan. 25th.—Embarked on a boat, intending to go day and night, and touch nowhere, in order to avoid the robbers, of which lately had alarming accounts.

Feb. 2d.—*Lord's-day.*—At eight o'clock in the morning, reached Ava, seven days from Rangoon.

The Nan-dau-gong disciple came over from Dah-lah, on the opposite side of the river, and the Pah-tsoan-doung and inquirers have taken care to escape the heavy taxations and illegal harassments of the government allowed under the new law in Rangoon. Others of the disciples have fled elsewhere, so that not a single one remains in Rangoon, except three or four. The Nan-dau-gong disciple's house has been demolished, and the place taken by government, at the request of their neighbours, and they on account of religious persecution. Myat-la died before the day of her death. Some of her expressions were—"I put my trust in Jesus Christ—I love to pray—I am not afraid of death—I will be with Christ in heaven."

A letter from Mrs. Juxon, of England, informs me, that she is going to America, and will not return under several months. I am therefore, waiting for her return, occupying the interval in the translation of the New Testament.

ER FROM MRS. COLMAN TO A
LADY IN BOSTON.

Calcutta, May 1, 1822.

Dear Mrs. S.

Mr. S.'s letter of Oct. 7, 1822, addressed to my dear, departed companion, was received about six weeks ago. You can better imagine than I can describe the very dear emotions it excited. It was, however, a great satisfaction to my feelings, to find that the plan formed at Cox's Bazar, relating to the schools, &c. were approved of, though it may be the will of Divine Providence should never be executed. I have recently been requested by the "Bengal Christian School Society," to take the superintendence of their Bengalee Male Schools. It being an avowment so congenial to my age, and the prospect of my being either to Chittagong or Mergaon appearing so uncertain, I felt it a duty to comply with the request; at least, we agreed to take charge of the schools until I hear from Mr. S. Should it then appear inconsistent, I am quite at liberty to relinquish my present situation.

Since the first of March, we have been daily engaged in teaching the Bengalee language, visiting the schools. I have at present six under my care, residing in all, about 150

The number will be increased according to the income of the funds for their support.

According to the letter of Mr. S. there was a prospect of your doing something among "the ladies of Boston," for the support of a school at Cox's Bazar.

I earnestly hope they will have an opportunity of contributing to that special object; I am unwilling to think the mission in that place will be en-

tirely relinquished. But if it should, I need not say, it will be exceedingly gratifying to my feelings to have the sum appropriated to the support of a Bengalee female school. The sum necessary for the annual expense of one is about sixty dollars. I have the pleasure to send you the address of the Society. With kind regards to Mr. S.

I remain affectionately yours,

E. W. COLMAN.

ENGLISH BAPTIST MISSION.

AN ADDRESS TO AMERICAN CHRISTIANS IN BEHALF OF THE BENGAL CHRISTIAN SCHOOL SOCIETY.

Dear Christian Friends,

AMIDST the numerous and laudable efforts which are now made in the cause of religion and humanity, the partial beholder might be tempted to imagine that almost every call on Christian benevolence has at length been heard and obeyed. But alas! how frequently have the wretched and forlorn taken up their abode at our own doors, whilst we have neither beheld their sufferings nor heard their complaints! and when by some sudden occurrence, our attention to their circumstances has been excited, like Columbus discovering your extensive continent, we have been astonished that such an object could be so long concealed from the knowledge and attention of mankind. A feeling of this kind was not uncommon when the first appeals were made to the Christian public in behalf of Missionary Societies; and it is hoped, that a similar impression will be produced by the consideration of the momentous object which the BENGAL CHRISTIAN SCHOOL SOCIETY NOW

commends to the prayers and exertions of all denominations of Christians.

The small success of the Gospel in India, has long been the subject of exulting scorn to the infidel, and deep sorrow to the Christian: whilst your devoted Missionaries, and those of other countries, as they have successively fallen victims to this inhospitable climate, have only left the demon of superstition still entrenched in his mighty fortifications, and laughing to scorn their feeble efforts to subvert his empire. It becomes us, therefore, seriously to inquire if there be not some other mode of attack to which, by the blessing of God, we may more successfully resort: and the voice of experience, as well as of observation, replies in the affirmative. Yes,—appalling as are the ramparts of idolatry, they are not impregnable—this moral Babylon, which has hitherto defied all external opposition, is divided by a stream which, if diverted into a proper channel, will at some favourable moment afford easy access to its unguarded passes, and deliver the city into our hands. The children of this country are not yet habituated to the practice of idolatry; and they are, therefore, in the fairest condition for imbibing the principles of Christianity: and if their minds be pre-occupied by proper instruction, those evils may be prevented, which it is so difficult to correct.

But you inquire, “Will Parents allow their offspring to receive religious instruction, and will these young persons regard it?” It is our happiness to assure you that they will.—During the last few years a most astonishing alteration in their sentiments on this point, has been effected among the natives in India. When Mr. MAY, a Mis-

sionary of the London Missionary Society, first took up his residence at Chinsurah, so deeply rooted were their prejudices against even the semblance of Christianity, that the most distant allusion to it was the signal of alarm. On one occasion, when his boys were seated in School, their eye was attracted by the word “Jehovah,” which their excellent teacher had inserted in one of the lessons on his reading Cards; when in a moment, as if the mystic letters had possessed the miraculous power which Jewish superstition formerly ascribed to them, the children were scattered in every direction; Mr. MAY being left alone to explain the strange phenomenon. But now multitudes of children are daily taught to read “the Holy Scriptures, which are able to make them wise unto salvation.” And it has been ascertained that prudence and affection are generally successful in securing their attention to the solemn truths which they are taught.

And while their desire for it is thus remarkable, their ability for improvement is not less conspicuous. In early life the mental powers of the Bengalese appear to be quite equal to those of any other people, and we believe it to be only the want of opportunity which prevents them from rising to the intellectual and moral eminence of the West. Circumstances and situation have made all the difference between them; and they forcibly illustrate the sentiment of a modern writer, who justly observes, “Many of those whom the pride of refinement has styled barbarians, have contained capacities, which if they had been called forth by education, would have excited not only the respect, but the astonishment of mankind. Nature has made more Statesmen than have

ed States, more Generals
ave headed Armies; more
ophers than have taught;
Orators than have har-
l, more Poets than have

Wonderful talents for lit-
e, for eloquence, for sci-
for government, have been
nted from making their ap-
ice, by the want of that cul-
n which would have drawn
forth." Yet these natural
es form a small part of their
cter:—they are possessed
mortal perishing souls, to
the grand catholicon of
ianity is as applicable as to
other class of our fellow
res. And is it not inex-
bly painful to see so many
as who are endowed with
faculties which might adorn
less the world, and possess-
those natures which might
th with immortal bloom,
any of the plants on their
soil, fall a prey to their own
iance, and perish through
want of some friendly hand
re them a proper direc-

y one feature more in their
stances need be mention-
shew the importance of
ing them religious instruc-

In this country the wants
n are few, and a moderate
rtion of labour is adequate
pply them; consequently
isure time is very consider-

Any of the natives can
ortably support himself and
mily by labouring six hours
ay; and, therefore, at least,
ame space of time which is
spent in indolence or sin,
be employed in profitable
as. And what might be ex-
d if this were the case?
moral element of this coun-
ould probably as much sur-
that of others in ripening
ruits of the Spirit, as its
d one does now in fostering
of nature.

We wish, however, to call
your attention principally to the
wants of the native Female Chil-
dren, whose spiritual welfare it
will be a chief design of the
"Bengal Christian School Soci-
ety" to promote. The lucid
statements which have so fre-
quently been given respecting
the degraded condition of these
wretched creatures, render it un-
necessary for us to say any thing
on the subject; and indeed were
we disposed to do so, modesty
would lead us rather to cast a
mantle over this revolting spec-
tacle than to disclose it; and
while we approach to administer
relief, like the two sons of Noah,
to do it with averted eyes. It
has long been questioned wheth-
er Females in this country were
accessible to Christian charity,
but on this subject, a doubt can
no longer exist. By the late
efforts of an excellent and zeal-
ous female, who was sent out from
England to this city for the ex-
press purpose of imparting in-
struction to native Female Chil-
dren, it has been fully evinced
that they are willing to receive
it. Yes, let it echo through the
world, that in Calcutta and its
environs nearly three hundred
native Female Children are daily
educated in the arts of domestic
life, and the principles of true
religion. Such a fact, we trust,
will be sufficient to warrant our
most extensive efforts for the
further advancement of this in-
teresting object.

These, then, are the designs
and motives which have led to
the formation of the "BENGAL
CHRISTIAN SCHOOL SOCIETY,"
which now submits its appeal
to your serious reflection—and
shall it plead in vain? We feel
persuaded that it will not. We
know the cause needs only to
be stated to be relieved. But
our hopes are directed consid-
erably to you, our Female

Friends; and surely if there be one benevolent Institution whose claims on your support are paramount to all others, it is this. Only let gratitude for your own privileges, and pity for your sex, have their legitimate influence on your heart, and we fear not for your assistance. Suffer us, then, to urge these claims on your serious attention. We know that if we could give you an adequate idea of the necessity which there is for your zealous exertions, you would not for a moment hesitate in deciding on your duty. And shall it be said, then, that you neglected the claims of wretched millions on your benevolence, because they had not advocates who could do them justice? Shall it be said that you could weep at the sad story of Jephthah's daughter, whose fate is at least dubious, because it was embellished with the graces of poetry, and consecrated by the charms of music; and that you could hear of the annual immolation of hundreds of Indian Females with indifference, because they have no Handel to embalm their memory, and no muse to chant their funeral dirge? O remember that their claims are enforced by the dying injunction of the Son of God; and let his authority supply the defect of human eloquence; and by your personal contributions, your active efforts in forming Auxiliary Societies, and especially by your earnest prayers for the influence of the Holy Spirit to be poured out on this Institution, show yourselves its warm and zealous patrons.

Annexed is a summary of the principles on which this Society intends to proceed.

First.—To disseminate only religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual

labours of those who are now employed in the same department of Missionary engagements.

Secondly.—To exclude every thing-like sectarianism from its constitution, and unite the efforts of all Christians, in every part of the world, who are disposed to co-operate with it.

Thirdly.—To pursue the cheapest and most extensive mode of carrying its designs into effect. And for this reason to adopt the plan which is generally denominated "The indigenous system;" that is, to graft religious instruction on native Schools; which is accomplished by paying a limited sum to any Schoolmaster who will teach his pupils those books which we wish to introduce among them.

Fourthly.—Till the public in this country seem ripe for an appeal to be made to them in behalf of the Society, and the natives shall become sufficiently interested in it to countenance it themselves, to depend for its support principally on Auxiliary Societies, formed in Europe and America, as well as private subscriptions and contributions.

Fifthly.—To have two distinct funds, one for the Male and the other for the Female Children, that contributors may not be restrained in choosing the object of their liberality.

Sixthly.—If God shall bless the Society with that success which we anticipate, to extend its operations, not only to Bengal, but if possible to the whole of India.

Signed, in the Name of the Committee,

EUSTACE CAREY, }
J. B. WARDEN, } Sec'ys.

Calcutta, Dec. 25, 1822.

* * We have taken the liberty of requesting D. BETHUNE, Esq. of New York, kindly to

contributions in behalf of society; and we feel the confidence that this gentleman will readily oblige us in particular.

Signed,)

EUSTACE CAREY,
J. B. WARDEN.

FROM A PRINTED COMMUNION, DATED CALCUTTA, FEB. 1823, ENCLOSED IN A LETTER SHARP, BY MR. WARD.

hear.—Mrs. Chamberlain, letter to Serampore, dated Dec. says, "You will be hear, that the Lord is the seed sown by my dear husband to spring up in parts. We expect four women to be baptized before close of the week: two of y, it was under Mr. Chamberlain's Hindoost'hanee preaching they were brought to see it state as sinners. Another it was his preaching that first begin to read the es, but she did not feel of religion till within 5 or 6 months: this is the our native preacher Ny-

The other is an elderly who was brought to hear rd by the persuasion of a She has constantly at the preaching of Nyance my dear husband's and the work in her ap have been gradual. At e time is to be baptized a in who was proposed in mberlain's time: and thus filled the lines of Dr.

seed lie buried long in dust, 't deceive our hope, precious grain can ne'er be lost, ice ensures the crop."

book is full of joy on this 1: he says there are three other men who he thinks

have experienced a change of heart: one is a very promising young man, a zemindar."

SERAMPORE.

Translations.—The whole Bible in the Chinese is about to issue from the press, in five volumes, or in one volume 4to. It is a ground of thankfulness, that the means for accomplishing this great work have not failed till its completion. A new Translation Memoir is now in the press. During the month of December, Dr. Carey was seriously indisposed; but by the mercy of God he has been enabled to resume his translation and other labours.

The annual examination of the students of Serampore College took place on the 9th of January, in the College hall, at which His Excellency Colonel Krefting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushkoomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoost'han. At the close of the Examination, His Excellency Colonel Krefting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerbhoom, in addition to the one baptized a month or two ago.

On the 23d December, the Marchioness of Hastings, accompanied by lady Harriet Paget, and several other ladies and gen-

lemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

The Rev. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa, as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross (the loss of cast may properly be compared to a crucifixion) and following the Redeemer.

The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

On Lord's day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall-Bazar

chapel at Calcutta, by brother C. C. Aratoon.

Chittagong.—Mr. Fink thus writes under the date 31st December. "A few days ago I was visited again by the same Burman (with whom I used to converse about religion,) and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, "Have mercy on me, O God of these gentlemen."—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendent of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rules of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as, Q. What is religion? A. That worship or homage due to God considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? The Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in Society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope,

ere will be some in this ion who will have cause as God with their latest . It is highly necessary e boys should be taught d the Bengalee, that they ighten the minds of their , who are little better heir heathen neighbours. some months ago devoted r or two after the English, hing the monitors Benga- id succeeded so far as to them to read the New nent, but other things in- ng, I was painfully obliged up this part of my work." eapore.—" *Victory to the* —The petition of Shree lidhee christian. With the t respect I send numerous ions. Through the good- f God, the body is in I always pray for your rity, and hope that I am g the benefit of your s. Mr. Fernandez has a- a house at Beergunj, a- 8 miles from Dinagepore, , from the 18th to 26th ber, I itinerated to the of three or four miles, ing the glad tidings: many s heard, and accepted of us books. Persons of ed- 1 received the books, and ted with me on their con- and appeared pleased.— regularly itinerated from ahol to the distance of or four miles all around. ve also at Sadamahul wor- very day, when nearly one d persons attend. I re- o see that these converted ppers are humble, and ey are filled with comfort they sing the praises of I go annually to the fair at urud, where nearly 50,000 assemble, and stay there six days, making known pel, and giving tracts to who ask for them. You eceive the particulars re-
 29

specting the state of the church from Mr. Fernandez. The sal- utation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says, he has at present, not less than twelve candidates for baptism.

DOMESTIC MISSION.

HAYTI.

MR. PAUL'S LETTERS.

By letters from Mr. Paul, we are encouraged to hope, that his mission to Hayti will be attended with pleasing effects. At an interview with President Boyer, in which he stated the objects for which he had been sent out, he received permission to preach the gospel, and also many assurances of personal kindness and good will. Extracts from two of his letters will give our readers some idea of his future prospects of success on that Island.

Port-au Prince, July 16, 1823.

Rev. and Dear Sir,

It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government house, which lasted not far from two hours. I was introduced to him, by Gen. E—. My credentials were previously translated into French; and handed him with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my Mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear

another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E——, was present.

I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

Now if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him.

My affectionate regards to the Board.

I remain yours in Christian love,

THOMAS PAUL.

Rev. Mr. S.

Cape Hayti, Aug. 6, 1823.

Rev. and Dear Sir,

My last to you, was dated Port-au Prince. I was favoured of the Lord, so that I obtained liberty to preach the Gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the Heads of Government a considerable time;

at length my petition was granted and the government pledged to protect me.

When I returned, every one was anxious to hear the reason, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and gave courage. I distributed a number of Bibles in the course of the week, and preached on Sunday in the morning to about twenty men; not a female present. In the afternoon, I preached to about double that number; perhaps one third were females: the season was solemn, and I wept, and I saw none that appeared to mock. May the Lord bless the season.

Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister who arrived at this place two days before me; this, too, was a solemn event. Lord, am I spared!—O! that it might be for the declarative glory of God. In the afternoon at five o'clock, agreeably to my appointment, I attended a meeting: the season was affecting. I think some were rejoicing in the Lord who had previously entertained a hope in Christ. C. N. was pleased to give me a passage, from Port-au-Prince to the Cape, which is not less than twenty dollars.

I engaged several persons to form a Bible Society in this city, which is to take place on my return. Should my health be spared, I expect to be there about the first of October.

I arrived at the Cape on the 29th of July, with letters from the Government to Gen. M.—which gave him great satisfaction; he was pleased to say to me, he was very glad I had obtained my object, and I might rest assured, that nothing should

wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. Forever blessed be his holy name.

I preached last Lord's day to a very respectable number of people. I think, my dear brother S.—you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about 15

minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at 9 o'clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord's supper administered next Lord's day. This again was a precious season; may thy name, O Lord, have all the glory.

My christian love to the Board. I beg a continuance in your prayers.

Yours in Christ,

T. PAUL.

Religious Intelligence.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

Ninth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. Sept. 1823.

At the close of the last year fifteen students were under the patronage of this society. Since that time twelve others have been admitted. One has been discharged; one has finished an English course of study, and entered on the duties of the ministry; and three have graduated at Waterville College; leaving the present number of beneficiaries, twenty-two. Of these, *eleven* are pursuing a collegiate course; *eight* are preparing for college, and *three* are devoted to English and Theological studies. Of the moral and religious deportment of the young men, the Committee have, generally, rea-

son to speak with approbation. Their state of health is, in general, good.

Upon a review of the Society's concerns the past year, the committee see cause for continued encouragement and devout thanksgiving to God. Through the divine blessing, it may now be expected, that, in every succeeding year, some of the sons of Zion, will, under the fostering hand of this christian charity, be prepared to engage in preaching the gospel of the blessed God.

From the number of students now under the care of the committee, it will be obvious, that the amount of expenditure is greatly increased: and were it not that the liberality of pious individuals had increased the funds of the society, so many young men could not have been supported.

More, it is hoped, of such as God has called by his grace unto the knowledge of his Son, will be raised up for the edification of the church, and to publish the riches of grace to a perishing world. "The harvest is great, and the labourers are few." Some of those who are venerable for their years, crowned with honours in their Lord's service, and greatly beloved for their works, must soon be gathered to their fathers. But who will occupy their places when they shall have fallen asleep? Shall Zion mourn and sit solitary as a widow, with none of her sons to guide her and break unto her the bread of life? Nay verily. A promise-performing God will not forsake the church which the Redeemer has purchased with his blood. The Lord will give the word, and great shall be the company of them who shall publish it. It is Jehovah's prerogative to call his servants by his grace, to qualify them by his Spirit; but it is the duty of the church to foster rising talents, to afford facilities to those who present evidence of being called of God, as was Aaron, and to call them to stations of usefulness. Let the fathers in the church look out such, and let them, with suitable precaution, encourage the diffident, and those who fear to presume upon the sacred office. Let them carefully examine all who offer themselves, and teach those who give satisfaction that they are not their own, but Christ's and the church's, to be guided by the Spirit of truth and the counsels of wisdom.

Such young men taken under the wing of an institution exclusively devoted to the objects of the gospel ministry, and where every study may have a bearing upon the qualifications of a gospel teacher, may, by divine favour, be great blessings to the

church and cause of God in the world.

To those who desire to aid this cause, especially when they are preparing to relinquish their connexion with earth; that their pious wishes may be realized, we suggest the endowment of scholarships, bearing the donor's name forever. About fourteen hundred dollars, at six per cent interest, would support one scholar a year at the average expense which is now paid.

N. W. WILLIAMS, Sec'y.

Sept. 17, 1823.

Note. The right, and manner of electing Trustees of the Education Society, not appearing to be clearly understood, it is hereby made known, that the original constitution under which this Society was formed, has become null and void. That the incorporation of the Executive Committee obtained in the year 1818, together with certain resolves which were passed by the Executive Committee, March 3d, 1819, and which were published in No. 54 of the American Baptist Magazine, are now the only rules by which this Society is to be governed. By these rules it is provided, that the Association may elect, as Trustees of this Society, *whomsoever they please*; that any person paying \$10 annually shall be a *Trustee*; those who pay \$50 at any one time, or who may increase their original subscription to that sum, shall be a *Trustee for life*; and every church or society paying \$50 annually, shall be allowed to appoint one *Trustee*, and any church or society paying \$150 annually, shall have the privilege of recommending candidates to be supported by the funds of this Committee, and also of selecting the place at which they shall prosecute their studies.

Moneys received by the Treasurer of the Massachusetts Baptist Education Society.

1823.		
July 8.	By cash from N. Jeffers, by Dr. Baldwin,	1.00
12.	do. interest of Stock, - - -	50.00
20.	do. do. - - -	91.10
Aug. 16	By cash from a Georgia planter, part of the proceeds of a cotton field, - - -	10.00
Sep. 13.	Baptist Church and Society, Haverhill,	14.00
	Miss. Eunice Jones, - - -	3.00
	Salem Juvenile Female Education Soc.	8.00
	Dunstable Female Charitable Society,	9.00
	Baptist Church, Methuen, - - -	3.00
	do. do. Clarkstown, - - -	4.75
	Female Miss Society, Framingham,	13.25

Sep. 18. Mrs. Jonathan Peckers,	1,00
Baptist Benevolent Society, Newburyport,	5,00
do. Church and Society, do.	2,17
Baptist Church and Society, Cambridge,	69,07
Baptist Church and Society, Roxbury,	9,00
do. Chelmsford,	10,76
3d Baptist Church and Society, Boston,	51,20
Baptist Church and Society, Lynn,	5,00
Baptist Society, Malden,	3,00
Female Baptist Benev. Soc. Newburyport	7,00
Salem Baptist Female Education Soc.	50,00
Rev. N. W. Williams,	1,00
Dea. Benjamin Kent, Danvers,	3,00
Female Cent Society, Salisbury,	5,51
Female Bap. Education Soc. Haverhill,	21,06
Baptist Education Society, Salem,	47,00
2d Baptist Church and Society, Boston,	50,00
From a late beneficiary,	2,00
From Fem. Bap. Ed. Soc. Boston,	21,00
Sep. 19. Interest on note,	30,00
Oct. 7. Baptist Female Education Soc. Newton and vicinity,	28,00
Interest on Stock and note,	246,00
Juvenile Society, Lancaster, pr. G. A. Willard,	1,00
	501,14

E. LINCOLN, Treas.

EVANGELICAL TRACT SOCIETY.

The Evangelical Tract Society was introduced to the notice of the Boston Baptist Association, at their annual meeting at Salem, in September last, and the following moneys presented to aid its funds.

Moneys received by the Treasurer of the Evangelical Tract Society.

Sep. 18. From Fem. Soc. Salem, Auxiliary to Evangelical Tract Society, to constitute Rev. L. Holles Member for Life,	10,00
Female Mite Society, Littleton, to constitute Rev. Amasa Anderson a Life Member of the Evangelical Tract Society,	10,00
Rev. C. O. Kimball,	1,00
Betsy Hyerman,	1,50
From Female Cent Society, Danvers, to constitute Rev. Arthur Drinkwater a Life Member of the Evangelical Tract Society,	10,00
Oct. 20. By part of a legacy from the late Mr. J. C. Goodwin of Berwick, from Dr. Baldwin,	78,00
	109,50

The Evangelical Tract Society was constituted in Boston, in 1811, and for several years published and gratuitously distributed many thousand Tracts annually; but in 1822 its constitution was altered so as to become principally a publishing Society. A new series of Tracts has recently been commenced, and about 30 Numbers published, which are sold at one mill a page, from which 10 per cent is deducted to all Tract Societies and Life Members. One dollar a year constitutes a member of the Society, and 10 dollars

a life member; and each contributor is entitled to draw out half his contribution in Tracts.

Voted, That the Association recommend the Evangelical Tract Society to the patronage of the Churches, by becoming members of the Society, or by organizing Auxiliary Societies.

N. B. In organizing Auxiliary Societies, it is recommended that an article be adopted, giving one third of the subscriptions to the parent society, to aid in publishing a greater variety of Tracts. The Society's Depository is at Lincoln & Edmonds' Bookstore, No. 53 Cornhill, Boston. Heman Lincoln, Esq. Treasurer.

Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts.

1823.	
June 30. By Cash, interest on note,	88,00
July 1. do. from Mr. Geyer, from Mission Box,	3,00
12. By Cash, interest on Stock,	8,00
13. do. do. on Mr. Cornish's legacy,	123,00
do. Nathan Alden, Esq.,	5,00
Sep. 18. Joshua Tucker,	1,00
Warren Bird,	1,00
Salem Baptist Female Cent Society,	60,40
African Church, Boston,	5,06
Dea. David Goodwin,	4,00
Charlottesville Bap. Female Mite Society,	6,25
Baptist Benevolent Society, Newburyport,	5,00
do. Church and Society,	2,00
Mission Box, do.	1,14
Fem. Benev. Soc. Cambridge and vicinity,	66,36
Baptist Church and Society, Roxbury,	9,00
Malden Female Mite Society,	23,00
Bap. Fem. Benev. Society, Newburyport,	2,00
Dea. S. Kent, Danvers,	1,00
Female Cent Society, Salisbury,	20,00
do. do. Haverhill,	24,30
25. By Cash, interest on note,	73,00
Oct. 7. From Female Benevolent Society of Newton and vicinity,	39,36
16. By Cash, interest of Stock,	84,00
Contributions to Missionaries, and accounted for in their settlements, viz.	
To Rev. S. Abbott, from Females in Brownhelm,	5,84
" " Richard Scott,	4,00
" " George Robinson,	15,24
" " John M. Peck,	3,07
" " Jesse Hartwell,	6,54
" " Charles Buck,	15,37
	631,73

E. LINCOLN, Treas.

Moneys received at the Meeting of the Boston Baptist Association, Sep. 17, by the Salem Bible Translation and Foreign Mission Society.

Haverhill Fem. Judson Society,	11,00
Baptist Benev. Soc. Newburyport,	5,00
Church and Society, do.	2,00
Mission Box, do.	1,26
Female Cent Society, Rowley,	8,88
Bap. Fem. Ben. Soc. Newburyport,	3,00
Mission Box at Miss Eunice Eaton's, South Reading,	44,00
Collected at monthly Concert at Lynn, for Education of Heathen Children in America,	6,54
From Female Soc. Lynn,	18,50
Moneys from Amesbury, South Reading, Rowley, Danvers, Methuen, &c. the memorandum of the items being mislaid, they cannot be particularized,	10,50
Haverhill Baptist Aux. Miss. Soc. pr. Ben' Emerson, 2d.	37,00
	100,14

Moneys received by the Treasurer of the Boston Baptist Foreign Mission Society, since Oct. 25, 1822.

1822.			
Oct. 25.	Rev. Joseph Grafton, Newton,	-	2,00
28.	Collection at Rev. Mr. Sharp's meeting house,	-	70,35
Nov. 11.	Rev. Joshua Roberts, Treas. of York Assn. the following:		
	Shapleigh Fem. Mite Society,	5,51	
	Sanford Fem. Mite Society,	5,80	
	Kennebunk Fem. Assistant Soc.	8,55	
	Collection at York Association.	7,88--17,85	
13.	From a gentleman in Boston, by Rev. Mr. Sharp, for the education of two children already admitted into the School at Cox's Bazar,	-	25,00
27.	Sunday School ad. Bap. Soc. for instructing Indian children at Fort Wayne,	1,85	
Dec. 7.	Female Mite Society, Salisbury,	2,04	
	Two females in Sutton,	50	
	Eastern Maine Bible Soc. Association,	9,75	
27.	Christianas Lincoln,	2,00	
	Baptist Church, Athol, (Mass.)	5,00	
	Fem. Mite Soc. Dedham, for Mr. M ^r Coy's Indian Mission,	15,72	
1823. Jan. 2.	Miss Brynton, (Vt.) by Mr. Sharp,	1,50	
Feb. 6.	Female Missionary Soc. Hebron, (Maine),	8,00	
	From widow Sarah Thayer, Levevett, (Mass.) by Mr. C. Thayer,	11,04	
	Mr. Chapin Thayer,	1,00	
	Friend to Burman Mission,	1,37	
March 9.	Collections at Monthly Concert of Prayer, Westboro', (Mass.)	3,58	
17.	Children of 1st Baptist Sabbath School, for children at Fort Wayne,	75	
	Collections for For. Mission, at monthly prayer meeting, at Mr. Wayland's,	11,03	
April 7.	Collection for Foreign Mission, at monthly prayer meeting at Dr. Baldwin's,	4,53	
14.	Native of Scotland,	12,00	
20.	Collections at monthly conferences in Hyannis, by Rev. Mr. Chipman,	12,12	
24.	Collections at monthly prayer meetings Camden, (Me.) by Baptists and Pledobaptists, for Burman Fem. by Mr. O. Perry,	10,58	
	John Sullivan,	2,00	
	S. Lothrop,	2,00	
	David Beal,	2,00	
	Matt. Crocker,	2,00	
	Jona. Carleton,	2,00	
	A. T. Penniman,	2,00	
	N. R. Cobb,	2,00	
	R. Wilson,	2,00	
	Calvin Hayes,	2,00	
	John B. Jones,	2,00	
	Thos. Kendall,	2,00	
	Jacob Hiller,	2,00	
	G. L. Freeman,	2,00	
	Ich. Macomber,	2,00	
	Ward Jackson,	2,00	
	James Loring,	2,00	32,00
May 28.	Amos Sumner,	-	2,00
	Collections at monthly prayer meetings in Roxbury, by Rev. Mr. Elliot,	-	6,00
	Ladies in Medfield &c. by Rev. William Gannett, for Burman Females,	-	19,12
June 1.	Miss Hayward's Mission Box,	-	3,00
2.	Collection at monthly prayer meeting at Rev. Mr. Wayland's,	-	13,00
19.	From T. W. Rice, Newport, N. Y.	-	1,00
	H. B. Rounds, do.	-	1,00
	Aaron Griswold, do.	-	1,00
	Mary Crandall, do.	-	1,00
	Jemima Kelsey, do.	50	
	Rhoda Pearce,	25	75
21.	Female friends in Hyannis and vicinity,	5,75	
	Miss Naomi Jeffers,	-	1,00
	Collection at Dr. Baldwin's,	-	22,05
July 7.	Collection at monthly prayer meeting at Dr. Baldwin's,	-	7,80
July 7.	Mrs. Sumner, Dedham,	-	5,08
16.	Dr. Baldwin, being his subscription to Oct. 1823.	-	6,08
Aug. 11.	A Friend, by Miss Eames,	-	3,08
28.	Donation of Mr. J. C. Goodwin, by Dr. Baldwin,	-	19,09
20.	Friend in Winthrop, (Me.) by Rev. David Chessman,	-	10,08
	Friend in Livermore, (Me.) by Rev. D. Chessman, same amount to be paid annually for the education of Indian children,	-	1,08
	Lady at Milnes, by Mr. Fairbanks,	-	58
Sept. 2.	Des. Josiah Brown, Stratham, N. H. by Rev. F. Ellis, for Burman translations,	5,08	
	Mr. Graves Brentwood, do.	1,58	
10.	Miss C. Lewis, Marshfield, for the Curry station of Mr. M ^r Coy,	2,28	
19.	Charity Box, Hinsdale, by Miss Abbot,	66	
	Bap. Fem. Mite Soc. Hinsdale, do.	4,59	5,25
	Portland Fem. Soc. for educating Burman females, by Miss Ledy,	12,50	
	Sale of uncurrent Bill,	-	58
25.	Joshua Tucker,	-	1,08
	Dunstable Female Charitable Society,	6,08	
	Charlestown Baptist Church,	3,50	
	Miss. Sukey Nixon, Framingham,	1,08	
	Rever. Nixon, do.	1,08	
	Bap. Ch. and Society, Dunstable, N. H.	5,50	
	do. Roxbury,	8,43	
	Female Cent Society Chelmsford,	11,08	
	Collected at Monthly Concert at do.	5,71	
	Female Mite Society, Littleton,	5,23	
	Baptist Church in Littleton, Mission Box,	16,63	
	Bap. Church and Soc. do.	5,47	
	Rev. C. O. Kimball, (Methuen),	1,00	
	A Friend, Chelmsford,	1,00	
	Female Mite Society, Milford,	10,64	
	Church and Society, Woburn,	10,08	
	Ellsworth and Serry Cent Soc. by Mrs. Jane Austin,	12,41	
	Capt. Joseph Grindell, Penobscot,	1,08	
Oct. 2.	Wendell Bap. Fem. Mite Soc. (Mass.) by Mrs. Eliza Howe,	-	7,25
7.	Collection at monthly concert of prayer at Dr. Baldwin's meeting house,	-	9,52
	Amount received of Rev. Joseph Grafton, being the donation of Mrs. Mary Ledy, for the gospel amongst the Amer. Ind.	100,00	
8.	Female Benev. Soc. Islesborough, (Maine,) Indian Mission,	-	2,44
	Female Mite Society, Sedgwick, by Rev. D. Merrill,	-	7,80
	Juvenile Female Benevolent Society, North Yarmouth, to educate a pious Male Burman Youth for the Ministry,	-	22,23
	From Children in Sabbath School, West Cambridge, to aid in educating Indian children, per Martha Frost,	-	1,72
	Farmington Baptist Female Missionary Soc. by Mrs. Clark,	-	7,90
	Mr. Silas Parsons, Swanancy, (N. H.)	-	3,00
14.	Bap. Fem. Society, Hopkinton, N. H. by O. C. Kimball,	12,25	
	Bap. Fem. Mite Society, Salisbury, N. H. by do.	4,52	
	Bap. Fem. Mite Society, Sutton, N. H. by do.	1,00	
	T. Berry, 3d. Petersfield, N. H. by do.	1,08	
	Hannah Dimond, Warner, by do.	2,00	
	Sarah Swain, by do.	75	
Oct. 26.	Collections at Rev. Mr. Wayland's meeting house, and gold ring,	-	47,08
			958,71

JAMES LORING, Treas.

Obituary.

REV. W. WARD.

death of this excellent Christian laborious Missionary, the of the Serampore Mission are mourn over one of the most dispensations with which they have been exercised. Mr. Ward associated with them in their most successful labours for nearly four years; therefore his recent death almost without warning has occasioned them a poignant grief, which, although chastened by the supports of the gospel and acquiescence in the decision of Wisdom, cannot soon be alleviated.

Since his return from Europe, his health had been in general good, but latterly the complaint which he was so much afflicted with in his departure for Europe, appeared to be returning upon him; but his attendance to diet, exercise, and health was so much preserved as to give reason to hope his life might be prolonged for many years. On the Sabbath preceding his death, he was engaged in the performance of his ministries at Calcutta, and preached his evening there from "Lead us not into temptation" in so searching a manner as to attract particular notice. He attended the Monthly Prayer-meeting held on Monday evening at the Bazar Chapel, after having spent the day in visiting, for the last time, his flock he so much loved. On the morning, March 4th, he returned to Serampore in the boat with his rishman. On the way he read a number of extracts from Brahmakrishna's remarks occasionally evidenced the state of his mind. He appeared in good health on the day of that day, as well as on the day, when in the evening he preached in the Mission Chapel at Serampore the weekly lecture, intended for the youth there for education from Mark xvi. 16. "He that is born of water and is baptized shall be saved, but he that believeth not shall be condemned." No one suspected that this was his last message he had to deliver to his Great Master's name; but the simple and poignant manner in which he delivered them, seemed to excite particular attention. It was particularly felt that in the course of his ministry while exhibiting Christ as the

only Saviour, he repeated the following verse:

The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done—

and to impress it more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked. About 6 o'clock on the morning of Thursday, he felt himself affected with a bowel complaint, which caused him to return to his bed for an hour, instead of riding out according to his custom. He went into the printing office at about 10 o'clock, and among various letters on business, wrote to the Missionaries at Cuttack; the following extract from which was sent to his afflicted family in a letter from Mrs. Peggs, dated 14th March, the day after they had received the melancholy tidings of his removal. "In his last note to us, dated March 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. O how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?' or, 'Jesus, I love thy charming name?' Mr. P. adds, 'We see by this note what a happy frame of mind he was in just before he was taken ill.' He had indeed been really ill of the Cholera many hours before he wrote the note, although he was scarcely aware of it. Mr. Ward continued in his labours in the printing office till past 12. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk, after his death, from which it appeared that before he had finished the second line, he had been constrained to desist, and to retire to his own room. During the rest of the day and the succeeding night, he felt inclined to doze, and sometimes considerable hopes were entertained of his recovery: but on Friday at 12 o'clock his pulse declined so as to take away all hope: and about

5 o'clock in the afternoon, he ceased to breathe, in so imperceptible a manner, that for some moments his afflicted brethren and sisters, assembled around him, were scarcely aware that his happy spirit had left its tenement of clay. Thus in the 54th year of his age, and the 24th of his missionary labours at Serampore, departed one of the most faithful, disinterested and arduous labourers in the vineyard of his Glorious Redeemer, that India had ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. Numerous friends from Serampore, Barrackpore, and Calcutta attended the funeral, which took place on Saturday evening.

Dr. Carey addressed the congregation at the grave, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th March, Dr. Carey preached a funeral sermon at the Lall Bazar Chapel. The place was crowded to excess, which amply testified that "the memory of the just is blessed," the text chosen by the venerable preacher. On Wednesday evening the 19th Dr. Marshman preached a funeral sermon in the Mission Chapel, Serampore, which was numerously attended; and on the Lord's day following Dr. M. preached a funeral sermon also at the Union Chapel; and we understand that this sermon, with some particulars respecting the deceased, will be shortly published. [*Asiatic Obs.*]

Poetry.

Lines on the Death of a Missionary.

Now let our drooping hearts revive,
And all our tears be dry:
Why should those eyes be drown'd in
Which view a Saviour nigh? [grief,
What tho' the arm of conqu'ring death,
Does God own house invade;
What tho' the prophet and the priest,
Be number'd with the dead?
Tho' earthly shepherds dwell in dust,
The aged and the young;
The watchful eye in darkness clos'd,
And mute th' instructive tongue;—
Th' eternal Shepherd still survives,
New comfort to impart;
His eye still guides us, and his voice
Still animates our heart.
'Lo! I am with you,' saith the Lord,
'My church shall safe abide;
'For I will ne'er forsake my own,
'Whose souls in me confide.'

Thro' every scene of life and death,
This promise is our trust;
And this shall be our children's song,
When we are cold in dust.

DOMBIDGE.

On Recovery from Sickness.

Great God, thy mercy I'll adore,
While life and breath I have;
And sing the honours of that power,
That sav'd me from the grave.

When rack'd with pain upon my bed,
And all my strength was gone;
Thou my physician wast, and aid,
And thou my help alone.

To thee, my grateful heart I'll raise,
For thy restoring love;
Help me to praise thee all my days,
And dwell with thee above.

To Correspondents.

The last paper of D. W. E. and several obituary articles have been necessarily omitted, to make room for the recent and interesting intelligence from India.

THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 7.

JANUARY, 1824.

VOL. IV.

REFLECTIONS ON THE NEW YEAR.

Every thing around us calls us to serious reflection. The face of nature is changed. The forest has put off its green attire, and is now dressed in its wintry russet. The leaves are fallen, and the year is closed. Every thing testifies the rapid march of time. "How wise in man to give it then a tongue." Methinks it does speak. Listen then to its gentle accents. 'We all do fade as doth the leaf.'—Our days are as an hand-breadth, and our years as nothing. There is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of waters it will bud, and bring forth boughs as a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep."

Many who at the commencement of the last year appeared

strong and vigorous, and who seemed to promise much usefulness to the church and to the world, have been called to render up their final account to God, the Judge of all. Their mouldering ashes seem to admonish us, *to be also ready*. The pang we felt at the parting stroke, seems to have ceased throbbing, and *time* is spreading its sweet emolient to ease the sorrows of friendship.

Now look forward, and see the busy ranks of men all pushing forward, eager to enter upon the pursuits of the *new year*; few perhaps reflecting that it is already decreed, that this year they should die! This awful *memento* would damp the ardour of their spirits, and chill their warmest expectations. The intrusive thought is an unwelcome visitor. Go thy way for this time, and when I have a convenient season I will call for thee, responds from a thousand hearts.

But how shall we spend the passing moments so as not to be pained in the review? Shall we spend the present time in mirth and folly, regardless of the future? Shall we feel no solicitude

respecting a hereafter? Shall we be less provident than many of the inferior creation? Although they have no guide nor overseer, yet they provide in summer for a wintry day. Ought not man, who is destined for a nobler, for an immortal existence, to make due preparation for this interesting period? What object so worthy of our attention as the cause of Christ. This is worth living for, or dying for. "Lift up your eyes then, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. In every direction the fields invite us to the harvest. Look east or west, the prospect brightens. We do not predict future events, but present appearances look favourable. The true light now shines, and the darkness comprehends it not. Its beams have already reached the throne of Burmah, and penetrated the dark recesses of royalty. The Lord make it like the rising morning, that it may shine more and more unto the perfect day.

What encouragement to pray! What encouragement to send missionaries! What encouragement to raise funds to support them! Let us then not be weary in well doing, for we shall reap in due time, if we faint not.

Look again to the West, and you will behold the wilderness becoming a fruitful field. The heretofore listless savage, has become anxious to hear of the way of life and salvation. He hails with joy the missionary of the Cross, who brings glad tidings of peace to his benighted race. How pleasing to see their children learning to read the wonderful works of God in their own language! When they reflect upon our past negligence, may they not exclaim, "I look-

ed on my right hand, and beheld, but there was no man that would know me; refuge failed me, no man cared for my soul." Thanks be to God, who has put it into the hearts of his people to employ means for their conversion. May they never more be neglected by us. Nor let us be unmindful of our late attempts to reform and convert the sable inhabitants of HAYTI. The Lord grant success to our brother who has gone hither to preach the unsearchable riches of Christ to these Islanders of the West.

But christian benevolence "flows unconfined." It regards every object which tends to meliorate the condition of mankind. Some cherish the mission among the heathen of the west, who will not do any thing for the mission in the east; and there are a few, (we are sorry to say it,) who will do nothing for either. Let them enjoy the sullen satisfaction, reflecting that they do nothing for the cause of missions. But the liberal deviseth liberal things, and by liberal things he shall stand. If indeed it is more blessed to give than to receive, how greatly blessed is that man who is constantly giving to some benevolent object!

Missionary objects seem to lead the van in this great work of benevolence; but the cause of Education is nearly allied. How constant and unwearied are the efforts of some, to assist pious young men in their preparations for the ministry! May the Lord smile upon these labours of love. And while we are employing these means, let us never cease to pray the Lord to send forth more laborers into the harvest.

We congratulate our brethren on the privilege they enjoy in doing good: and in doing it in their own way. Brethren, the time is short: and the language

to each of us is, "*What thou doest, do quickly*" In the review of our final account, nothing will afford us solid satisfaction, but what has been done for the Redeemer's cause in the world. In as much, says he, as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Let us now begin to serve God in earnest, and not to remain so inactive, as to be scarcely missed when called from our stations. Whatever talents we possess, let them be so devoted to God, that we may have the satisfaction to think, that our fellow mortals have been benefitted by our intercourse with them.

Biography.

MEMOIR OF THE REV. J. T. VAN DER KEMP, M. D.

Late Missionary at the Cape of Good Hope, South Africa.*

[From the Asiatic Observer.]

JOHANNES THEODORUS VAN DER KEMP was a descendant of a respectable family in Holland. His father was a pious and worthy minister of the Dutch Church at Rotterdam, where his son Johannes was born in the year 1748. At an early period of life he became a student in the University of Leyden, in which his brother was afterwards Professor of Divinity.

The rapid progress which he made in his literary pursuits among his friends, produced a general expectation that he would prove a distinguished character. His acquirements in the learned languages, in philosophy, in divinity, in medicine, and in military tactics, were deemed extraordinary.—On leaving the University he entered into the army, in which he rose to the rank of Captain of Horse and Lieutenant of the Dragoon Guards. Unhappily imbibing the principles of infidelity, and casting off the restraint of a religious education, he became, to use his own words, the slave of vice and ungodliness. The distressing feelings of his pious father on this account, are said to have accelerated his death.

Marriage, however, produced an external reformation in his conduct, and he was no longer chargeable with scandalous irregularities. He now quitted the army, in which he had spent sixteen years, and in which, had he continued, he might have attained distinguished eminence, and determined to enter on the practice of medicine. His qualifications for this profession were already considerable; but with a view to further improvement, he spent two years at the University of Edinburgh, where he pursued his studies with unremitting assiduity. Here he composed a Latin work on Cosmology, entitled *Parmenides*. Having obtained the degree of Doctor of Medicine, he returned to his native country, improved in science, but not in religion; for by the conversation of some men of infidel sentiments, during his stay in Scotland, he became an avowed Deist, not hesitating to blaspheme the Saviour, and flattering himself that in so doing he pleased God.

He commenced his practice as a physician at Middleburgh; where he acquired great reputation, and was deservedly esteem-

* The Cape of Good Hope, the Country of the Hottentots, lies at the southern extremity of Africa.

ed. A singularity in the management of his business deserves notice. He would never admit on his list more than twelve patients at any one time, in order that he might be able fully to study the case of each, and to devote his whole attention to their recovery. From this circumstance, however, it is probable, that he was possessed of some property. How long he continued in the profession of physic, at Middleburgh, does not appear; nor can we tell the reason of his quitting that city: but it is certain that he retired to Dort, intending to employ the rest of his days in literary pursuits, and in rural amusements. The time, however, was now at hand, when such a revolution was to take place in his domestic relations, and in the disposition of his heart, as totally to derange his worldly plans of repose and pleasure, and to introduce him, as it were, into a new world.

On the 27th day of June, in the year 1791, while the Doctor was sailing on the river, near Dort, with his wife and daughter, a violent storm suddenly arose, and a water spout broke on the boat, by which it was instantly overset; and, before danger was apprehended, they were all plunged into the water. Mrs. and Miss Van Der Kemp instantly perished, and the Dr. himself, clinging to the boat, was carried down the stream nearly a mile, no one daring, in so dreadful a squall, to venture from the shore to his assistance:—but God, whose watchful eye surveys all human events, and who had designs of mercy to him, and, through his instrumentality, to many others, interposed by a peculiar providence for his preservation. A vessel then lying in the port of Dort, was, by the violence of the storm, driven from her moorings, and floated towards that part of the river in

which the Doctor was just ready to perish; the sailors on board, perceiving him adhering to the wreck, delivered him from his perilous situation. In this remarkable manner was preserved a life, which was in future years to be employed for the spiritual advantage of mankind, in the propagation of that faith which he had once laboured to destroy.

The state of his mind, previously to this event, may best be ascertained from his own words.

“Christianity, to me, once appeared inconsistent with the dictates of reason—the Bible, a collection of incoherent opinions, tales and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning; but who, by opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hatred, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord’s Supper: but some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration.

“I then prayed that God, by punishing my sins, would prepare me for virtue and happiness; and I thanked him for every misfortune. But the first observation which I made was, that although often times severely chastised, I became neither wiser nor better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it. Finding this also vain, I feared that I should perhaps never be corrected in this life by punishment; still I hoped, that I might be delivered from moral evil after death, by a severer punishment. Yet, reflecting that punishment had proved

utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience; and I concluded, that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself to be like a blind man who had lost his way, and who waited in hope that some benevolent person would pass by and shew him the right path; so I waited upon God that he would take me by the hand, and lead me in the way everlasting."

At this period, when the mists of natural religion, condensed by infidelity, were leading on eternal night, in the approaching gloom of which his errors and his crimes became the only objects of vision, and which like so many satyrs seemed to dance before him, exulting in the augmentation of his grief, and driving him to seek refuge in God, of whose perfections he had been too long ignorant;—at this period, when divine judgments appeared collecting the tempests, and preparing the thunder for his destruction;—at this period, in which the elements began to rage, and the storm descend;—at this precise period, MERCY was seen in the midst of heaven, hastening to his rescue, and with one hand snatching him from the relentless flood, whilst with the other she caught up his wife and daughter, and bore them to a residence where the storms and vicissitudes of this world are unknown.

So remarkable a providence appears to have given the first shock to his infidel principles; and on the following Sabbath he attended at church, and partook

of the Lord's Supper, with a bosom convulsed by conflicting sentiments, and agitated in discovering the path of duty. At length the prevailing sentiment of his mind was to this effect:—"Examine it once more, and you will judge otherwise; but eat now of this bread, and remember your new Master."

In the afternoon of the same day, recovering his composure, he sat down calmly and closely to reflect on the leading doctrines of the Gospel. In the doctrine of redemption through the blood of Christ, he perceived, that the justice of God is not only preserved inviolate, but exalted; while the grace of God is exhibited in the brightest lustre through justification by faith. He then proceeded to search the Scriptures, and was astonished to find these sentiments so fully confirmed in the Apostle Paul's Epistle to the Romans. From this moment he received, and revered the sacred Scriptures as the word of God, and determined to make them the rule both of his faith and practice. He then took occasion to converse on these and other religious objects with various serious persons, and was not a little surprised to find how exactly their views and feelings corresponded with his own.

Referring to this memorable period of his life, he says, in a letter to his friend; "These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many instances my knowledge was very imperfect:—taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, of the depth and extent of the misery in which I had been, of the guilt from which I had been deliver-

ed, of my natural enmity against God, nor even of my own ignorance."

In the same letter he adds, "You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth and error, but attacked me like a warrior, and felled me to the ground by the power of his arm. He displayed no more of the majesty of a benevolent king, than was necessary to compel me willingly to obey him. But as soon as I had submitted to him as a conqueror, he assumed the character of a Prophet; and I then perceived that the chief object of his doctrine was, to demonstrate the justice of God both in condemning and saving the children of men. I was pleased to find, that it had been represented to Paul in the same light, when he admired and adored; because therein the justice or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer."

Shortly after this memorable era, he was introduced into a new scene of labour, in which the renovated dispositions of his mind had an opportunity of being advantageously displayed. During the war between Holland and France, a large hospital was erected (in 1793,) in the neighbourhood of Rotterdam, when Dr. Van Der Kemp, being well known, not only in his former military capacity as an officer of merit, but also as a physician of extraordinary skill, was appointed the principal director of that institution. Here his talents, improved and regulated by the grace of God, produced the most excellent effects. That extensive and important institution was conducted in the best possible manner; every one was readily submissive to his directions,

every one loved and revered him. The patients esteemed him as their father, and the servants obeyed him with pleasure. He laboured to promote true religion among them, procured a catechist to instruct them twice or thrice a week, and regularly led them to public worship every Lord's-day.

By the subsequent invasion of the French, this hospital was broken up; in consequence of which Dr. Van Der Kemp removed to Dort, living a retired, but not inactive life. His leisure was diligently employed in the pursuit of useful knowledge, particularly in the study of Oriental Literature. He was also engaged in composing a Commentary on the Epistle of Paul to the Romans, which he earnestly wished to complete, and to leave behind him as a testimony to the world of his sincere conviction of the truth of the gospel.

In this state of retirement and study it is probable he would have finished his days, had not the formation of the Missionary Society in London in the year 1795, engaged his attention. A printed address from this Society was circulated in Germany, and put into the hands of a Moravian Minister from Hernhuth. Mention being made in that address, that the Missionary Sermons preached at the commencement of the Society were about to be translated into the German language, he felt a desire that they should receive a Dutch translation also, and be circulated in Holland; for which purpose he procured a copy, and spoke to a printer on the subject of the publication. As he perused these discourses, he was transported with sacred delight, and filled with thanksgiving to God, who had put this scheme of benevolence into the hearts of his Brit-

my brethren. Meeting in one of the sermons with those words, "Curse ye Meroz," said the Angel of the Lord, "Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," Judges v. 23. he was so deeply affected, that he fell on his knees, and cried out, "Here am I, Lord Jesus; thou knowest that I have had no will of my own since I gave myself up to thee to be spent in thy service according to thy pleasure; prevent me only from doing any thing in this great work in a carnal and self-sufficient spirit, and lead me in the right way, if there yet be any way of wickedness in me."

He now felt himself disposed to communicate to the Directors of the Missionary Society the prevailing wish of his heart, and accordingly wrote freely to them on the subject. The following is an extract from his first letter, written in April, 1798.

"Allow me to say, that I am in a strait betwixt two, having a desire to be sent, if it be the will of God, by your means, to the heathen; or to abide in this country, endeavouring to serve my Lord, in stirring up the too languid zeal of my countrymen to imitate your example in word and deed. It appears clearly to me, that Holland needs an address from your Society, representing the duty of evangelizing the heathen, and recommending to the Christians of this country the considerations which have wrought such forcible conviction on your own minds. Do not say example is sufficient to express your opinion; for whatever we may do here, to bring your scheme with your transactions into view, it will remain out of sight to thousands who are too indifferent to it; but a direct address from a respectable foreign

society will certainly command attention."

In consequence of an affectionate invitation, Dr. Van Der Kemp came to London; and the Directors had an opportunity, for several months, of enjoying his company and conversation, by which all the favourable impressions which his correspondence and character had before excited, were confirmed and increased. He appeared to be the very man, qualified by the most appropriate talents, to commence and superintend the Mission to South Africa, which he had himself first projected.

During his residence in London, the Doctor was not unemployed. He directed his attention to every subject that appeared requisite to promote the great object in view; and, among other particulars, the following deserves to be recorded to his honor. Apprehending that an acquaintance with the method of making bricks might prove conducive to the comfort of the Africans, to promote the benefit of whom he intended to devote his future days, he engaged in that occupation, and actually employed himself for many days in the mechanical part of the business, in the neighbourhood of London. Such an effort of genuine zeal ennobles the character of a man of science;—such was Dr. Van Der Kemp, and he reminds us of that distinguished personage, Peter the Great, who, with a view to the improvement of his country, wrought, incognito, as an humble labourer, in the Dutch and British dock yards, that he might teach his Russian subjects the art of ship-building.

Doctor Van Der Kemp being about to leave Europe, uncertain whether he should ever return, found it necessary to revisit Holland, and settle his af-

fairs. He took with him the Address which he had solicited from the Directors, which he immediately translated into Dutch, and circulated among his countrymen. The paper was eagerly read, and its effects were sudden and extensive. A body of zealous Christians speedily formed a Missionary Society at Rotterdam, called "The Rotterdam Missionary Society;" and another was shortly instituted in East Friesland; both of whom were desirous of co-operating with the Society in London. Dr Van Der Kemp, having settled his affairs in Holland, returned to London, and was publicly set apart for the great work to which he had devoted himself, at the Scot's Church, in Crown Court.

Dr. Van Der Kemp, Mr. Kicherer, Mr. Edmond, and Mr. Edwards, were appointed by the Directors to be Missionaries to South Africa. The mind of Dr. Van Der Kemp was fully set upon the instruction of the Caffres, whose residence is beyond the bounds of the colony of the

Cape of Good Hope; his nomination being to commence labours where the name had never been. The journey indeed had to be long and perilous; difficulties seemed only to double his zeal, and to make him calm and intrepid, decided above the fear of danger and death.

A passage was procured for these four Missionaries on the Hillsborough, a government transport vessel, which carried out a number of male convicts for Botany Bay, and was to touch at the Cape, where the Missionaries were to disembark. The Hillsborough sailed from Spithead on the 23d of October, 1798, in company with the Duff, on her second voyage, which then carried on board forty Missionaries, (and their wives) for the South Sea Islands. The vessels parted when the convoy separated, and the Duff was unhappily wrecked a few weeks after, near Rio Janeiro.

(To be continued)

Religious Communications.

ON DIFFERENCE OF SENTIMENT AMONG CHRISTIANS.

Messrs. Editors,

In reflecting on the difference of sentiment among professing Christians of different denominations, and in lamenting their frequent hostility towards each other on account of it, I have been led to inquire, Why a difference on a subject of perhaps minor importance, should beget a hardness, and even a settled enmity between those who acknowledge each other as Christians, once lost in the same gulf of sin

and misery, saved by hope, and striving to the same narrow path to glory in heaven? In this inquiry, I was led to the conclusion, that it is, from our position in human nature, that we discern ourselves very like those things in which we are agreed, but to confine our attention almost exclusively to those in which we differ. I am very certain that our conclusion is right to the last

title; and just as certain, of course, that the opinion of others is wrong, just so far as it is inconsistent with our own. We, therefore, set zealously about reforming them; sometimes, perhaps, with the purest motives, that of leading them into the light of truth, that they may rejoice with us in every cheering ray it affords. But more generally our motive for bringing our opinions into collision with those of others, is to display our superior sagacity in discovering truth, or our superior ability to defend it, or to compel our opponent to acknowledge his error, and substitute our truth in its stead.

Whatever be our motive, we proceed generally in nearly the same manner. We bring forward our strong arguments, those which have convinced ourselves, or upon which we have adopted our opinion, (if indeed we have founded our opinion in argument;) if not, we bring forward the strongest reasons which present themselves, or which we can contrive in support of the opinion which we have adopted from prejudice, or from its favour with some favourite friend. But the same process is going on also in the mind of our opponent. He brings forward also his strong arguments; and each wonders that the other is not convinced. We at first conclude that our reasoning is not understood; but finding our opponent obstinate after he understands it, we begin to suspect that he is unsound in the faith; we conclude at length, that he, whose views of the christian system are so entirely wrong, cannot himself belong to the family and house of Christ. But even if we form not so unfavourable an opinion of him, at the best we continue harping upon the contested point, with a kind of malignant good humour, (more fre-

quently, however, with open hostility;) and never suffer ourselves to take mutual comfort in those things in which we are agreed. Nay, we almost forget that we agree in any thing; while, in fact, we may agree in every thing except one or more points, and these too, perhaps, points of inferior importance.

Whilst reflecting on this subject, I have thought that a remedy might be written in a few words, which would be efficacious to removing apathy with regard to the least article of christian faith and practice, no less, than to the curing of that dreadful malady of which we complain,—the enmity of christians against each other, on account of trifling differences. My recipe is simply this, “love the *christian*, while you labour against his errors.”

This recipe honestly followed, would remove a malady loathsome in itself, and so very fatal in its effects, that even the blind perceive that those who have a name to live, are dead. How do the enemies of the cross of Christ blaspheme, when they see the unlovely passions arrayed in the bosom of the Christian, against his fellow Christian! How does Satan himself triumph, when he finds that the professed followers of the Lamb, are, from the influence of a slight difference of opinion, actuated by the principles which govern the kingdoms of darkness! But let our recipe be honestly followed, and the babe in Christ shall be nourished up into sound doctrine; the enemies shall be ashamed, and Satan shall find that, though he may be able for a moment to instil into the minds of some, principles contrary to the doctrine of Christ, yet that this shall be the extent of his influence; these principles shall not be able to excite animosity

and discord among brethren; and he shall find too, that charity which covereth the multitude of sins, which rejoiceth not in iniquity, but in the truth, shall relieve from his sophistry, those who have been deceived by him.

Let the Christian who perceives an error in a brother, go to that brother in the spirit of the gospel; let him lay the truth before him; let him show its superior harmony with the system of gospel doctrine; let him feel and strive to impress upon his brother, the importance of maintaining *truth*, rather than our own opinion;—and I conclude that brother will seldom fail to be reclaimed from this error. If, however, it should be the case, if he should still continue to believe his own system, the system of truth,—let the Christian beware of the temptations of Satan; let him see that he harbours no ill will against another for his opinions' sake; but instead of continually harping upon this disputed point to the exclusion of every other topic of conversation, let him rejoice with his brother, in the great things of salvation in which they must agree, because they are woven with every thread of their religious experience throughout the whole course of their spiritual existence. Let them mutually rejoice in these, and pray for and with each other in those things wherein they differ, that the truth may be made manifest to them, that they may in all things rejoice together therein. If we find that a *professed* disciple lacks the reality of the new birth, and consequently has no spiritual life, no religious experience, we of course cannot rejoice with him in these, but must altogether withdraw ourselves from his fellowship.

D. W. E.

LETTERS ON ASSOCIATIONS CONTINUED.

LETTER III.

To the Editor.

My dear Brother,

In my last letters, I took occasion to mention some of the benefits which accrued to our denomination from annual Associations. I shall now present before your readers, a few of the defects which I have observed, relying upon their candor to look with a friendly eye upon any thing which they may deem to be said amiss.

And here I cannot but rejoice, that all the defects with which our present system is chargeable may be easily remedied, and that when remedied, we shall have a most eligible plan for christian co-operation. I do sincerely say, and I think I have looked upon the subject without prejudice, that our present system of annual Associations, is capable, with a little exertion, of being made to answer all the purposes which ought to be attempted by any system of ecclesiastical polity, and of answering them in a manner less liable to abuse, and better adapted to the republican forms of our civil government than any other with which I am acquainted.

Let us then not fear to examine it clearly. It will bear a severe scrutiny. Whilst we rejoice at its being what it is, let each one of us strive to perceive where and how it might be made better. It is with this view, that I have commenced these remarks, and my fervent desire has been, that they may induce other more experienced observers to direct some attention to a subject which seems to have been, from some cause or other, strangely over-looked.

not any one then be startled when he hears that we are to mention the defects of stem of Associations. What as human, was ever without perfection? What was human, which did not arrive at its best form, by gradual improvements, by supplying in the first draught was defective, and retrenching what redundant? And let it be remembered, that our present managing business was adopted than a century ago, when wants of our denomination, the state of society in this country, were exceedingly different from what they are at present. Our civil constitutions altered much in the interim to accommodate themselves to ever varying wants of the arising being, Man. And is it to be supposed that no improvement can be made on a constitution constructed in the hurry of necessity, to meet the wants of a distant and dissimilar state of society? Nor let it be said that defects, be they what they are, are not to be exposed. If exposed, how shall they be remedied, and if not known, how shall they be remedied? There is nothing in any part of our plan of organization of which we are not sensible. We think it wise and agreeable to the oracles of truth. If it can be made better, till continue agreeable to the oracles, it is the duty of every man who loves the church of Christ, to reflect with the most interest, how this, so desirable an object, may be attained. We shall now proceed to mention some of these, which may be remedied incidental defects in the manner of conducting Baptist associations.

One of the first which I shall notice, is the much hurry in the transacting of business. In New Eng-

land, an Association generally meets at 10 o'clock A. M. of the first day. The annual sermon is then preached, and business is not commenced until the afternoon. The Meeting is adjourned at tea time, and does not convene again until next morning at 8 or 9 o'clock. It seldom continues after the noon of the second day. Hence only about seven or eight hours are really devoted to the purposes for which we meet together. And I have even known this time rendered less, by the preaching of a sermon in the very midst of the business of the first day's afternoon. Not unfrequently the delegates begin to return on the morning of the second day, and thus, an unavoidable confusion is spread over the whole assembly.

Now I would ask, when the collective wisdom and piety of our churches thus meet together, can we do nothing to make each of our churches more active in the cause of Christ, to render the parts in which we dwell better evangelized, and to combine our efforts for the universal spread of the gospel? And can all this be done without time for deliberation? And is it not an object worth spending some time to effect? Is it dignified, is it seemly, for men who profess to meet together on matters of importance to the church of Christ, to pass the ordinary civilities, and then strive who shall first be upon his road back again?

2. Owipg partly to this hurry and bustle, another very important defect has arisen; *it is, that not enough of system is observed in the conduct of business.* The delegates are frequently scattered in all parts of the house, so that when a vote is taken, you see hands lifted up on every side, and it is utterly impossible to know who belongs to the Asso-

ciation, and who does not. If at last they get together, you will see them frequently going out and coming in throughout the whole time of the meeting. Very often they address each other instead of addressing the chair. Sometimes a long discussion has taken place, and at the close it has been found that no motion had been made, and that the first speaker did not mean to make any, he only intended to offer some remarks. Thus an hour or two of the time of an hundred individuals is absolutely thrown away, for want of enforcing the well known principle of parliamentary order; that no remarks can be offered on any subject, unless a motion respecting it has been regularly made and seconded. Few Associations with which I am acquainted, have ever adopted a written order of business. Hence it is frequently the case, that when one thing is done, no one knows what is to be done next; if a member has any thing to propose, he knows not when it will be in order, and hence it is the case every year that many things of importance are neglected or forgotten.

Now both of these above mentioned defects admit of very simple and effectual remedies.

1. If an Association is so large that its business cannot be transacted within the allotted time, let it be divided, or let more time be devoted to the objects of its meeting. It is an old and useful adage, if a thing is worth doing at all, it is worth doing well. Or if neither of these courses seem advisable, let the business commence at 9 o'clock on the first day, and the sermon be delivered at 12, or at 3 or 4 o'clock in the afternoon. By this latter course, if no better one could be adopted, it is evident, much time might be saved.

2. Every Association might adopt an order of business, and a system of by-laws for the regulation of its proceedings. These laws it should be the duty of the moderator rigidly to enforce, and in enforcing them, he should meet with universal support. Thus no member should leave the house after he has taken his place, unless the moderator has signified his assent, and no one should absent himself from the meeting, before the final adjournment, without having stated his reasons and obtained a vote of excuse. Every one will instantly see how much easier and more expeditiously business would be transacted, were a course of this kind invariably adopted.

And here, before I dismiss the subject of want of time, allow me to offer one other suggestion. The communications from the churches are always written throughout. In part, it is evident they should be. The names of the delegates, the vote by which they were appointed, and all numerical information should, doubtless, be written. But all this might be comprized in a few lines, and thirty such letters might be read in twice as many minutes. The report on the state of each church, her trials or her prosperity, her religious history during the past year, might be given orally by the pastor, and with much more interest than in the present method. A time might be publicly appointed for the hearing of such information, and surely it might be made more animating to the christian than almost any other part of the business. The evening of the first day, which is very generally devoted to preaching, might be chosen for this purpose. In this manner much time would be saved, and the religious purposes of the

meeting more fully answered. Another benefit which would accrue from the adoption of this plan, might be barely mentioned in passing. It would prevent the hearing of those long letters, which, on such occasions, are sometimes presented. I well recollect being present at an Association not many years since, in which a letter on some doctrinal subject of 15 or 20 minutes long was read from a church of scarcely so many members. The delegate who presented it, would not consent to hand it to the clerk, but insisted on reading it himself. Every one was abundantly fatigued long before it was finished, and wondered why a church should send such a letter. But the whole mystery was solved when the reader very audibly pronounced his own name as church clerk. It was his own production! If it be said that the same difficulty may occur in oral communications, it is sufficient to answer, that it should always be the business of the moderator to keep the speaker in order, and not to suffer him to digress from a simple statement of facts.

But lest I weary you as the delegate did the Association, I subscribe myself,

Yours truly,

BACKUS.

LETTER IV.

My dear Brother,

I proceed to state some other of the defects under which our system of Associations labours.

3. The next which I shall mention, is the want of established precedent. No regular journal of proceedings is ever kept. The Minutes of each annual meeting, it is true, are always

published and distributed. A few members bring a copy with them as a matter of convenience, at the next annual meeting. This is almost universally the last that is ever heard of them. Hence whatever has once been done sinks forever into oblivion. And hence improvement is almost out of the question. I doubt whether a single Association in the United States, has ever kept a regular succession of the Minutes of its proceedings, nor do I believe that five of them can tell in any other manner than by casual recollection, what was done at a meeting eight or ten years ago. It is possible, that here and there a brother more curious or more provident than the rest, may have kept a series of the published Minutes on file. But if it be the case, it is all a matter of chance. The body itself never took so much pains to rescue its doings from forgetfulness. Now the result of this must inevitably be, that we must always remain stationary. If an order is taken, or a resolution passed, of ever so much importance, in two or three years no one can certainly tell any thing about it. If a precedent is established, it is soon forgotten, and no one can tell where to appeal to it. Hence, whatever is done, is only written on the sand of the sea shore. The next returning tide obliterates it, and leaves every thing a level surface. Whatever we would have permanent, must be done every year, or it is the same as though it were not done at all.

How easily might all this be remedied, by making it, the duty of the clerk, to keep a book and record the doings of every meeting. This would always be present, and might be referred to, in case of doubt. We should then know what was needful to

be done, and what had once been done would never want to be done again. Every thing would then be permanent. We should know how much improvement we made every year, and should not be obliged annually to begin anew. And reflect for a moment how valuable an historical document, such a record will in a few years become. Had every Association kept such a book of records from its first organization, they would present together, a full and complete view of the history of our denomination. How many aspersions might be wiped away, which are groundlessly cast upon us, but under which we now suffer, from want of the history of other times to which we might with certainty refer! How many a glorious struggle for the cause of civil and religious liberty might have been presented before the world, which now has sunk into irretrievable oblivion!

4. The next defect I will mention, is a want of a spirit of improvement. It seems to be taken for granted, that what was done last year is all that can ever be done, and that the persons who did it last year are the only persons competent to do it again. The same moderator and clerk are in N. England generally chosen, and very frequently, for a succession of years, almost precisely the same committees to do the same business, and very rarely is there an attempt to do any thing more. I am beginning to grow grey, and have been in the frequent habit of attending Associations, yet I never heard it asked, how we might make our meetings of more use to our denomination, or the cause of Christ generally. Almost always we have accounts from destitute churches within our limits, yet I never heard of any means being taken to supply

them, nor of any systematic attempt to bring all the united strength of the churches to bear upon any one object of christian benevolence. I doubt not, that this may have frequently been done, but it was never my good fortune to witness it. What I have seen done for such objects has been done casually, and by scattering exertion.

With respect to officers, it is evident, that the clerk and the treasurer should never, unless from necessity, be changed. Perhaps the same might be said concerning the moderator. Still, unless some member were from age, experience, and gravity, peculiarly fitted to the office, I think this might admit of a doubt. On the contrary, almost all of the other business should change hands every year. The fact that a member was on a committee last year, would almost be a sufficient reason why he should not be upon it the present year. The effect of such a rotation in duties would be most beneficial. It would relieve a few members from a load of business which always devolves upon them, it would make every member better acquainted with Association concerns, and would give to each one a much more lively interest in every thing which is going forward.

Again, to carry onward a spirit of improvement, it would seem important that at every meeting of an Association, a part of the time should be solemnly set apart to the special object of inquiry, what can we do more to promote the interests of religion? On such an occasion, the ministers and delegates might meet apart from the congregation, as they would, probably, speak with more freedom and deliberate more carefully alone, than in the presence of a large assembly. When thus convened, they might

the whole district where
e, as a portion of the
ich God has placed un-
special care, and in
has made it their duty,
n their power to pro-
e and undefiled relig-
ey might then look a-
m and see what church-
destitute, and in what
elp might be afforded
at are the great objects
an benevolence which
lled upon to aid, how
est devise means for
the proper assistance,
in be done to animate
ches to greater piety
er zeal in the cause of
It is easy to see, that if
ociation in our country
he habit of prayerfully
nly discussing and act-
such questions as these,
oral and spiritual advan-
ch would result to our
tion would be absolute-
lable.

Il mention one other de-
h I have frequently no-
tending the meetings of
ns. It is the want of a
practical piety. There
ch hurry and bustle and
eous conversation, and
religion. The church
gregation where the
is held, are, through
ndant hospitality, com-
sorbed in making prep-
for strangers. Those
nd, do not sufficiently
that the meeting is a
one, and not a meeting
ure. And thus chris-
quently return to their
ith less of the power of
n their hearts than when
them. And this evil
imes increased by the
who are called on to

They are more anx-
each to the understand-
o the heart, more ready
some knotty point in

theology, than to make their
hearers feel that they are going
to eternity. Hence a bias is giv-
en to the whole assembly. They
return to their places of abode
with the spirit of disputation,
rather than of humble devotion.
The time in which they are
together is consumed in useless
conversation, when it might be
profitably spent in stirring up
each other's pure mind by way of
remembrance. The remedy to
this defect presents itself at once
to every christian. It is for
each one of us to cultivate on
such occasions a spirit of ardent
and humble devotion, and for
ministers and people to seek the
things by which one may edify
another. I am, yours truly,

BACKUS.

(To be continued.)



"HE THAT IS CALLED, BEING A SER-
VANT, IS CHRIST'S FREE MAN."

SIR—Should you think the following
narrative worthy a place in your
Magazine, you may make that use
of it. I will only say that it is a re-
cital of facts. I may not always
give the precise words, but the sub-
stance may be relied on.

The Rev. P. had occasion to
spend part of the summer of
1812 in the neighbourhood of
the Mineral Spring westward in
Virginia, in the counties of Bath,
Greenbrier, &c. That whole
district of country is rough and
broken—much intersected with
mountains, among which several
considerable streams have their
source. In many places the set-
tlements are almost entirely con-
fined to a slip of land along the
water courses; and owing to the
distance of these settlements
from each other, and the nature
of the country which intervenes,
they have but little intercourse.
These scattered settlements la-

bour under many inconveniences; and not to mention others, they are poorly supplied with the ministrations of the Gospel. Many neighbourhoods have no regular preaching: and some do not for years see the feet of him that bringeth good tidings and publisheth peace.

Learning their destitute condition, P— felt desirous of making his visit to those parts useful. With this view he embraced such opportunities as offered of preaching the gospel: and for the same purpose, he visited several neighbourhoods, which lie out of the usual route of travellers. He visited among others, a small settlement, not far from the mouth of Jackson's river, and spent a Sabbath there. He had forwarded an appointment for preaching, but did not reach the place until late on Saturday evening: and then so fatigued was he from the length of his ride, the badness of the road, and the mountain he had crossed, that he retired to bed as soon as family arrangements would allow. The night's rest however refreshed him, the Sabbath morning was delightful. The coolness and freshness of the morning mountain air, the wild, grand and romantic scenery with which he was surrounded, induced P— to exchange the house for the woods, as soon as an early breakfast permitted. The contemplations of the surrounding landscape, however, soon gave place to thoughts of a more serious character. It was the Lord's day:

"The day the saints his triumphs spread,
And all his wonders tell."

He had visited the settlements for the purpose of preaching Christ. From all he could learn they were perishing for lack of knowledge. His mind pondered on their destitute condition, and felt

strongly desirous, that God would make the preaching of the gospel that day the power of God to the salvation of many.

When the hour for worship drew near, P— left his retirement, and returned towards the house. As he left the woods in which he had spent the morning, he saw at the end of the lane which led to the house, a negro man, sitting with his face towards the woods, apparently watching for some person. As soon as P— came in sight, the negro man fixed his eyes on him, with such an humble and supplicating look, that P— could not but notice it. He had so chosen his seat that P— had to pass near him in going to the house. As P— approached him, the mingled expression of his countenance became more strongly marked. He was an old man, covered with grey hairs, and wasted away with disease. Many things indicated that his days were almost numbered.

His whole appearance, and the look with which he regarded P— induced P— to stop and enter into conversation with him. In answer to P—'s inquiries respecting his health, he said he was very unwell—had been sick a long time—did not know what was the matter with him—but that he was wearing away, and could not live long.

After expressing his sympathy for him, P— attempted to lead his thoughts to religion as the only real support in affliction, as the needful preparation for death. He reminded him that affliction and death were the portion of all—that we are a fallen, sinful race of creatures.—and that our great business in this world is to prepare for another—that God has provided salvation, and invites all to come to him that they may live. That

God had spared him to old age, but appeared now about to call him to render up his account. What were his prospects? What were his hopes beyond the grave? What account could he render?

The sick man replied, that this was what lay most heavily on his mind, and gave him all his trouble. He knew that he was a poor sinner, and that without an interest in Christ, he must perish. He said he once hoped that he possessed religion. Many years past he was brought to feel that he was a sinner,—that he could not save himself—that he must be pardoned and made holy before he could be made happy: That he sought unto God for pardon and acceptance through Christ—for grace to change his heart and make him holy: That for a time he appeared to get worse, until he almost despaired of being saved. But that at last the way of salvation through Christ was made plain to him—that Jesus appeared just such a Saviour as he needed, and he felt happy in giving up all into the hands of Christ: That if ever he felt really happy, it was when he was enabled to see how a sinner could be saved from sin and wrath, and was enabled to trust every thing in the hands of God through Christ.

About that time there was preaching sometimes, he said, near his Master's; and it was his delight to attend and be taught the things of religion. He did delight to meet God's people, and join with them in praising God, and hearing his word. He said that the Lord's Supper was once administered there, and that he told the preacher how he felt on religion, and the preacher received him as a member, and admitted him to the Lord's table.

Since that time a great change had taken place in that neighbourhood. Some of the pious people had died—some had moved away, and for some reasons, he did not know what, there had been no preaching there for a long time. He had tried, he said, to serve God, and do the will of his Saviour. And sometimes he felt that he did love religion, and was happy. But at other times, he had fears, that all was not right—that he was deceiving himself.

He had for near a year been sick, and it had been a time of great trial and distress. His mind was often in great darkness. He could not see, as he once did, how he could be saved. He could not take hold of the promises—could not feel that confidence in the Saviour which he once could. He was filled with doubts and fears, and at times ready to give up all for lost. He felt that he was wearing away—that he could not live long; and feared that he was not ready to die, and did not know what to do. He could not read God's word—had no one to read it to him,—had no religious friend to talk to him and instruct him, and felt himself a poor lost creature.

He said he had much wished to meet with some one that would talk to him on religion. That he had longed to see a preacher once more, who would instruct him and tell him what to do.

He had heard a few days past that P—was coming to preach at his Master's. It made him so glad that he wept for joy. It appeared like God had answered his prayer in sending him; and a hope sprung up in his heart that God would make it a good time to him. From the time he heard of P—'s coming, he had

been looking for him every day, and praying that God would remember him: That on Saturday he could hardly keep from the door all day long, but kept looking out to see if P— was coming; and when night came, and he had not come, he began to think that he would not come,—was quite cast down,—felt sick, and went to bed.

When he heard that P— was come, he could not tell how much joy it gave him. He hoped God would bless him. He had in the morning waited and watched about the door that he might talk with him, but found no opportunity before P— walked out to the woods. He had followed him out to the end of the lane, and was waiting to see him as he returned to the house.

P— listened to his simple account of himself with no little interest, and would willingly have listened longer, but soon saw that it was given to lead P— to talk to him on those parts of religion, on which he so deeply felt his need of instruction and advice. His whole appearance and manner presented such evidences of sincerity, his countenance, and voice indicated such deep heartfelt concern, that P— could not doubt the statement which he had heard.

P— gave him a short statement of the scriptural account of man as sinful and fallen—of his state of condemnation—of his deep depravity—of his utter inability to satisfy the claims of the divine law, or recover himself from the power and pollution of sin. He spoke of the salvation provided in Christ—of the satisfaction made for sin—of the provision made for justifying, enlightening, renewing and sanctifying the sinner. He explained to him the nature of the change that must take place on the heart of man—the evidences and effects of this

change—the new views which the soul has of God, of Christ, of the law, of itself, of sin and holiness, and of the way of salvation through the Lord Jesus Christ.—The change that takes place in the tastes and relishes of the mind—the desires, hopes, fears, and anxieties—all are now directed to religion and the favour of God.

In answer to some inquiries which P— put to him respecting his religious difficulties, he said that at times he felt a most distressing darkness respecting the way of salvation and the state of his own heart. A cloud appeared to come over all. He did not know what to make of it. Did God's people, after having the way of salvation, and their interest in it, made plain to them, ever get in the dark so as to seem to know almost nothing about it?

P— told him that it was so at times with many a child of God. That few but the pious experienced such things. That it was the Holy Spirit that enabled the soul to have those clear views of the things of Christ:—and that he at times withheld his enlightening influences when our sins offended him; and at those times the soul would feel its blindness and ignorance.

The sick man said that at times all appeared wrong within him. His heart was hard—he could not feel—he could not repent—he could not love—he could not trust in God, nor submit to him as he ought—he could do nothing that was good. He went bowed down. He tried to pray, and repent, and love God, but all appeared wrong. Was it so with God's people? Did they ever feel as if they had no religion, and yet that nothing but religion could make them happy? Did they ever feel as if their prayers were too sin-

ful to be heard—did no good, and yet they could not keep from praying almost constantly?

P—assured him that this was often the case. That the soul after tasting the love of God and the sweets of religion, could not be deprived of them without mourning their loss. That God often left his people to struggle for a time with the disorders of their hearts. He often left them to feel their inability to help themselves, or derive benefit from any thing without the aids of his grace. But when the soul felt habitually that the favour of God was better than life, and placed its dependence for acceptance on the unmerited grace of God—when it continued earnestly to seek unto God and call on his name, it need not fear. In due time God would meet with it and bless it. God had promised that those who thus seek shall find him. The sick man inquired 'if God's people were ever troubled with sinful thoughts—with hard thoughts of God—with murmurings against his providence—with thoughts that God had dealt hard with him—that he did not fulfil his promises—that it was vain to serve him? Saying that he had suffered much from such thoughts—that he knew they were wrong—that his soul leached them and himself for having them. But that they would follow him from place to place, and from duty to duty: and at times he could not pray on account of them: and yet could not get clear of them.

P—told him that many had experienced trials of the same kind. That he had known persons, whose minds at times were filled with vile blasphemous thoughts about God and Christ, and every good thing of which they might think. That for a time all their efforts were not sufficient to remove them. That

they were almost driven to despair by them; but that God in his good time afforded them relief.

P—assured him that all the trials which he had mentioned were common to the people of God—That many felt that darkness of mind—many felt the hardness of heart, many felt the coldness and deadness, and many were troubled with wicked thoughts which gave them much distress. These were trials well calculated to make us feel our nothingness before God, our need of divine grace in all things, and the greatness of that mercy which spares and provides for our salvation. The Lord Jesus Christ knew all the weaknesses and trials of his people. He would not leave them nor forsake them, but make all things work together for their good.

Had P—been an angel of light he could hardly have been heard with more eager attention. Never did he see the workings of a mind more strongly painted on the countenance. Much of the sick man's distress evidently arose from the impression that his case was singular. He appeared not to know that really pious persons ever passed through such trials. And now to hear that such trials were common to God's people—that few but pious people had such trials—that they were a part of that warfare which the child of God has to carry on with the world, the flesh and Satan—that these struggles with sin, this mourning over it, these hungerings and thirstings after righteousness, instead of filling us with fears, were evidences of a work of grace going on in the heart—appeared to give him new light on the whole matter, and fill him with a delightful surprise.

The assembling of the people for worship, made it necessary

for P— to break off the conversation. Expecting to ride to another part of the settlement as soon as worship was over, and thinking it most likely that if he should again visit that place, it could not be in time to see this interesting old man alive, P— gave him such instruction and advice as he thought his case required. He reminded him of the love, and compassion, and faithfulness of God to his people—repeated to him some of the precious promises which suited his case—assured him that God's people found these promises fulfilled to them—exhorted him to take comfort from what God had done for him. He had prayed to see some one who would talk to him and instruct him. God had granted his request. God had given him some comfort. Now he ought to trust in God for the time to come. God had promised that he would not leave nor forsake his people: but that his grace should be sufficient for them. He ought now to trust in God for the time to come, and rest on his faithful promises.

The sick man appeared fully impressed with the belief that he should live but a few days—declared his impression that P— was the last minister of the gospel that he should see in this world—expressed his hope that he would meet him in heaven.

He manifested strong emotion at parting—eagerly grasped the hand which P— held out to him—thanked him for what he had told him—said he could not tell how much relief, how much consolation he had afforded him—hoped he would remember and pray for a poor old sinner, whose only hope was in the Lord Jesus Christ.

About six weeks afterwards P— revisited that settlement. On inquiring for the old servant

who was sick when he was there before, he was informed that he was dead. Respecting his closing scene, he learned nothing. Whether hope cheered or fear depressed—what were his views of Christ and his interest in him—who attended him in his last moments—whether any child of God stood over him and pointed him to the Saviour, and reminded him of his love and faithfulness, and cheered him with the promises, P— did not hear. The persons, who could have given him most information on these matters, he had not an opportunity, during a very short stay, to talk with. Perhaps he might have learned more, had his feelings been different from what they were. Why should he sorrow at the death of a poor old servant among the mountains of Bath? He did not doubt that great was the gain of the deceased. He did not doubt, but that he was before the throne, rejoicing in the presence of the Lamb—that he now looked back on all the way in which he was lead, and with unutterable delight saw that all had worked together for his good—that God had done all things well. Yet P—'s heart was full. He thought of the lot assigned that poor afflicted child of God—the disadvantages under which he had groped his way to heaven—a slave—one who enjoyed almost no religious advantages—was never taught to read God's word—seldom heard the gospel preached—had almost no religious society—left to grope his way in the dark—travel towards heaven almost alone—oppressed with fears—assaulted with temptations—and borne down with sickness; yet he was not forgotten of his Saviour and his God. That God who sent Philip to meet and teach the Eunuch—who sent an angel to direct Cornelius where to find

had so ordered it that a servant who feared him, in his time of need, meet one who could teach him words of peace and consolation.

Should no other benefit from P—'s visit to those he felt that he was amply repaid for all his fatigue,

in the assurance that he had cheered the latter days of one who loved the Lord Jesus Christ. Thy ways, O Lord, are in the sea, and thy path in the great waters, and thy footsteps are not known: yet mercy and truth shall go before thee.

[*Evan. & Lit. Mag.*]

Missionary Intelligence.

FOREIGN.

TEXT OF A LETTER FROM REV. JUDSON, TO MR. RICE.

Ava, Sept. 30, 1822.

My Brother Rice,

I arrived here three days in consequence of brother Rice being called by the king. His majesty received us, that is, Mr. Price, very favourably, and ordered a place for our residence. My old friend, Mounge, the chief Private Minister here, immediately recognized me and asked me several questions of a friendly nature, in the presence of the king; and afterwards conversed a little on religion, and told me to remain in Ava and not return to Rangoon. His invitation, from one whose word is nearly equivalent to that of a king, and who must have been perfectly aware of my object in the country, I cannot but consider very encouraging. And chiefly to communicate this intelligence, that I write this line, on board our boat. We have not yet been able to land. Our house will be ready in two or three days. It is situated near the palace, and surrounded by the enclosures of

princes and nobles. O that the Holy Spirit may descend upon us, and make us a burning and shining light in this benighted region! O pray, my dear brother, that the set time to favour Burmah may now come! [*Lam.*]

EXTRACT OF A LETTER FROM DR. PRICE, TO THE CORRESPONDING SECRETARY.

Ava, Dec. 24, 1822.

My dear Brother,

We have no news of importance to communicate: every thing goes on pleasantly—the king smiles—and so does every body else of course—our manners, as missionaries, are so different from those of the captains and merchants here, who speak our language, that they are all desirous of a further acquaintance with Americans, supposing all our nation are entirely destitute of the hauteur they have observed in our European neighbours. American ships would be received with peculiar favour, until some imprudent fellow should set them on their guard; and American artisans

would, I am persuaded, find a permanent settlement, especially if men were sent out who were holy and blameless, open and upright; for such would be received and retained in favour, without any suspicion. I have access every day to the royal presence, and having an opportunity to complain at any time, have not been in the least molested. Yesterday, while sitting inside with the young men who wait immediately on the royal person, the king came close up to me, and sitting down on the sill of the door by me, said—'So Yoodathan is going back to Rangoon, I understand:—I replied,—'Yes; but he has at length succeeded in getting a place, and intends coming back, at which, I am extremely glad.' 'Why?' said one of the young men. 'Because it is very unpleasant to live here alone.' The king said nothing, and presently got up and went away. But in the afternoon, almost as soon as he saw Mr. L. he mentioned the circumstance to him. 'The doctor's friend is going away; and the doctor, being unwilling to stay alone, wants to go too.' 'I think it must be a mistake,' replied Mr. L. 'O then, tell them both to stay,' said the king, 'for I want them to remain with me.' Mr. L. after relating to me the above circumstance this morning, concluded by urging me to write to America for such as I have mentioned above to be sent, saying, he had no doubt it would give the American mission so permanent a footing, that all the changes to which a country like this is doomed, would not be able to shake it. I must conclude, as brother Judson sets out in about two hours, I must go to the palace, as I find it best to omit paying my respects on no day except Sunday.

[*ib.*

LETTER FROM REV. C. I
SIONARY UNDER THE
BOARD OF COM. FOR
MISSIONS, TO DR. BALD

Bombay, Feb.

Rev. and dear Sir,

ABOUT two months ago the happiness of receiving very kind favour of A and also the pamphlet accompanied it; for all beg you will accept hearty thanks. Our hearts from time to time are greatly cheered by hearing of God's faithful works of saving of all the rising institution to Zion's cause, adorn our highly favoured country. May the blessing abound more and more happy land.

There is but little to communicate from this part that would gladden you. Some of our missions prosper to a very amazing degree. There are great facilities here for the dissemination of christianity. We are, some most surprised at the which we may go in to inculcating the doctrines and morals of the gospel into the minds of the heathen; we cannot but hope, that mode of labour will be a means of salvation to the rising generation. To establish a school in a town, and to cause the people to be catechized and instructed in the christian religion, seems to be one way of carrying the gospel to that town; and there be no limits to this in extending the gospel. It regards impediments, for ought that appears to the contrary, have nearly all the schools in the country

and might teach in them
I reserve, the plainest
of christianity. The way
ems open for the distribu-
f an endless number of

The field, you know, is
se; it is but a very little,
er, that can be done by so
a number of labourers, as
present, employed. In

a to our other operations,
tinue to *preach* the gos-
ly, which we conceive to
most appropriate, and ex-
e to be our most delight-
ployment. As yet, it

God to withhold his con-
:grace; but we indulge
asing hope, that our poor
hylabours will yet be bless-
that many more labourers
re long, be sent to this
of darkness and death.

happy to inform you, that
issionary from the Edin-
Society, has just arrived,
ree more from the same
are soon expected. The
f their destination is not
d; but I understand it to
ir intention to establish a

at Poonah, if govern-
will permit it. We feel
hased and encouraged.
ve no recent information
e other side of India, ex-
bat a note a few days
nformed me that the Rev.
son, of Calcutta, was very

Before this reaches you,
ll have been informed of
eat number of removals
th and sickness, from a-
he missionaries and chap-
India—A solemn, warn-
ce is constantly sounding
ears. May it be duly re-

ay interest you to know
have a Mission Chapel
g, which we expect will
hed by the end of next

This encourages us, and
e is, that God will make

it the gate of heaven to many of
the perishing natives.

I remain, Rev. and dear Sir,
with much affection and esteem,
your fellow servant,

G. HALL.

DOMESTIC.

CAREY STATION.

EXTRACTS FROM THE JOURNAL OF THE REV. MR. M^C COY.

March 19, 1823.—HAVING re-
covered my health so as to be
able to ride moderately on horse-
back, the establishment was left
in charge of brother Lykins,
while I, in company with one of
the Indian lads, and two other
travellers, set out for the State
of Ohio, on business which ren-
dered the journey indispensable.
Sorry, indeed, to be under the
necessity of leaving home at this
time, and seriously doubt my a-
bility to endure the journey.
The waters are very high, and
the low grounds generally inun-
dated. The roads are almost
impassable.

March 20.—Engaged a French-
man to go with us 7 miles, and
set us on a road by which we
might avoid Elksheart river.
Proceeded a few miles; when,
perceiving that we were going
very much out of the direct way,
we altered our course, and on
reaching Elksheart river, found
it too deep to ford. We now left
the path, and proceeded without
the footsteps of any one for our
guide, through a tract of wilder-
ness which the Indians had in-
formed us was extremely unfav-
ourable to travelling.

March 23—Having safely
reached this place last evening,
I had the happiness of preaching
to-day to a goodly assemblage of
my old acquaintances, whose at-
tention was not a little gratifying.

An Interpreter employed.

April 10.—I have performed my tour in Ohio, and find myself again within 40 miles of Fort Wayne. Kindly entertained in the house of our Shawanee sister. She, with her husband and family, has determined to join us at our establishment on St. Joseph. He is to serve as an interpreter, for which he will receive a small compensation, in such produce as we shall be able, after the first year, to furnish at the establishment. Much fatigued with a difficult journey through floods of water, often swimming my horse, I readily consented to their earnest solicitations to remain here to ~~work~~ row and preach. I am happy to find this member of our church still walking in the path of christian obedience.

Set out for St. Joseph's.

April 13—Preached again at Fort Wayne.

April 16.—From this place we shall take on with us 12 head of cattle, 110 sheep, collected in Mason county, Ky. by brethren Martin, Warder, and Morris, and three wagons loaded with flour, corn, potatoes, &c. We have laboured hard two days in ferrying our property across St. Mary's river, having no craft for the purpose better than a periogue. Travelling about three miles, we found the road so soft with the late rains, that we could not proceed with our loads. Encamped and sent two men back, and hired another yoke of oxen and one horse. One man at a time, during the night, guarded the sheep to keep off the wolves,

Bad roads.

April 17.—The roads so intolerably bad, we were forced to leave part of our loading, though

greatly needed at home, have it taken back to Wayne.

Loss of property.

April 24.—Our periogue, we brought to the river landing, served us for a ferry to-day. Sent back the two wagons. I crossed and proceeded with our wagon, stock a little distance down the river to a suitable encamping place, leaving three young men to attend and bring down the periogue. When we saw it coming we went to assist in landing. The vessel was very full, and ran as fast as a mill-tail. A short time in the river unavoidably brought the vessel on a tree which extended some distance into the stream; from which, however it was, though with some difficulty, disengaged without having taken much water. A dangerous tree lying in the river a little below, myself and the periogue from the shore got hold of the log, and upset notwithstanding our utmost exertions to prevent it. All hands now in the river, endeavored to save what we could; we pulled down the river the heavy cargo that would float, so long as it was to be seen, and some of the cargo were saved more than a mile below where the accident occurred. By great exertion on the part of every one, we saved more than half the load, but a part of what we brought ashore was much damaged.

A sorrowful evening.

This was a distressing evening. We had made almost ineffectual efforts to get the load to a safe place, when the roads were generally considered impassable even for the mail, and the express go express. We had with

corn, potatoes, peas, salt,

The potatoes and some grain were for seed. Our bread-stuff at home, we said, would be exhausted by the time we should arrive. Under these circumstances the misadventure appeared particularly trying. Myself and all the party were wet and fatigued, gathered round our fire at camp, and passed it a *sorrowful evening*.

Proceed on the journey.

25.—Emptied the water from our periogue, reloaded it, and again moved down the river with three men on board, myself and two men, before an Indian youth, conveyed the wagon, 8 horses, 12 sheep, and the sheep. This was a great task. Our salt is lost, and the little meat we can get the Indians must be eaten.

Arrive at St. Joseph's.

28.—Having twice ferried sheep, &c across St. Joseph's river, at places where they were touched for that purpose were permitted to join the company of our family at the establishment, which was not a gratifying, after an absence of six weeks, most of the time had been spent in wilderness. Two Indian boys had been taken into the party in my absence. The business and all the business of the party was moving on pleas-

family had been on short allowance of bread two days, and arrived in time barely to prevent them from suffering! Many thanks, O Lord! By the way we have run through a series of difficulties, and by our efforts have leaped over walls and rising obstacles.

17.

Sickness, and visits from the Indians.

May 1.—Mr. Bruce, a trusty young man, who has been in our employ more than a year, is very sick. His sickness occasioned, no doubt, by his frequent exposures to wet and cold on our late journey. Another of our scholars, who formerly attended our school at Fort Wayne, returned, making the number really at the establishment 40.

May 3.—Since my return we have been literally crowded with Indians, who have called in to see me.

Medicine Dance.

May 7.—Several Indians have passed this, going to a great dance, called the *medicine dance*, which is annually celebrated between the time of making sugar and of planting corn. Last season I was in these parts too late to witness it, and now deeply regret that our business does not allow either brother Lykins or myself to attend.

Interview with the Chiefs, &c.

May 14.—The neighbouring chiefs and others, not by our request, assembled at our house to-day, to express their wishes in relation to some business between them and the United States. I embraced the opportunity of enforcing on them the propriety of a change of habits. They added warm expressions of approbation of our deportment, and of the pleasure they felt in the formation of the establishment.

Erroneous opinions.

To-day a company of Indians from a distance, halted near our house, dressed themselves in their best, and inquired for me; men, women, and children, shook my hand, and appeared very

humble and respectful. I received them with attention, but soon learned that they expected us to bestow on them presents of food very liberally. I assured them that we had not settled among them for such purposes, but in order to impart to them and their children useful instruction, calculated to make them more independent. They admitted the reasonableness of what was said; but their countenances indicated so much disappointment, that I feared it might occasion some undesirable coldness of feeling.

Better views.

May 17.—The two principal men of the company, noticed in the preceding note, called again, but so far from being dissatisfied with what had passed, they informed me, that, notwithstanding they had left their village on the Wabash with a view of returning thither immediately, they had, since they had become acquainted with the establishment, determined to settle near to us. They had looked out a place which they would improve immediately; would build houses of logs like ours, (and not of bark, as is common among these people,) and for this purpose borrowed of us an axe.

Reception of good news.

May 19.—Received a large packet of letters, papers, &c. which contain so much good news that the circumstance deserves to be noticed. Rev. C. Martin, Agent, is succeeding well in his collections for the mission.

Name of the station.

It is our design, and our prospects appear to favour the same, to establish divers mission stations among the neighbouring tribes, which shall mutually act

together, and, as circumstances may require, afford each other assistance. These establishments would not be considered so many separate missions, located in as many different places, but as the same mission operating at several stations. This mission having acquired the general name of the *Fort Wayne Mission*, it was determined at a meeting of the Board, March 14, that it should retain that general appellation. It was, at the same time, also resolved, that, with the approbation of the Convention, the station on St. Joseph's, be denominated the *Carey Mission Station*.

Grateful reflections.

The resolution of the Board to name the establishment after one of the best men in the world, we view as a high encomium on the mission, and as an expression of expectation relative to its usefulness.

We esteem it a singular favour, that at the dating of every letter, and at the transacting of all business at the establishment which requires a record, we shall, by the reiteration of the word *Carey*, be admonished to self-denial and devotedness to the cause of God and religion; to vigilance and perseverance under the most trying and discouraging circumstances; to patience and forbearance under the gratings of calumny; and, in humble reliance on the good providence of God, to "attempt great things—expect great things." Great, because they involve the temporal and eternal interests of men, and because their accomplishment depends on the power of the Great Jehovah, and it is only in respect to the instruments employed in bringing them about, that littleness can be attached to their character. Did the spirit of Elijah

rest upon Elisha? So we would pray for ourselves, that the spirit of a *Carey* may rest upon us.

Another loss of property.

May 22.—On the loss of our property by the upsetting of our pirogue on the 24th ult. we employed a man to bring us on two wagon loads more of seed corn, seed potatoes, together with corn, flour, salt, and other articles of which we were in great want. The rivers being full, this man was induced to make a pirogue, and embark with the loading at the same place we had done; and it is, with increased grief, that we hear, that in the same bend of the river, and not more than four rods from the place where our first load was turned into the river, this pirogue also ran upon a tree and capsized. A far less proportion of the loading was rescued from the waves this time, than at the former. All our potatoes and peas are lost, and we are in danger of losing almost an entire crop of those articles for want of seed. A little seed corn was saved, but mostly wet, and has since sprouted. Not more than one third of the load was saved. The loss is considerable, and we fear it will be felt by the mission even another year. We are left to a scanty allowance of breadstuff.

May 23.—We are making every possible exertion to save the family from suffering, at present, for want of bread, and the establishment from scarcity another season for want of seed to plant. Have sent again to Fort Wayne in haste. Here we are endeavouring to purchase a little corn and potatoes at the several Indian villages.

Visit to the Ottawas.

May 26.—Believing that our engagements with government

make it really necessary for me to visit the Ottawas on Grand river, 130 miles N. E. of this, in order to confer with them relative to our contemplated mission establishment there, I this day left home for that purpose.

May 31.—I have now been two days among the Ottawas on Grand river, about 90 miles from its mouth, on the eastern shore of Lake Michigan. It enters the Lake at the computed distance of 75 miles, partly north of the mouth of St. Joseph's. The river at this place is about 120 yards wide; its general course is about west. It is navigable for boats that could run on any of the Mississippi waters of the same size. The water is not clear, but resembling tea, from which circumstance we infer the existence of the numerous marshes and small lakes that contribute to its formation. It passes through an uneven though not mountainous country, in which, however, the traveller seldom meets with a spring of water, or even a ravine to lead off the waters that fall. The rains which fall are generally either drunk in by the loose sandy soil, or gathered into small lakes, in size from 10 to 500 acres.

It is worthy of remark that some of these lakes, even those which have no visible communication with other waters, abound with fish of the kinds common in the rivers of this country. By what means were they settled in these waters? Were they placed here when the waters were first peopled by the Creator? Or did the ancient inhabitants place them here that they might serve for food? Or have fish existed in these small lakes ever since their formation by the retiring of the great flood of waters, which the face of this country in every place declares to the observer once inundated it?

Mr. M' Coy called on to cure an idiot.

An old Ottawa woman brought her son, a young man, to me, that I might heal him of the disease of convulsive fits, with which he has been afflicted from a child, and by which he has been rendered quite an idiot. She said that a relation of hers had informed her that one of her children had been afflicted in the same way, and that a Roman Catholic priest by his prayers had cured the child. She had taken this young man to an Indian, who was reputed skilful in such cases, but he did not succeed in this, alleging as the cause of his failure that the disease was occasioned by the moon which he could not control. She then applied to a second doctor, whose success was no better than the first, and who also attributed the cause to the influence of the moon. Both, however, agreed in opinion that I had power to control the moon, and that if she would bring her son to me, he would be restored to health. She had accordingly brought him, believing that I could do as had been affirmed of me; her faith in this respect being strengthened by a change she had discovered in the symptoms since my arrival, which she imputed to my presence. Since the lad had been in my presence he had had a fit, but instead of falling apparently lifeless as formerly, he had only a slight convulsion, &c. I told her I did not think I could cure her son. He was so old, and his disease of such long standing, that I did not think he would ever be cured.

Funeral rites.

June 1.—As I was retiring from a village to a place where I lodged, I saw a company of wo-

men going to perform rite at the grave of a had been buried a few my expressing a desire and witness the ceremony breed whom I had with assistance, and who at this place, assured me would give me a correct of the whole scene on occasions. His statement was as follows.

A few days after the a child, the father, or if neither of these be present, another of the relation to the deceased a feast; that is, they corn, meat, or whatever convenient, and carry grave, to which the co sympathizing friends the feast be prepared none but men attend; if man, none but women. When assembled at the ruler of the feast to each of the attendance of the food preparation of each of them, before themselves, presents a tion to the dead, by pouring it on the head grave; to allow of which aperture is usually left poles or boards that enclose the grave. If in the company males there should be one considered scandalous, she is not permitted her portion to the deceased, but the mistress of takes it at her hand and The remainder is then the company.

Feasts for the dead

Feasts for the dead brated in a similar manner adults, and are repeated once a year.

On returning from the tending grounds to their

in the spring, the grass and weeds are carefully removed from around the graves of their deceased friends, and none is permitted to grow there during summer. When men attend those feasts for adults, addresses are made to the dead as though they understood all that passed. The circumstances of their preparing a seat within the enclosure of the grave for the deceased to sit upon, and of making a window for him to look through, together with their offering him meat and drink, tobacco, &c. as well as their conversation addressed to him, seem to indicate a belief that the deceased is not really insensible, though I believe they possess no distinct ideas on the subject. I have not found any who could give a rational answer to questions which one would naturally be led to ask on such subjects.

Religious ceremonies.

There has been a time, no doubt, when there was something like system in their mythology; but, in every respect, they have greatly degenerated, even within the recollection of some, who speak of the circumstance with tears. "Now," say they, "our people think of nothing but whiskey!"

Formerly, when they returned to their villages in the spring, they made a feast, preparing the food for which, would probably occupy one day. At 12 o'clock on the following day, the people, men, women, and children, would assemble at a house chosen for the purpose. An old and respectable man among them would proclaim, with a loud voice, that the time for taking their seats had arrived. All being seated, the old man would address them. They would then

sing a song of thanksgiving to God for past mercies, and requesting a continuation of favours. The old man would then, in behalf of the whole, put up a prayer to the Great Spirit, returning thanks for their preservation through the winter, and for bringing them together again at their villages, and requesting the blessing of God on their labours through the summer, crying, as my informant spontaneously observed, "O, my father, we want corn, we want beans, &c. &c. give us these things." All would then eat; after a little respite they again sing; singing, with short intermissions, would be repeated four times during the service; after which all would disperse, and as soon afterwards as they chose would commence gardening, and planting their fields.

Feasts and dances are still annually observed at the same season of the year, but with far less order, solemnity, and good sense. This account may be relied upon as correct, so far as it extends, as we derive our information from an aged, intimate acquaintance, of undoubted veracity, who shed tears on the recital, saying, "at those feasts I cried all the time."

Monumental inscriptions.

Among the Ottawas we often find at the head of a grave, even of a child, a post, in height somewhat proportioned to the size and age of the deceased. On one side is the picture of an animal, the name of which is the prevailing name in the family; as, for instance, one would be called panther, a second would be named after the panther's foot, a third after his tract, &c. We would therefore expect to find on this monumental post, the likeness of a panther. A clumsy drawing,

slightly resembling a man without a head, on another side of the post, would represent a person whom the deceased, or, if a child, the father, or other guardian friend, had killed in war. A similar drawing, with the addition of a head, would signify one wounded; and these emblems would be multiplied in proportion to the number of occurrences which they are intended to represent. I conjecture that vanity often prompts them to stretch a little beyond the bounds of truth.

By the side of those posts we sometimes find a stick standing, say two feet in length, with which a visitant raps on the post, as if to arouse the dead, and acquaint him with the arrival of his friend.

Marks of distinction.

Posts of the same figure, but taller, are sometimes placed on the outside of a house in which they perform one of their dances. In this case it seems chiefly designed for an exhibition of the different ranks in society, to which the chiefs of the place are entitled: 'The greatest man being allowed to make the largest mark, or the most in number.

Decorated poles.

We sometimes find, at their villages, a tall pole handsomely peeled, a few streaks of vermilion encircling it, and on the top a bunch of small green boughs neatly tied. This is reared solely for religious purposes. It is designed to assist them in their devotions, and it is thought to be pleasing to the Great Spirit. But I have not been able to ascertain that they possess any distinct ideas on the subject.

Want of more missionaries.

Until we can obtain more missionaries, our labours at this

place must be on a very limited scale. We wish, however, to settle among them a blacksmith, and to afford them some instruction in relation to husbandry this season.

Kind treatment by an Indian and his wife.

June 3.—Having travelled two days towards home, I find myself in the house of an Indian friend, who, with his wife, is so much more refined and hospitable than any others I have seen since I left home, that the circumstance deserves notice. No sooner had I alighted, than the man came, and shaking my hand, invited me into his little house, which he kept as close almost as an oven, in order to keep out the mosquitoes. While the good woman was preparing supper, the landlord sweetened a kettle of water for us to drink. This is a common beverage among these Indians. I have become so used to it, that I find it quite palatable, and always grateful to my stomach. I had with me a little tea, which I requested should be prepared for us. They could furnish meat, but no bread. While I was delighted with the kindness which was shown to us, the simplicity of the style was a little amusing, though it was, by the bye, the utmost stretch towards refinement of manners, that could be made at present. For want of a table, the cloth was spread on the floor, on which we also seated ourselves, with the landlady seated in the same way, at one side, in order to pour the tea. This was poured into bowls, and cooled in wooden ladles, &c. &c. The best place in the house was given me to sleep on.

Proceed on the journey homeward.

June 4.—Left two of the men who had tired, and proceeded with a third on foot, he having tired

and left him in the
arrive at home.

—Fell in with a man from Detroit, whom I thither on business. I was pleased on learning that which we expected greebably to contract, by the 10th inst. 50 barour, and other things greatly needed, had I Detroit on the 28th. I frequently I fear the fami-lier for want of provi-ment word among the In- I would pay them well grain of corn that they ing us. Prospect of ry dull. At 12 o'clock home. Found all well. ness in the schools, obtain 40 native schol-ic house, and on the moving on pleasantly. d I feel myself more on finding harmony, cheerfulness, and hope, under peculiarly trying itening circumstances. wance of bread was indeed, and our corn austed; yet none com- d all hoped for better brother Lykins was out of corn, obtained a lit- he does not believe much in the country, ny miles of this place, suffice for our family s. In absence they had pro- planted about 7 bush-atoes. A boy who had attended our school at ne, and his brother, offered to the family; account of the scarcity ailed, it had been advisable to take them

by an exploring party.
school had been divided
inst. and the females

placed in charge of a young lady we had hired. The establish-ment had been honoured by a call from five gentlemen, com-missioned by government to go on an exploring tour to the west-ward, viz. Major S. H. Long, commander, &c. Mr. Thomas Say, zoologist and antiquarian; Mr. James E. Calhoun, assistant topographer and astronomer; Mr. Samuel Seymour, landscape painter; and Mr. Wm. Keating, mineralogist and geologist.

Attacked with cholera morbus.

In the evening was attacked with cholera morbus, occasioned, I suppose, by want of food more grateful to my stomach than I had lately been allowed.

Another disappointment.

June 6.—This day we expect- ed a wagon here from Fort Wayne, with corn, potatoes, &c. for us. Hearing nothing from it, we sent off one of our teams in haste to the Fort for flour.

Letter from the Indian Department.

June 7.—The neighbouring chiefs came in to hear the con- tents of a letter addressed to them from the Indian Department.

Letter from Brother Roberts.

June 8.—Unable to preach, lectured from my seat, prayed, &c. and read and explained to the children part of a letter from brother Roberts of the Cherokee Mission, published in the "Lumi- nary," which informs of the seri- ous attention to preaching, and of the prayerful inquiries after religion, among the people and children of his charge. May the mercies of the Lord exceed the most sanguine expectations of those highly favoured brethren, and may even these Indians also be graciously remembered!

Sickness continues.

June 9.—Able to walk about, and write a little; several of the

family indisposed with dysentery; one man dangerously ill. I suppose our complaint is occasioned chiefly by an absence of wholesome food, particularly bread, of which we have eaten none of consequence for some time. We cannot afford the sick half as much as they ought to have, and that little which they get is damaged.

Generous Indian.

June 13.—Sent out two men to seek for corn, as we have not enough to last us through the day. Obtained a little. The Indian had not the corn to spare, and refused to sell it; but said, "It is too bad to be hungry. I will give my father that bag full. I believe I will lose nothing by it, for I think he will give me as much when he shall have obtained corn."

Health improving.

June 14.—Our health is a little improved, but all complained of great debility, except the Indian part of our family, who bear the absence of bread without apparent inconvenience.

Brother Ficklin arrived with cattle from Kentucky.

June 15.—This evening arrived 121 head of cattle, which had been collected by Rev. Corbly Martin, Agent, in Kentucky, and which were brought hither by Rev. John H. Ficklin. The drove when it started contained upwards of 200. They came as safely as could be expected as far as Port Wayne, where they left about 60 to recruit and to be brought on at another time.

This is a most valuable acquisition to the property of the mission. We were in want of the cattle, but did not expect that half the number would be sent to us. With grateful emotions we would record the liberality

of our Kentucky friends, and pray that God may far exceed their expectations in remunerating them.

Brother Ficklin departs.

June 17.—Having been gratified with the company and conversation of brother Ficklin, we were forced to realize the pain of giving him the parting hand. The society of Christian is, in this wilderness, very dear.

Motives for gratitude.

Flour by way of the lake not arrived: one of our wagons returned with corn and potatoes, but no flour. Hope the other will be here with flour in a few days. Feel thankful that our business is not materially affected by our scarcity. We have fenced almost 60 acres of land, are growing 35 acres of corn, and have two acres in garden. Our difficulties are not greater than we ought to expect, our prospects of usefulness are encouraging, and the mercies of the Lord are great.

CHEROKEE MISSION.

THE Rev. Mr. Roberts writes from the Valley Towns, that the mission has some little encouragement, from the manifestation of the grace of God, in the hopeful conversion of two or three of the natives.

"One of them is Wasadi, a full breed, and a member of the National Council. He is totally ignorant of the English language, and what knowledge he has of divine things was communicated to him through the medium of our interpreter, and the portions of Scripture translated into the Indian language. He appears to be an "Israelite indeed, in whom is no guile." He feels a great

concern for his people, and thinks if they only knew of the Saviour, all would believe. He asked whether the ungodly white people ever heard the gospel. When answered that they did, he was astonished that they could continue in sin and unbelief. He goes about among his people to tell what a precious Saviour he has found. He prays with them, and for them, and persuades them to look to the Lamb of God for the pardon of sin, and their acceptance with Heaven. He says that he used to dread the thoughts of dying, but now his fears are all gone, and he feels very happy. I asked what made him feel so happy? He said, "I am thinking all the time about Jesus Christ." When at home, he has worship regularly in his family, morning and evening. May God make him a shining light in this benighted land."

A letter from another of the mission family, dated September 6, 1823, states:—

"The week before last, we were favoured with a visit from brethren Mercer and Sherwood, of Georgia. They staid with us five days, examined the children, and preached several times. Brother Sherwood has promised to visit us again as soon as he can make it convenient.

"Our school has been but small since the vacation in July, owing to the prevalence of the measles among the children. We have requested them not to return till quite recovered. Some of our pupils who left the school, through the influence of friends in North Carolina, have returned this week, and we learn that more are coming. Thus the effect of exertions to injure the mission is dying away of itself. The boys belonging to the school improve in willingness and ability to labour on the farm. Mrs. Jones has undertaken the tuition of the girls, and such of the boys as are too small to work."

[Lunn.

Religious Intelligence.

The following is an Extract from a Letter, addressed by the daughter of Rev. Mr. C—, to a minister whose labours had been greatly blessed to the family.

Rev. and dear Sir,

The Lord has done wonders for us, and they are marvellous in our eyes. I should be happy to say that all four of us sisters who heard your conversation on Friday evening, had found a Saviour. Suffice it to say, that two of us have obtained a hope that we have passed from death to life, viz. L. and your unworthy friend who is addressing you. We are ready to exclaim, "what has God wrought!"—M. appears very anxious, and I think will never turn back. E. has had the most powerful convictions, and has found some relief, but is un-

willing to acknowledge it. But on this I need not enlarge.—Mr. N— has conversed with her, and will inform you more correctly than I can write.

The work, dear Sir, will not, we trust, stop here; for we believe God has a great work to do in this place, and he will perform it. What condescension! What mercy! and what kindness, that he should visit a people, that had so far revolted from him! A hardened, stiffnecked, rebellious people! O it is a wonder of wonders!—

Yesterday Mr. F—visited us. He was desirous to see the people in this place; and for this purpose, he took one or two persons with him, and they called on a number of families, and found many inquiring the way to Zion with their faces thitherward. Among the rest were two daughters of Mr. R. I fancy I hear you say, this

is good news. This is what I longed, I hoped to hear. Yes, my friend, this is true concerning us. This heart, which dictates what to write to you at this time, this stubborn, this frozen and obdurate heart, was made to melt in about an hour after you left us. Your conversation was truly blessed to my soul. May this encourage you to speak comfortably to all who feel a sense of their sins, and their need of pardoning love through Christ's atoning blood; and to warn those who are blind and naked, to flee from the wrath to come.

I have often thought of writing you; and as Mr. N— informed me he should see you, I could not let the opportunity slip. You see I do not study method, nor regard penmanship. A more noble object attracts my view, even the glorious Redeemer, the Saviour of lost sinners. What name is so divinely sweet. I would fain spend the night in writing you of this blessed Jesus. But had I the tongue of an angel, I could not describe to you the fulness, the beauty, and the glory I have discovered in this wonderful character.

Pray for me, kind Sir, that I may see my nothingness, and feel my dependence on him, and that I may not like Peter be left to deny my Lord and Master. But that I may choose the seat that Mary chose, that I may wash his feet with my tears, and wipe them with the hairs of my head, is the sincere desire of your affectionate though unworthy friend E.

EXTRACT OF A LETTER FROM MR.
EVELETH TO MR. SHARP.

Eastport, Nov. 4, 1823.

Rev. and dear Sir,

"Though unworthy of the least attention from the people of God, I beg the liberty to inform you, that we have enjoyed rich tokens of the goodness of God during the past summer. I have baptized twenty-eight, twelve have been added by letter, &c. Several individuals in our society have obtained a hope. The revival has been equally extensive in the Christian Society. This is a great cause of joy and gratitude. There are, however, many who know neither the Father nor the Son. These are objects of pity and prayer. I fear that the reformation is nearly to a close, but I

trust the fruits of it will continue and prove the genuineness of the work.

There have been instituted in this place two Juvenile Education Societies, auxiliary to the Judson Education Society. The number of members is about thirty in each Society."

LETTER TO ONE OF THE EDITORS.

Albany, Nov. 12, 1823.

My dear Brother,

Being fully confident that religious intelligence is ever welcome to a minister of Christ, I have taken the liberty to transmit to you, the following communication.

THE past history of the first Baptist Church in this City, may be seen in the similitude, and read by the light reflected from Horeb's burning bush—Behold! the bush burned with fire, but the bush is not consumed.

During the year 1822, though no special revival occurred, yet the active members of the church seemed emulous to excel in every good word and work. A number, who by their remissness in duty, or change of sentiment, had lost the confidence and fellowship of their brethren, returned again with humility, and were affectionately received into the bosom of the Church. The scattered congregation collected together, and listened with attention to the word of life. Thus happily united, our eyes and our hearts were directed to the throne of God, while the burden of our prayer was, "Come, Lord Jesus, come quickly." "Nor shall it e'er be said, praying breath was ever spent in vain."

About the beginning of April last, a glorious work of grace commenced amongst the dear youth of our congregation. It was soon ascertained, that there were several deeply impressed and anxiously inquiring what they should do to be saved! Our brethren, like David and his host, "began to bestir themselves." Until within a few weeks past, this gracious work has progressed in its triumphant march; and even at the present time, there are a number who appear to be seeking the Lord sorrowing, and whom, we hope, are not far from the kingdom of God. During the revival, enthusiasm has disclosed no new revelation, and in but a very few instances, has she even attempted to light up her torch. The converts have

been the subjects of powerful, yet rational conviction. Their sorrows have been inexpressible, and, in some instances, almost insupportable. Their deliverance has generally been effected by the application of some precious promises from the sacred scriptures, accompanied with a holy resignation of heart, and with joy unspeakable and full of glory.

Since the commencement of this work, there have been added to the church between thirty and forty by baptism, and more than twenty by letter, making an increase of sixty new communicants. Nine of the dear youth who have recently put on Christ, are usefully employed as teachers in our Sabbath school—the most of whom had commenced this self-denying labour of love previous to the date of their religious improvement. Blessed is he that considers himself a poor: the Lord will deliver him in the time of trouble." The above named excellent Institution, under the smiles of an indulgent Providence, has flourished beyond our most sanguine anticipa-

tions. The school, at present, consists of about 240 children, the most of whom are from families of indigent circumstances, these are under the patronage and tuition of nine males and eleven females, all of whom appear much devoted to their benevolent employment. A library has been recently collected and established for the benefit of the school, which is now in useful operation, and augurs much in favour of the perpetuity and future beneficence of the Institution.

The heavy debt contracted in the purchase and fitting up of our place of worship, by the exertions and liberality of our brethren and friends, has, within a few weeks past, been considerably reduced; and the present prospect is, that this threatening scourge, will be eventually removed. These tokens of divine approbation encourage us to believe, that "the Lord is our defence, and the holy One of Israel is our King." Therefore we will glory only in the Lord.

Yours, &c:

Obituary.

MISS REBEKAH SMITH.

Miss Smith, aged 32 years, was born March 6, 1791, and died at Amherst, N. H. March 10, 1823. From her childhood she occasionally had serious reflections respecting the welfare of her soul; but during the year 1812, she was deeply and effectually impressed with a view of her lost condition as a sinner, and the value of an interest in the salvation of the Gospel.

After passing several months in affliction and sorrow on account of her sins, she was led to hope in the mercy of God through Jesus Christ. But her hope was attended with so many fears lest she had deceived herself, that she neglected to name the name of Christ by a visible profession of religion till May 29, 1814; at which time she received the ordinance of Baptism, and was united with the Baptist Church in Milford, a town adjoining Amherst, the place of her nativity.

After publicly espousing the cause of christianity, she went on her way rejoicing, and continued to adorn the doctrine of God her Saviour, by giving

lucid evidence of the reality and the purifying tendency of the religion she had professed.

In the autumn of 1822, her health began to decline. She applied to a physician, and observing that he exhibited some fears respecting the issue of her disease, she desired that he would tell her plainly what he thought of her case; assuring him it would neither surprise nor terrify her to hear his opinion that there was no hope of her recovery; for she had believed she was witnessing her last illness.

About this time she remarked to a friend who expressed apprehensions that she would not continue long, "I fear I shall not have patience to wait till my change come." Subsequently to this she discovered no anxiety to recover, but a perfect willingness to depart whenever she should be called. For five weeks previous to her decease she was confined to her bed almost entirely. She was feeble, and exercised with considerable faint distress, but she manifested great patience and

resignation. Not a murmur was heard from her lips; in meekness she possessed her spirit, and waited for the coming of her Lord.

On the morning of March 10, she appeared to be near her departure. She called her mother, and with great composure said to her, "I am going." Her mother inquired, "Are you willing to go?" "O yes." "Does death appear a terror to you?" "Not at all," she replied. She continued to possess her reason during the day, and exhibited the same serenity of mind till evening, when she breathed her last without a struggle or a groan. "Precious in the sight of the Lord is the death of his saints."

Miss Smith was mild in her disposition and unassuming in her manners. She evinced her regard for the interests of Zion, by directing \$80 of the avails of her industry to be paid to the N. H. Domestic Missionary Society, and \$20 to the support of the ministry in the church of which she died a member. "The just shall be had in everlasting remembrance;" and this short notice of one of the deceased daughters of Zion, seems due to her amiable worth and modest virtues.

MRS. POLLY FARNSWORTH.

Mrs. Farnsworth, the daughter of Zephaniah Holmes, Esq. was born at Bennington, March, 1784, and died at Fairfield, in Vermont, July 11th 1828. She was favoured in early life with the instruction of pious parents, and was, while quite a child, the subject of serious impressions, and often remarked "that she could hardly remember when her attention was first called up to the concerns of eternity; but the vanities of the world, the follies and amusements common to youth, and the depravity of her heart, served to suppress them, and her early years were devoted to sin and folly," a circumstance which she often mentioned as a source of peculiar regret. When arrived at the age of thirteen, during a very powerful revival of religion in Fairfax, (to which place her parents had then removed,) she became the subject of more serious and powerful impressions of the Holy Spirit, and was more fully convinced of the evil of sin and her need of an interest in the Saviour, whom, at last, she was enabled by divine grace to embrace, and he became to her the Lord her righteousness. She now

submitted to the ordinance of baptism, and made a public profession of her faith in Christ and his doctrine, which, during the residue of her life, she adorned by a well ordered life and conversation.

In 1813 she was married to the Hon. J. D. Farnsworth, of Fairfield. Upon the duties of this new situation in life, she appeared to enter with peculiar diffidence, and made it frequently the subject of earnest prayer, that she might be enabled to fill it and discharge its important duties, (her husband having then a family of small children,) in the fear of the Lord, which she was enabled eminently to do. Being remarkably placid and mild in her disposition, she was greatly beloved by all who knew her. The home of her husband, which was ever a home for missionaries, was much frequented by the pious traveller, and she appeared always to give her peculiar satisfaction; for to her it seemed even to be a privilege to wash the feet of the saints. In the promotion and support of Missionary and Bible Societies she took a very lively interest, and for a number of the last years of her life, was a very active member of them. In rendering acts of kindness and charity to the needy and unfortunate she distinguished herself, and it might truly be said of her, "the blessing of many that were ready to perish came upon her." When her health would admit of her going there, her seat was never empty in the house of the Lord on the Sabbath. Naturally of a feeble constitution, and strongly predisposed to a pulmonary complaint, in the latter part of the season of 1822, she began evidently to decline. As a matter of duty, as she often remarked, she submitted to the trial of all the medical assistance which could be obtained, without any lasting benefit. Strongly impressed with the belief that this would be her last illness, she appeared to be very earnestly engaged to set her house in order, and to have her lamp trimmed and burning. She gradually declined until sometime in April, 1823, when she was so reduced as to be confined to her bed. During her long confinement she appeared to be greatly blessed with the presence and enjoyment of God; and often remarked, "how great is the condescension of my Saviour to such a worm as I am; truly he is a friend that sticketh closer than a brother." To her husband, who was much affected by the prospect of soon being obliged

be parting hand, when he in-
 are you willing to go and leave
 is unfriendly world?—she an-

"Yes, while it has been
 ery great trial to me to think
 d for a long time I could not
 ciled to it, yet God, I trust,
 race has enabled me to give
 the children up with my own
 im, and now my only anxiety
 perfectly reconciled to his
 When she discovered that he
 e added, "why weep? if we
 t we have hoped, we shall
 for a night, as it were, to meet
 morning in the presence and
 of Christ, where parting shall
 ore, and we shall be free from

the ministering servants of
 l and other pious friends called
 r during her illness, it was ev-
 rivilege to have prayers. On
 quiring, as they often did, for
 all we pray? She would an-
 that my will may be swallow-
 the will of God, that I may
 e left to murmur or repine at
 identical dealings with me, and
 ly that I may have patience
 my appointed time." She ap-
 to enjoy her reason to the
 l when the trying hour arriv-
 able to converse with a more
 voice than she had for several
 efore. On being asked by her
 r companion, "Do you still
 r confidence in God, and a
 eess to resign yourself to him?
 wered, "O yes, while I feel
 m but a worm, and have noth-
 ine own to recommend me to
 our of God, the Saviour ap-
 l-sufficient and altogether love-
 I know that he is able to keep
 ick I have committed to his
 pray for me that I may have
 e to wait his coming." When
 dren, who had been so kindly
 by her care, gathered about
 ng bed and wept, she took an
 nate leave of each of them,
 hortened them not to weep for
 r themselves, and to pre-
 o follow her. After which,
 ered the exclamation, "Can
 death? Oh, come, Lord Jesus,
 ickly," and without a struggle
 roan closed her eyes in death,
 atly with a smile upon her
 nance, and entered, we fondly
 into that rest, that remaineth
 people of God. Well might
 g with pious Simeon—

ow I can leave this world, he cried,
 behold thy servant dies;
 e seen thy great salvation Lord,
 had done my peaceful eyes."

MRS. DOLLY RIPLEY.

MRS. DOLLY RIPLEY was born in
 Hallowell, Me. July 27, 1800. She
 was the daughter of Mr. Jacob, and
 Mrs. Deborah Smith. Her excellent
 father died of a pulmonary consump-
 tion, at a distance from his family, in
 Epping, N. H. His end was peace.
 I have often heard my dear wife relate
 the very interesting particulars of his
 last sickness and death, as witnessed
 by her mother and eldest brother.
 Never did a child manifest greater re-
 spect and affection for a parent, than
 she did towards her father, though re-
 moved from her when she was but
 eight years old. A short time previ-
 ous to her death, her mother related
 to me the particulars of his departure.
 Her daughter listened to the narrative
 with interest and pleasure; and at its
 conclusion, remarked, that before her
 conversion, she desired to go to heaven,
 because her father was there, but after
 that change she desired heaven, be-
 cause Christ was there.

In the year 1811, the family removed
 to Bath, in consequence of the mar-
 riage of her mother to Hezekiah Wy-
 man, Esq. of that place. And
 during the great revival of religion
 which took place there in 1816, Mrs.
 Ripley, we trust, experienced the
 renovating influences of the Holy
 Ghost. Though her views and feel-
 ings on religious subjects were changed
 while she was at Bath, yet she did not
 enjoy settled peace or comfort until af-
 terwards, while attending a school in
 Portland.

On the 4th of May, 1817, she was
 baptized at Bath, by Rev Mr. Stearns,
 and received into the church of which
 he is pastor. The deep solemnity and
 holy joy connected with these transac-
 tions appear from the following extract
 from writings, penned at intervals, in
 the year 1817.

"Have this day, in the presence of
 God, of angels, and of men, confessed
 Christ, and solemnly engaged to be
 his. Yes, I have covenanted to walk
 with the people of God, in all the
 holy ordinances, and to live soberly,
 righteously, and godly, in this present
 evil world, denying all ungodliness and
 every worldly lust. I have no strength
 of my own; but I can rejoice in all my
 infirmities, because in Christ all fulness
 dwells. I have this day experienced
 much of the goodness of God. I trust
 I can say, in the ordinance of baptism
 I received a blessing I never before so
 sensibly felt—the spirit of adoption.
 The language of my heart was, 'There

is none in heaven but God, and none I desire on the earth beside him.' Surely, 'in keeping the commandments there is great reward.' O, heavenly Father, keep me by thy mighty power through faith unto salvation. Uphold my feet in thy paths, that they slip not; that I may never be left to wound thy precious cause, or dishonour the holy profession I have made. I feel a strong desire to be useful to the church—may God grant me this privilege. O, how highly has God honoured me, by taking me in youth; and, as I humbly trust, adopting me into his family. I can conceive of no higher honour than that of being a young disciple of the meek and lowly Jesus. Unto God all praise be ascribed. To him alone is glory due. For nothing short of sovereign grace ever carried a soul to heaven."

In the autumn of 1819 she was brought very low by sickness. Many of her friends almost despaired of her recovery; but through the mercy of God, she was gradually restored to a comfortable state of health. Ever since October, 1822, her health was poor, though at times, she appeared to be much better than she really was. She told me, during her last sickness, that she had not enjoyed perfect health for a single day since last Fall.

In the month of April last, she took several violent colds, which seated on her lungs, and terminated in a pulmonary affection. She went to her chamber, April 26, and died just eleven weeks afterwards. The state of her mind previous to this confinement, appears in the following extract from a letter written to her mother on the 19th of April.—

"I am frequently admonished by ill health that I am mortal, fast hasting to eternity: solemn, awfully solemn is the thought of appearing before a holy God. O, that I could more fully and constantly realize this truth, that time is short and eternity near; and that what we sow here, we must reap there: if to the flesh, corruption; but if to the spirit, eternal life. In reflecting on this passage, I do feel guilty indeed. Yes, for two years past, (how painful the reflection) I view my time and affections as devoted, in a criminal degree, to this vain, unsatisfying world. May God, in infinite mercy, pardon me, and afford me repentance unto life, and reclaim me fully to himself. If not deceived, I do desire to live a new life. O, how important to live the life of the righteous, as well as die their death."

During her long illness, our hopes and fears alternately prevailed. She herself was encouraged for a season. But some time before her death, she affirmed that she should not recover. The medicines, which were perseveringly tried, mitigated, but did not remove her disease. A hectic fever was consuming her, and her flesh and her strength were wasting away.

Lord's day, June 29. When I went to meeting this afternoon, she was so unwell, that I had some apprehensions she might not live till my return. I was fearful, lest she should strangle. On my return, found her relieved.

July 3. One of the officers of the church prayed with her. In conversing with him, she observed, that she wished to have but little said about her, after her decease, more than this, that she was a poor sinner, saved by grace.

July 4. During this day of bustle, noise, and hilarity, she seemed to take no notice of any of it. She viewed herself as just about to launch into eternity, and expressed a great desire to have her christian friends come and sing hymns of praise in her chamber. One of the brethren came to see her. In conversing with him, she said—that her hope was in Christ—that he was precious to her—and that she felt that her sins were pardoned. About noon, her eldest brother and his wife arrived from Bath. She talked with them and her youngest sister very solemnly. May these admonitions never be forgotten by them. This afternoon, at her request, several friends came in and sung with her, the 17th Hymn, 1st Book, and the 17th Psalm, 1. m. We were afraid that loud singing would distress her, but she said that it did not, and that she wanted to hear many sing together. Rev. A. Rand prayed and conversed with her. In her conversation with him and others, she discovered deep humiliation and sorrow on account of sin, and entire renunciation of all confidence in her own righteousness. "O, if I may but occupy the lowest seat in heaven."

July 5 Her fever was very high to-day. In the evening she appeared to be dying, but afterwards revived considerably. God kept my mind in a state of unusual calmness during the solemn scene. Blessed be his name!

July 6. In conversing with her after the afternoon meeting, she complained of herself, that she was impatient; said, she was afraid she should dishonour God; wished me to pray that God would forgive this sin, and grant her patience. A more patient sufferer I

law. On another occasion, she said she wished to weep for her continually. Deep humility and things were the most prominent in her exercises. These are elements in the religion of a

10. She said to me, "Prayer may not overcome me—that have patience, and that God forgive my impatience." In answer to my inquiries, she said, "I do desire to recover, except it be the sincerity of my repentance. I acquiesce in the plan of salvation by grace. It is all of grace. I to praise Christ." Her unworship she deeply felt. "I am as the thief on the cross. I am O, it would be perfectly just in me to cast me away forever." She listened attentively to the hymns and as I read to her from time to time as her strength would permit. I read chapter of Philippians, and she said, "Jesus, lover of my soul," which seemed to be particularly interesting.

12. This afternoon she thought of dying. We went up to her room, from tea, and perceived she was dying. In the afternoon, she had called Mrs. B., who asked her, if her soul was stayed on God? "I trust it will be before her voice became inanimate," she said to another sister, who had been much with her, "Yes, I trust in him." She continued to say that but I could not understand her. She requested, that when she was dying, there might be no confusion as much stillness as possible. Her request was granted. She ceased to breathe about half past nine o'clock, on a Tuesday evening. She softly fell.

I accompanied her to the shore of Jordan, but could go no further. Yet then, I trust, our great Priest was with her, and landed her on Canaan's side. What an awfully solemn season was that! As present, supporting and quickening spirit.

*In vain my fancy strives to paint
The moment after death;
No glories that surround the saint,
When yielding up her breath.*

*A gentle sigh her fetters breaks,
We scarce can say, 'She's gone,'
Saw the willing spirit takes
Her mansion near the throne."*

According to her request, the remains were conveyed to Bath; and on the following afternoon were committed to the family tomb. Before prayer, was read the 3d Hymn, 2d Book: after

prayer, the 289th Hymn of Winchell's Supplement.

*"These ruins shall be built again,
And all that dust arise."*

How glorious is the doctrine of the resurrection! Soon will that body which is sown in corruption, in dishonour, in weakness, be raised in incorruption, in glory, and in power. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

Let me cherish a lively remembrance of the many excellent traits which adorned the character of the dear deceased. She possessed a noble, generous, and tender spirit. She enjoyed an exquisite pleasure in administering to the comfort of the distressed. How ready was she to discommode herself, that she might benefit others! How given to hospitality, especially towards the ministers of Christ! In her I never discovered religious ostentation or spiritual pride. She manifested no desire to be highly esteemed by others as an eminent christian. She viewed it a light thing to be judged of man's judgment. In her character and deportment there was an entire absence of affectation. But I would regard the remark abovementioned, which she made to an officer of the church. Whatever excellencies she possessed, either as a woman or a christian, were the gift of God, and to him be all the praise. What is all created loveliness when compared to him who "is altogether lovely."

T. B. R.

REV. OBED WARREN.

DIED in Covert, (N. Y.) on the 29th of August last, the Rev. OBED WARREN, Pastor of the first Baptist church of said town, in the 64th year of his age. His funeral was attended on the following Lord's day; on which occasion a discourse was delivered by Elder O. C. Comstock, to a large and solemn assembly, from Psalms lxxiii. 24, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

During the progress of his complicated and painful disease, which lasted about three weeks, he uniformly mani-

tested a high degree of patience and serenity of mind, while a dignified solemnity marked all his deportment. Possessed of correct and exalted views of the divine administration, and enjoying that lively hope which the gospel alone can inspire, he indulged no anxiety in relation to the final issue of his complaint.—He all along was impressed with an idea, however, that the Lord had something more for him to perform in his vineyard. On being told, by a christian friend, that he appeared to be leaving the world, he replied, "I am pure from the blood of all men—farewell." His afflicted and amiable family he cheerfully commended to God, and calmly fell asleep in the protecting arms of his compassionate Saviour. He has left a widow and six children to mourn their irreparable loss: But their sorrows, blessed be God, are mingled with the purest joy and the most triumphant hope. The Flock of God, of which the Holy Ghost had made him overseer, are unexpectedly scattered on the mountains of Israel, lamenting the absence of their faithful and beloved Pastor: But the Great Shepherd of his people in infinite kindness, we doubt not, will gather them in his arms, and bring them to his heavenly fold. Scarcely had the deceased arrived at the tender age of fifteen years, when, through divine mercy, he was brought to experience the holy sorrows and joys of a penitent believer in the Lord Jesus. On the day which completed the 21st year of his earthly pilgrimage he delivered his first sermon, as a min-

ister of the cross. Since then up to the time of his last illness, very little interruption, he labored and faithful in the profession, to which he was God, and ardently devoted. He was the pastor of many churches, and member of numerous councils and synods, with the voice of hundreds of thousands, bearing concurrent testimony to his zeal and usefulness in the service of God. Deriving a strength from his Creator, improved by study, observation, and experience, he was justly esteemed an able counsellor and friend; an able minister of the New Testament. Beholding the truth in a clear point of light, and exalting refining power, he promptly pointed out every thing which he deemed incompatible with the principles of the gospel. The sternness of the gospel, the honesty of his decisions, the candour of his advice, have sometimes kindled unfriendly feelings, provoked censure. When he found the path of duty he advanced, regardless of consequences. In the imperfection of his opinions he may sometimes have erred; but all must admire the purity of his sentiments, and the rectitude of his intentions. He courted no popularity, he sought not the approval of men; but the approbation of his own conscience, and the smiles of Heaven. "Let me die as I live, and be like him."

Moneys received by the Treasurer of the Bap. Miss. Soc. of Mass. 1823.

Nov. 11. By Cash from 1st. Bap. Ch. and Cong. in West Springfield, pr. Rev. Mr. Barrett, \$13.00
By interest on Note, - - - 16.00
By donation from Miss Anna Wyman, - - - - 735.00

Moneys received by the Treasurer of the Evangelical Tract Society, in Dec. 1823.

By Cash of Des. Thomas Kendall, Boston, to constitute him a life member, - - - - \$10.00

By Cash of Mr. John E. Jones, to constitute him a life member

do. Mr. N. R. Cobb, - - -
do. Mr. Joshua Tucker Oudine, -
do. Dea. William Lothrop, -
do. From young ladies of Rev. Dr. Baldwin's Congregation, to constitute him a life member,
do. From young ladies of Rev. Mr. Wayland's Congregation, to constitute him a life member,
do. From Mrs. Prudence Farwell, to constitute her a life member,
do. Donation from the Boston Bap. Female Tract Society, auxiliary to the Evangelical, -

To Correspondents.

Nota has been received, but was too late for this Number. Several critical and Obituary articles, and accounts of revivals have been received, but have been from necessity postponed till the next Number.

THE
American Baptist Magazine,
AND
MISSIONARY INTELLIGENCER.
NEW SERIES.

NO. 9.

MAY, 1824.

VOL. IV.

Religious Communications.

REFORMATION IN SPAIN.

(Concluded from Page 382.)

WHEN the Inquisition had, with the usual secrecy, prepared for the blow which was to root out at once the growing seeds of the reformation, the Catholics of Spain heard, with an awful joy, that not only the prisons of the tribunal were crowded with Lutherans, but convents and private houses had been converted into gaols, for the safe keeping of their heretical countrymen. Few of the accused had been able to escape from the approaching storm. Zafra himself, who had most reason to dread the consequences of the disclosure made by his servant, delayed his flight until he was taken; yet he was so fortunate as to break out of prison and escape his pursuers. Six monks of the Hieronymite convent near Seville, and the prior of a similar religious house at Ecija, had quitted the kingdom in time: but one or two being discovered in Flanders, on the point of embarking for England, the Spanish authorities seized them and had them sent back to Spain, where they neither expected nor found mercy.

The Lutherans of Valladolid, being secured by a similar and

simultaneous proceeding of the local tribunal, Philip II., who had lately ascended the throne, with a resolution to deter his subjects from any attempt to reform the church, applied for a papal bull authorizing the inquisitors to deliver up for execution all persons convicted of heretical opinions, without the benefit of recantation, which all might take, before that period.

The bull being obtained, and the secret trials brought to a speedier close than usual by the unsparing use of the rack, the grand inquisitor, Valdes, delegated his powers to Gasca, bishop of Palencia, who was to preside in the approaching autos-da-fe at Seville, and gave a similar commission to Gonzalez, bishop of Tarazona, that he might proceed to Valladolid for the same purpose. These were, in fact, the two towns where the main display of inquisitorial horrors was intended; but Llorente informs us that all the inquisitions of the kingdom celebrated smaller *Autos* for the extermination of protestants.

An *Auto da Fe* has always been considered in Spain as a triumph of true Christianity, where, if the

view of the sufferers may now and then start a tear, the heart, rejoicing in the complete victory of the church, forgets the ties which bind it to the victims. Hence the custom of performing these exhibitions on the greatest festivals, and welcoming the sovereign, or any members of his family, with a solemn burning of God's enemies. On the present occasion, the inquisition of Valladolid had the advantage of their brethren of Seville, in the opportunity of feasting the eyes of royalty with a triumphal show of their Catholic zeal. The prince of Asturias, Don Carlos, then fourteen years of age, and his aunt Jane of Austria, added splendour to the first *Auto*. It would be difficult to imagine a more appropriate president than the man who held the first seat at the other:—it was our Mary's husband, Philip II.*

On the 21st of May, 1559, which was Trinity Sunday, the principal square of Valladolid presented one of the most splendid assemblies which Spain, then at the height of its glory, was able to display. The prince of Asturias, the king's own sister, the grandees and ladies of their suite, and all the nobility and gentry of that ancient capital and its district, filled up the seats which surrounded the square in the form of an amphitheatre. In the area of the square an extensive platform was raised, on which the inquisitors were seen seated under a canopy, facing an altar surmounted by a crucifix, and bearing the candlesticks and sacred vessels which are required at the celebration of mass. Next to the altar stood a pulpit on

which the appointed preacher was to address the convicts, and from whence, at the conclusion of the act, their respective sentences were to be made public by the Secretary of the tribunal.

Fourteen persons, men and women, all doomed to die by fire, formed a group in the centre of the scaffold. Sixteen others, condemned to infamy, confiscation and perpetual imprisonment, stood by their—we would say, more fortunate companions. The costume of these two groups differed but little in appearance. All wore the coat of infamy, called *san benito*—a long slip of cloth, with an opening for the head, hanging loose before and behind. A high pointed cap of coarse paper was the only covering on the head of the prisoners. The impenitent were distinguished by the figures of flames and devils on these two parts of their dress.

Near relatives—the sons and daughters of a wealthy citizen—composed the greatest part of the condemned group. They stood near the figure of a female placed upon a deal box. It was the effigy of Leonor de Vibero, their mother, whose bones were contained in the box, to be consumed in the same fire with her children. Augustin Cazalla, whom we have formerly mentioned, was the eldest. His dislocated limbs bore strong marks of the rack. Pain and the love of life had made him recant his opinions. He had been deluded with the hopes of mercy till the day before execution. Yet the barbarity of his tyrants was not sufficient to reanimate his courage. The unfortunate man was repentant.

Not so his brother Francis de Vibero, a country vicar. The torture had once made him yield; but finding that he was to die, he loudly proclaimed his protestant principles, and expired calmly in the flames.

Their sister, Beatrice de Vibero, was involved in the same fate. Out

* It is commonly believed that the executions took place before the great assembly collected upon these occasions. This is a mistake. The prisoners were delivered into the hands of the civil magistrates at the close of the solemn service and reading of the sentences, which is properly the *Auto da Fe*; and thence conducted to the pile erected out of the town.

of regard to her humble submission, she was strangled before being thrown into the fire.

John and Constance de Vibero, a brother and a sister of the preceding, appeared in the other group, under the sentence of imprisonment for life, confiscation and infamy. The latter was a widow with thirteen children. Cazalla the elder, when passing before the princess, on his way to execution, implored her protection for the orphans. The request must have been fruitless; for what could be expected from hearts that could behold and hear these things without breaking?

Our limits forbid us entering upon an enumeration of the victims which were, at this period, committed to the flames, or doomed to the worse pangs of a wretched existence in infamy, poverty and durance. We do not mean to harrow the feelings of our readers, nor keep our own on the rack longer than is absolutely necessary to do justice to the memory of the most worthy among these unknown martyrs of reformation.

Thirteen perished in the flames at the second *Auto* of Valladolid, on the 8th of October, 1559. Sixteen were confined for life under the usual aggravations of infamy and loss of their property. Don Carlos Seso, a noble Venetian, who had been the most active promoter of the Protestant cause, was among the first. He perished nobly at the stake. His wife, a descendant of the ancient kings of Castile, by a natural daughter of Peter the Cruel, wanted courage to follow her husband's example, and submitted to endure a life of infamy in a prison.

There was still another Cazalla, the brother of those who perished in the preceding execution, to be exhibited at these cannibal shows. He twice lost and recovered his courage. A friar, who, with the usual obstinacy and perseverance, had harassed him to the last, extorted an act of submission when

he was already bound to the stake. But we strongly suspect that many of these final triumphs were pretended by the assistant priests, to prevent the impression which the constancy of the victims might make upon the people.

Among the females who suffered at this time, were four nuns—one, in her twenty-first year. Though steady in their profession of the protestant faith, they were strangled before the wood was lighted; probably to obviate the shock which the sight of so many females burnt alive would give even to hearts armed with the triple mail of Roman orthodoxy. The priests gave out that they had asked absolution. It is, however, a fact, that all were bound to the stake before the supposed act of submission.

The protestants of Seville afforded their persecutors much fewer opportunities of real or invented triumph. The instances of heroic firmness among them were so frequent and unquestionable, that they hardly left room for fabricated reports of final conversions. This pious fraud seems, however, to have been resorted to in the case of Don Juan Ponce de Leon, the son of a grandee, whose connexion with all the peerage of Spain probably induced the inquisitors to diminish the imaginary infamy of his execution by the story of his late recantation. Montes, the Spanish protestant priest, who, having saved himself by flight, published an account, in Latin, of the persecution at Seville, affirms that Leon died in the profession of the reformed doctrines. The Catholic records consulted by Llorente did not venture to deny his firmness till the last moment. Even allowing to the assistant priests that candour which, we well know, it is not the nature of their zeal to cherish, few victims would be found of such a powerful frame as to preserve their faculties unimpaired to the last. A long solitary imprisonment—the

torture endured more than once—the often repeated and alike distracting examinations before the secret court of the tribunal—the agony of the whole period terminated by a day wholly employed in a barbarous exhibition, where every circumstance within the ingenuity of cruelty, indulged in the name of heaven, is employed to break the hearts of the prisoners by the agency of shame and terror—such overwhelming torrents of bitterness must, in the end, oppress and confound the faculties of any mind not endowed with something above human strength. Yet, of the thirty-five men and women who died at the two *Autos* of Seville, no less than twenty-seven submitted to be burnt alive rather than belie their conscience.* Thirteen of these heroic sufferers were females; and most of them the wives, daughters, or sisters of distinguished individuals. Two Englishmen, the one named Burton, the other Brook, perished in the same flames, and with equal firmness.

If the manly courage and Christian fortitude of the victims, support the mind in the contemplation of these scenes, there is something approaching to satisfaction in the view of fallen virtue recovering, as it were, from the swoon which exposed her to pollution, and wrenching the palm of victory from her enemies at the very moment when death is about to exalt her for ever, far, far above their reach. Our readers probably recollect the fears which made Arias, the Hieronymite, betray his religious associates. No Spanish theologian had equalled him in the vehemence of his censures upon the doctrines which he secretly held in common with them. But this dastardly subterfuge could not clear him

from the strong suspicions which existed against his orthodoxy. His trial and confinement lasted till the second *Auto da Fe*, when he was joined to his departed friends—those friends whom he had cruelly injured, but whom he might meet unblushing in the regions of bliss; for now the same fire which freed them from the dross of mortality, dispersed also the last stain of his shame.

A priest named Gonzalez, had, among other proselytes, gained over two young females, his sisters, to the protestant faith. All three were confined in the dungeons of the Inquisition. The torture, repeatedly applied, could not draw from them the least evidence against their religious associates. Every artifice was employed to obtain a recantation from the two sisters, since the constancy and learning of Gonzalez precluded all hopes of a theological victory. Their answer, if not exactly logical, is wonderfully simple and affecting. 'We will die in the faith of our brother: he is too clever to be wrong, and too good to deceive us.' The three stakes on which they died were near each other. The priest had been gagged till the moment of lighting up the wood. The few minutes that he was allowed to speak he employed in comforting his sisters, with whom he sang the 109th Psalm, till the flames smothered their voices.

The fatal end of Maria Gomez, the widow, who, in a state of mental derangement, betrayed the protestant congregation of Seville, is too affecting to be passed over. No sooner had she recovered her reason than the protestant doctrines resumed their former ascendancy in her mind. She was doubly united by the ties of blood and religious feeling with Leonor Gomez, her widowed sister, and three unmarried daughters of the latter, Elvira Nunez, and Theresa and

* Thirteen of these *Autos da Fe* took place on the 24th September, 1559; the second on the 22d December, 1560.

ez, whom, notwithstanding their surnames, the same husband, a of Seville. One of these ten being arrested, even cruelty and deceit was to extort a confession from her mother, aunt and sister, she endured the rack in silence. An inquisitor, this extraordinary firm—the determination of en—he prisoner by affecting interest in her favour. her private audiences, one of paternal affection d a heart which had so fed with tears and bit—she was made to believe nger would be removed ear relatives if the judge, ed so bent upon saving ut at once in possession le truth. A declaration id was all that the evited to be complete; and male relatives were con—the flames. Without ign of weakness, subter-wavering, the helpless prepared themselves to y comforted each other fold—the young thanking their cares, and religion—and these pointed, where, within a few they all firmly hoped to never-ending happiness. fess ourselves unable to longer upon this subject. y be some who can look facts with stoic indifference—over-refined fastidious—for ourselves, the painful under which we have ex—as part of our task will, plead our excuse with ight wish for a fuller ac—this comparatively late religious persecution. To m the monotony of these, often repeated scenes of a may move to charge us

with some partiality to this sort of description, we pledge our word that, far from the attraction which either invented, or real but distant horrors have for some minds, it affects us with all the intolerable keenness of present reality. The scenes we have laid before them are deeply and indelibly stamped on our imagination. In one case, indeed, we have seen the scaffold, supported on combustibles, where, a few hours after, a female perished at Seville.* Of more ancient executions we have that vivid conception which might haunt an eye-witness; for we have scanned, in early life, every figure of the large historical pictures of these scenes, which held a conspicuous place in the church of the Dominicans of Seville. We have read the lists of names devoted to perpetual infamy; and, almost daily, for many years, walked by the side of the large brick pediment, on which, near that town, thousands of human beings have been reduced to ashes.† It is not with the views of a romance writer that we refresh these painful recollections. We would not, indeed, have submitted to this mental torture but from the strong persuasion that the records of religious intolerance should not be allowed to moulder in oblivion; nor should they, who still cherish the *principles* which produced these horrors, be allowed to disguise themselves in the ‘sheep’s clothing’ which they are sure to assume whenever they want power. We felt, besides, another motive, which all, but the most thoughtless, will pardon—a wish to do some justice to the memory of the Spanish protestants, whose very existence is nearly unknown to their prosperous brethren of the north.

* In the year 1788.

† The Quemadero (burning place) was demolished in 1810, to erect a battery against the approaching French army.

RELIGIOUS OPINIONS OF NAPOLEON.

Messrs. Editors,

I SEND you for publication, the following account of the religious sentiments of the Emperor NAPOLEON from Las Cases' Memorial de St. Helene. The account is in itself interesting, and specially so, from the train of reflections to which it naturally gives rise. It may be found in Las Cases, Vol. 2, Part 4th, page 59.

In the evening, after dinner, the conversation turned upon religion. The Emperor dwelt on the subject at length. The following is a faithful summary of his arguments; I give it as being quite characteristic upon a point, which has probably often excited the curiosity of many.

The Emperor after having spoken for some time with warmth and animation, said: "Every thing proclaims the existence of a God, *that* cannot be questioned; but all our religions are evidently the work of men. Why are there so many?—Why has ours not always existed?—Why does it consider itself exclusively the right one?—What becomes in that case of all the virtuous men who have gone before us?—Why do these religions revile, oppose, exterminate one another?—Why has this been the case ever and every where?—Because men are ever men; because priests have ever and every where introduced fraud and falsehood. However, as soon as I had power I immediately re-established religion. I made it the ground-work and foundation upon which I built. I considered it as the support of sound principles and good morality, both in doctrine and in practice. Besides, such is the restlessness of man, that his mind requires *that something* undefined and marvellous which religion offers; and it is better for him to find it there, than to seek it of Cagliostro, of Mademoiselle Lenormand, or of the other soothsayers and im-

postors." Somebody having ventured to say to him, that he possibly in the end become the Emperor answered with of conviction, that he feared and that it was with regret it; for it was no doubt source of consolation; but incredulity did not proceed perverseness or from licentiousness of mind, but from the strength of his reason. "Yet," added "no man can answer for what will happen, particularly in such moments. At present I cannot believe that I shall die without being a confessor; and yet there is one (pointing to one of us) who perhaps receive my confession; I am assuredly very far from an atheist, but I cannot believe that I am taught in spite of reason, without being false and hypocrite. When I became Emperor, and particularly after marriage with Maria Louise, great effort was made to induce me with great pomp according to the custom of the Kings of France to take the sacrament at the chapel of Notre Dame; but this I positively refused to do: I did not believe the act sufficiently to derive benefit from it, and yet I had too much in it to expose myself to commit a profanation." On one occasion a certain person alluded to, who had boasted that he had never taken the sacrament. "That is very true," said the Emperor; "either not fulfilled the intention of the sacrament, or his education had not been completed." Then, resuming the subject, he said, "To know where I come from, what I am, and whither I go, is absolutely beyond my comprehension; and yet all I am like the watch that goes on without possessing the consciousness of its existence. However true the sentiment of religion is so elementary, that it must be considered a gift of Heaven: what a reward would it not be for us here

? What influence could men exert over me, if, by my misfortunes as if by God, I expected to be rewarded by him with happiness? What rewards have I right to expect, who have run a so extraordinary, so tempestuous as mine has been, without committing a single crime, and yet many might I not have been of? I can appear before the tribunal of God, I can await his sentence without fear. He will find my conscience stained with thoughts of murder, and poisoned with the infliction of violent remeditated deaths, events common in the history of those whose lives have resembled mine. I wished only for the glory, power, the greatness of France. My faculties, all my efforts, all my moments, were directed to the attainment of that object. These must be crimes; to me they appear acts of virtue! What then must be my happiness, if the prospect of futurity, present itself to crown the last moments of my existence."

After a pause, he resumed. "Is it possible that conviction should find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the vast number of those, whose duty it is to preach to us? I am surrounded by priests, who incessantly, that their reign is in this world, and yet they lay claim upon every thing that they do. The Pope is the head of the religion from heaven, and he is the only one of this world. What is the present Chief Pontiff? who is undoubtedly a good, and a holy man, not offer to be allowed to re-enter Rome! The surrender of the government of the church, of the institution of bishops, was not worth a price for him to give, to become once more a Secular Prince. Now, he is the friend of all protestants, who grant him

every thing, because they do not fear him. He is only the enemy of catholic Austria, because her territory surrounds his own," &c.

"Nevertheless," he observed again, "it cannot be doubted, that as Emperor, the species of incredulity which I felt was favourable to the nations I had to govern. How could I have favoured equally all sects so opposed to one another, if I had been under the influence of one of them? How could I have preserved the independence of my thoughts, and of my actions, under the control of a confessor, who would have governed me by the dread of hell? What power cannot a wicked man, the most stupid of mankind, thus exercise over those by whom whole nations are governed? Is it not the scene shifter at the opera, who from behind the scenes, moves Hercules at his will? Who can doubt that the last years of Lewis XIV. would have been very different, had he been directed by another confessor? I was so deeply impressed with the truth of these opinions, that I promised to do all in my power, to bring up my son in the same religious persuasion, which I myself entertain," &c.

The Emperor ended the conversation, by desiring my son to bring him the New Testament; and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration, at the purity, the sublimity, the beauty of the morality it contained; and we all experienced the same feeling.

On this extract, allow me to hazard a few remarks.

1. The questions in the first part of this conversation, admit of a ready answer. If, as the Emperor allows, the mind of man requires a religion, and if men were ignorant of a revelation from God, it is evident that they would form a system for themselves. And hence

the question, why are they so many? is easily answered. If it be asked, why has not ours always existed? we answer, it always has existed. Religion has always consisted in loving God with all our heart, and our neighbour as ourselves. Or if, by the question, be meant why has it not always existed under the same dispensation? we reply, this is not a question for us to answer. It is not for us to know the times and the seasons, which the Father hath put in his own power. If it be asked, why do these religions revile, oppose and exterminate each other? we answer, our religion does not. The grand distinguishing trait of the morality of Jesus, is, that it is a system of universal benevolence. Its maxims are such as these: As ye would that men should do unto you, do ye even so unto them. Be ye also merciful, even as your Father in heaven is merciful. The religion of Jesus Christ teaches us to suffer contempt, persecution, and death itself, to promote the temporal and eternal welfare of our fellow men, and, so far as I am acquainted with the subject, it is the only religion which has taught this. It is evident that Napoleon was only acquainted with the practice of the church of Rome on the Continent, between which and the practice the gospel prescribes, vast, we know, is the difference.

2. We see that Napoleon had never been enlightened on the great subject of moral obligation. All his "faculties, efforts and moments" were directed to what? "the glory of France." This was, doubtless, in a great measure true, and so far as it was true, he did not live unto himself. But why were not these faculties, efforts and moments directed to the glory of God. France was not his Creator, Redeemer, Preserver, Lawgiver or Judge. It is written, Thou shalt worship the Lord thy

God, and him only shalt thou worship. The King eternal, immortal, invisible is an object infinite deserving of a creature's attachment more than France, or than the whole created universe. With all that has been done for France, the creature has done nothing for the Creator. This illustrious man but "his God with half the zeal" loved his country, He would not let his misfortunes, have left him naked to his enemies."

3. This extract teaches the great importance of holiness and heavenly-mindedness in the professors of religion, but speaks of a clergyman. Men of this class do not generally take the trouble to inquire into the evidence of revealed religion, nor to distinguish between the vices of professors and the purity of the system. Supposing that those around them who profess Christianity are a faithful people of its effects, if they see effects to be the same as are constantly produced by the corrupt principles of the heart, they reject the system as a human device. The professors of Christ who surround Napoleon, have, doubtless answered for much of the guilt of unbelief. And here it may be amiss to suggest, that, if a minister of the gospel desire to have influence, his most direct course is to be a disinterested and honest man. He cannot acquire it by being a trivial companion, a tasteless or a shrewd politician, but by being that the great object of religion is to prepare men for heaven. In a word, at all times and in all circumstances, by seeking the kingdom of God and his righteousness. One such man has more influence than all the Cardinals and Archbishops on the continent. Nay, one such man in his own enlightened views on religious subjects, might have changed the destinies of Europe.

Lastly. The last incident is a singular phenomenon in story of the human mind. The emperor had just been reflecting the selfishness and duplicity of the priests. He took up the Testament, and "admired the sublimity and beauty of its story." Is it not most remarkable that he should not have reflected at this was a very different from the one which he had exemplified; that it might in be totally different, and might be and be from heaven, even if the other was false? And this obvious truth seems not to have glanced upon one of the most perfect intellects the world ever known. So wayward on moral subjects is the human mind. So certainly will it err unaided by the teachings of the Spirit. Y.



For the Am. Rep. Magazine.

WALDENSES AND ALBIGENSES.

The religious public have long desired to learn something of the story of this mysterious people. Out this, there seems to be an important chasm in the history of the Christian church. By one class of writers, they are held up as the abominable heretics that ever disgraced the Christian name. By another, they are considered as the faithful church of God, and the faithful witnesses of the Lord Jesus Christ.

Their origin, like what Dr. Mosheim says of the *Anabaptists*, is in the remote depths of antiquity. By different historians they are also called by different names. Perhaps Mr. Robinson in the most satisfactory account of the term *Waldenses*, in his *Eccelesiastical Researches*, which we have met with. "From the Latin *VALLIS*," says he, "came the

English word *valley*, the French and Spanish *valle*, the Italian *vallesi*, the Ecclesiastical *valdenses*, and *waldenses*." The words simply signify, *vallies*, inhabitants of *vallies*, and no more. "It happened," continues Mr. R. "that the inhabitants of the vallies of the Pyrenees did not profess the catholic faith; it fell out also that the inhabitants of the vallies about the Alps, did not embrace it; it happened moreover in the ninth century, that one Valdo, a friend and counsellor of Berengarius, and a man of eminence who had many followers, did not approve of the papal discipline and doctrine; and it came to pass about 130 years after, that a rich merchant of Lyons, who was called Valdus, or Waldo, openly disavowed the Roman Catholic religion, supported many to preach the doctrines believed in the vallies, and became the instrument of the conversion of great numbers; all these people were called *Waldenses*." This view of the matter is supported by the authority of their own historians, Pierre Gilles, Perrin, Leger, Sir S. Moreland, and Dr. Allix.

Although Dr. Mosheim dates the rise of this sect in the twelfth century, there can be no doubt but the same sentiments in fact, had been embraced, with more or less clearness, from the time that Boniface III. assumed the title of Universal Bishop, until that time.

It seems to be agreed by universal consent, that the true church of God is to be sought among the *Waldenses* and *Albigenses*, during several of the dark ages. Though surrounded by their persecuting enemies, they were almost miraculously preserved. Indeed they frequently suffered to bonds and imprisonment, but the word of God was not bound. Their enemies continually vexed and harassed them, but were never able to extirpate

them. They were enabled to bear a decided testimony against the errors of popery; and by their holy, unblameable lives, by their meekness and self denial, they carried a conviction of the purity of their doctrines to the consciences of their ungodly accusers. By their superior knowledge of the scriptures, they confounded the gross ignorance of the Romish clergy, and by the purity of their manners, condemned the profligacy of a privileged priesthood.

The testimony of their enemies, which is intended to stamp their character with the infamous name of *heretics*, exhibits the most convincing proof of the purity of their moral and religious sentiments. Take for example, the testimony of one of their inquisitors: "The first error of the Waldenses," says he, "is, that they affirm the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that she has ceased from being the true church from the time of Pope Sylvester, at which time, the poison of temporal advantages was cast into the church.—That all vices and sins reign in that church, and that *they* alone, (i.e. the Waldenses) live righteously—that they are the true church of Christ, and that the church of Rome is the *whore* mentioned in the Revelation. They despise and reject all the ordinances and statutes of the church, as being too many and very burdensome. They insist that the Pope is the head and leader of all error; that the prelates are the scribes and seemingly religious pharisees; that the Popes and their bishops, on account of the wars they foment, are murderers; that our obedience is due to God alone, and not to prelates."

These sentiments comport with the views of protestants in general, who are sound in the faith.—To the foregoing remarks we add,

The confusion of the faith of the Waldenses.

1. "We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostles' creed; and we regard as heretical whatever is inconsistent with the said twelve articles.

2. "We believe that there is one God, the Father, Son, and Holy Spirit.

3. "We acknowledge for sacred canonical scriptures, the books of the Holy Bible. (Then follows the title of each, exactly conformable to our received canon, but which it is deemed, on that account, quite unnecessary to particularize.)

4. "The books above mentioned teach us—That there is *One* God, almighty, unbounded in wisdom, and infinite in goodness, and who in his goodness has made all things. For he created man after his own image and likeness. But through the enmity of the devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam.

5. "That Christ had been promised to the fathers who received the law, to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

6. "That at the time appointed of the Father, Christ was born—a time when iniquity every where abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He who is true, might display his grace and mercy towards us.

7. "That Christ is our life, and truth, and peace and righteousness, our shepherd and advocate, our sacrifice and priest, who died for the salvation of all who should believe, and rose again for their justification.

"And we also firmly believe there is no other Mediator, or intercessor with God the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, that they are waiting in heaven for the resurrection of their bodies at the day of judgment.

"We also believe, that, after death, there are but two places, — namely, those that are saved, the heaven, or the damned, which [two] are called *paradise* and *hell*; wholly rejecting that imaginary purgatory of the scholastic christ, invented in opposition to the truth.

"Moreover, we have ever rejected all the inventions of men (in the affairs of religion) as an execrable abomination before God, such as the festival days and fasts of saints, and what is called *fasting*, the abstaining from eating certain days, and such like; but above all, the *masses*.

"We hold in abhorrence all the inventions, as proceeding from the Antichrist, which produces error,* and are prejudicial to the peace of the mind.

"We consider the Sacraments as of holy things, or as the emblems of invisible blessings. We regard it as proper and necessary, that believers use outward symbols, or visible forms, in as far as it can be done. Notwithstanding which, we maintain, that persons may be saved without sacraments, when they have neither the means nor opportunity of observing them.

"We acknowledge no sacraments (as of divine appointment) but Baptism and the Lord's Supper.

"We honour the secular authorities, with subjection, prompt and obedient.

"We reject all voluntary fasts and mortifications, imposed by men on themselves.

In another confession of theirs now before us, which is of similar import, but in some of the Articles more explicit; the 7th reads as follows, viz. "We believe that in the ordinance of baptism, the water is the visible and external sign, which represents to us, that which by God's invisible operation within us, namely, the renovation of our minds, through [the faith of] Jesus Christ. *And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life.*"

Two remarks suggest themselves on reading this article; viz.

1. That they considered baptism as the door of admission into the holy congregation, i.e. the church.

2. That previously to their being baptized, they personally *professed and declared their faith, and change of life*. Whether either of these correspond with infant baptism, the reader will judge.

We would cheerfully enlarge our extracts from this interesting work; but as proposals are now issued in New-York, for printing an American edition, which will place the work entire before the public, we forbear. A compendious, impartial, well written Church History, has long been a *desideratum* among all the friends of vital Christianity. To learn the early opinions that obtained among the faithful followers of Christ, to mark the errors by which they were annoyed, and the way-marks they were enabled to erect, to guide us through the dangers of this wilderness state, must be both pleasant and profitable to those that follow after.

We hope our readers, by a liberal subscription, will encourage the publication of the foregoing work, and in this way, contribute to the general diffusion of ecclesiastical knowledge among all our churches.

LETTERS ON ASSOCIATIONS.

Concluded from page 343.

—

LETTER V.

To the Editor of the Am. Bap. Magazine.

Dear Sir,

In some former letters I submitted to your consideration, some remarks on the subject of Baptist Associations. I then noticed the advantages and defects of the system as it now exists among us. The present communication will terminate the series of observations which I propose to submit to your readers.

I shall now proceed to consider the most striking defect with which, in my opinion, our system is chargeable. It is, that at present, our whole plan is unfinished. We have the *basis* of a system of perfect representation throughout the whole United States, and here the thing has remained for half a century at a stand. To me it resembles the foundation of a house which had been accurately planned, and judiciously located, for which the materials had been all procured, and brought to the place of building, and then the whole business suspended. I will illustrate my meaning by an appeal to facts. Our system evidently proceeds upon the principle of universal representation. Every church belongs to some Association. Each sends its delegates to sit in council. It is supposed that they are to devise measures for the good of the whole, in any manner not inconsistent with the principles of the gospel, and those views of church government which are deemed essential. Thus far has our system been carried, and here it has stopped. And stopping here, a great part of the benefit which might be derived from the plan is utterly lost. We have no concert of action. We have never agreed upon any general plan of union. We have no means

of general information. Each Association is an insulated body, destitute of any regular connexion with any other part of the denomination. Each church knows its own Association, but it knows not, nor can it know, definitely and accurately, any thing beyond it. We resemble an army, of which the companies have never been united into regiments, nor the regiments into brigades. No means exists for bringing the whole force to bear upon a single point. Every part is weak because all are divided.

Let us consider what would be the result of such a state of things in our general or state governments. Suppose every county were an independent body, disconnected except by casual correspondence with every other. The necessary result would be, the weakness of the whole. All plans of general improvement must cease, for you could never unite the whole in any co-operation. In fact, the force of the whole, would be precisely the force of one single division, for you could never bring more than the power of a single part into action. And the same result would take place if our system of representation were confined to our state sovereignties. We should be equally incapable of carrying forward improvements in peace, or of uniting our energies in war. Each State would be exposed to any enemy that chose to attack it. It could never be sure of any support beyond its own individual strength. Hence we see the wisdom of the motto of the Father of our country, "UNITED WE STAND, DIVIDED WE FALL."

Now it is evident that the same principles apply to us as a denomination. It is the duty of each of us as individuals, to do all in our power to promote the interests of the Redeemer's kingdom. It is also our duty to do it collectively as a branch of the general church

st. But to do this, we must concert. We do not wish to ie consciences of our brethren. We do not want to abridge rties of any individual church. We hold sacred, and we alshall so hold them; but we hem to assist us, and want st them, in all the plans that e we may devise for promot-salvation of our fellow men. ct is, there are many thou-of us in the United States, belief of the gospel is the

We have one Lord, one
 one baptism. Why should
 we unite all efforts together,
 and do our utmost to promote
 the use of Christ in the United
 Church and throughout the world?
 Should we be divided into a
 hundred little departments, almost
 ignorant of each other, and, in con-
 sequence of this ignorance, unable
 to assist each other in our plans for
 the good? We all in substance
 hold the same articles of belief.
 Should we not compare them
 together and publish them to the

In no other way can we
the reproach which justly
upon many who call them-
Baptists, and at the same
old articles of belief the very
of our own. We have all
ne mode of church govern-

But it is no where to be with any authentic acknowledgment as that of the Baptist in the United States. Our forms of proceeding, articles of faith, and many other matters of importance to us, are only kept by tradition. We would see them reduced in a visible shape, so that variations in doctrine and practice be hereafter prevented.

it not be supposed for a moment that we wish any creeds or to be imposed on ourselves, brethren. The bible is our standard, and it is a sufficient ground of faith and practice. But it is, we all understand the like, and we understand it

in a manner somewhat different from any other denominations of Christians. Why should we not then take some means to ascertain the articles which we generally believe, and thus bind ourselves more closely together?

These ends it will be considered are desirable. But it will be asked, How can they be accomplished? We shall consider this question in the next letter. In the mean time,

I am yours, most sincerely,

BACKUS.

LETTER VI.

Dear Sir,

My last letter closed with the question, How may a general union of our churches throughout the United States be accomplished? I shall now suggest the answer to it. Here I confess I distrust myself. I know it is much easier to point out a difficulty, than administer a remedy. And I know that it is much easier to theorize on these subjects, than to bring any theory into practice. What I shall suggest therefore will be with diffidence, and will be rather intended to draw the attention of my brethren to this subject, than to point out to them a plan of operation. My only inducement, if I know my own heart, is the hope of suggesting something which may be of utility to our denomination. If any thing can be suggested with more probability of usefulness, I shall with great readiness commit my plans to the flames.

First, then, it should be distinctly recognized that each church is distinct and independent. No body which ever can be created, should have any power to control its belief or its practice. The only object of combination should be the good of the whole, and the promotion of the general interests of the cause of Christ amongst us.

Let us begin then with Associations. An Association is a meeting of ministers and messengers from all the churches within a certain district. All the Associations together, therefore, comprise the whole of our church. Any plan of representation which may be devised for combining them all together, would give us the voice of every man in our connexion. And moreover, every Association is well acquainted with the state of all the churches in its own limits. The information of all our Associations then, yearly collected, would give us the regular information concerning our whole church, the number of ministers, of churches, of members, their increase or diminution, and every thing which relates to them. Again, our churches are all willing to do something for the cause of missions and of education. Many churches cannot do much, but most can do something. But they are not regularly called upon. There are no regular channels through which their liberality can flow to the general treasury. They need to have a duty assigned, and a part allotted to them. As it is now, each one stands alone, and all feel weak from the fact of that loneliness. And besides, in some parts of our country, our churches are poor, they stand in need of assistance, but they know not where to go to seek it, nor in what manner to ask for it. There is really no provision made by which their wants may be relieved. In other parts of our country, our churches are liberal, and would willingly assist those districts which are in need, but they are ignorant of their necessities, and moreover, there is no channel through which their liberality can be conveyed.—But to return. We see then that the Associations are in possession of all the information we could desire, if it could only be regularly collected. We see they are representative bodies, and could declare the

faith and practice of their churches. And moreover, they are representative deliberative bodies, empowered to devise means for the promotion of the cause of missions, not inconsistent with their rules of faith and practice. When this question then returns, in what manner can they be so easily called as to effect these valuable purposes?

The model of our system of general and state governments once suggest itself to every man. The Associations of churches in each state could easily send delegates to a state convention. These would embody all the information of the state, concentrate the energies of the churches. These state conventions could send delegates to a general convention, and thus the whole denomination might be brought into concert and united action.

But it will be asked, how can we have these conventions when these churches are so poor? And what is there for them? We will answer. It would be the duty of a state convention to ascertain correctly the condition of the churches within its own limits. In every instance, how many had been added, dismissed, or had died since their last meeting; what ministers had been licensed, or what ministers had been disordered, or deposed; what was the state of their churches; where assistance was wanted; where it might be most judiciously afforded. In general, to present as a faithful account as possible of the state of the churches within its limits. Another part of their duty would be to encourage the churches to systematic exertion in the cause of Christ. This might be done through the means of Associations whom they represent. Each Association should then appoint a treasurer, who should receive the missionary and other contributions of the churches. These contributions the treasurer might pay over to the delegates to the state convention. A

thus collected, might be appointed as the convention might.

A part of it would be retained for missionary work within the state, and the rest to the general convention for foreign missions.

It is, to carry forward this object, would be proper that every convention should appoint a committee of domestic missions for co-ordination of missionary exertion within its own boundaries. The special duty of this board would be to assist destitute churches, and supply with the preaching of the word whenever a promising door opened for usefulness. And it is, I think, the duty of a state convention to devise and to effect measures for the promotion of personal piety, and for the advancement of the cause of religion within its own boundaries.

State conventions might appoint delegates, who, when assembled, would form the general convention. Under this body might be placed the general missionary education concerns of the denomination. These objects are common to us all; and they have become so important as to deserve the general superintendence of all our churches. I think that they are in a measure that general superintendence at present. But it is evident that the system of representation is very imperfect, and is not being so constituted, as to combine the general sentiment of the whole church. The convention at present is composed of delegates from missionary societies, and of course must, in its very nature, be mostly composed of persons connected from the vicinity of the place of meeting. And besides, the meeting is ever so unrepresented, its foundation is very defective. A missionary society is not a representative body, nor can any number of them

speak the language of a whole denomination. Most of them are female societies, which have no influence beyond their own members. But it is needless to pursue this subject. Every one sees at a glance the difference between the representative of a state convention, which comprised two or three hundred churches within its limits, and thus the bearer of their opinions, and him who is only the delegate from a missionary society which contributes fifty or one hundred dollars to the treasury.

Thus, then, the superintendence of the missionary and education concerns of our denomination, would be one important business of the general convention. And it cannot but be observed, that whatever was conducted under the direction of such an assembly, would gain the fullest confidence of all our churches. The convention would appoint and locate the different boards, hear their reports, credit their accounts, and censure or approve of their proceedings, as their wisdom should direct. Another of their duties might be, by delegates, to correspond with our brethren in England, who, we believe, would themselves see the benefit of such an association; and thus the Baptists on both sides of the Atlantic, would be united together in a solid phalanx. Another of their duties might be to originate and superintend a general book system, by which a vastly greater mass of intelligence might be circulated among our brethren, and a very considerable sum be raised for the propagation of the gospel. Another might be the devising of some plan for collecting and publishing our articles of faith and order, as they are held in our churches, and thus bringing us to more conformity of practice. Besides these, and many more which might be named, it will at once be seen, how great an opportunity

would be presented to such an assembly, for exciting all our churches to every laudable exertion for the extension of religion. Whatever they recommended, would, by their minutes and by the delegates, be carried home to each state convention, and from thence, by their delegates to each Association, and by the messengers of each Association, to every church; and thus an impulse would be communicated in a few months to every individual of our communion in the United States. The additional means which would thus be afforded for doing good, are absolutely incalculable. We should all be as the heart of one man, and should abundantly exemplify the truth of the maxim, that united action is powerful action.

Let it not be said that this is impossible. What denomination in our country except our own is without it? And what others do, we can do. Let it not be considered visionary. At least, if it be so esteemed, let each one seriously reflect, and be able to give his reasons why he so considers it. Let each of our associations take this subject into serious consideration during their meetings in the ensuing summer, and at least, give it a serious investigation. At any rate, let us not say, nothing can be done. Let us recollect it is the cause of our Redeemer that calls for our exertions; and if it shall seem that this can be promoted by such an arrangement as has been proposed, or by any other of a similar nature, let us lose no time in striving to effect it.

I am yours truly,

BACKUS.



ON A SPIRITUAL MIND.

DR. OWEN says, if a man of a carnal mind is brought into a large company, he will have much to do: if into a company of Christians, he

will feel little interest: if into a smaller company engaged in religious exercises, he will feel still less: but if taken into a closet and forced to meditate on God and eternity, this will be insupportable!

The spiritual man is born, as it were, into a new world. He has a new taste. *He savours the things of the Spirit.* He turns to God as the needle to the pole.

This is a subject of which many can understand but little. They want spiritual taste. Nay, they count it enthusiasm. Bishop Hareley will go all the way with Christians into their principles: but he thinks the feelings and desires of a spiritual mind enthusiastical.

There are various CHARACTERISTICS of a spiritual mind.

SELF-LOATHING is a characteristic of such a mind. The axe is laid to the root of a vain-glorious spirit.

It maintains, too, A WALK AND CONVERSE WITH GOD. *Enoch walked with God.* There is a transaction between God and the spiritual mind: if the man feels dead and heartless, that is matter of complaint to God. He looks to God for wisdom for the day—for the hour—for the business in hand.

A spiritual mind REFERS ITS AFFAIRS TO GOD! "Let God's will be obeyed by me in this affair. His way may differ from that which I should choose: but let it be as! *Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.*"

A spiritual mind has something of the nature of the SENSITIVE-PLANT. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

A spiritual mind enjoys, at times, the INFLUX OF A HOLY JOY AND SATISFACTION, which surprises even itself. When bereaved of creature comforts, it can sometimes find such a repose in Christ and his promises, that the man can say,

all it is enough : let God take me what else he pleases!" spiritual mind is a MORTIFIED

The church of Rome talks of mortification, but her mortification is not radical and spiritual. Stylites will willingly mortify himself on his pillar, if he can bring anyone around him to pray to him for them. But the spiritual must mortify itself in what would retard its ascent toward heaven: it must rise on the wings of faith, and hope, and love.

spiritual mind is an INGENUOUS. There is a sort of hypocrisy all. We are not quite stripped of all disguise. One man surrounds him a covering of one and another of another. Those who think they do not this, do it though they know it not. This spiritual mind is a sun-mind. It has a vast and elevated view. It has seen the grandeur and beauty of Christ, and it therefore admires the *goodly things* of the temple: as Christ, Fenelon, had seen his Father's glory, and could not therefore be content with the glory of the earthly temple!

could urge young persons, they are staggered by the reasonings of people of the world, and all on the characteristics of a carnal mind. "If you cannot resist their arguments, yet mark their spirit: and mark what a consoling spirit that is which you are to cultivate."

There are various MEANS of training and promoting a spiritual mind. Beware of saying concerning this or that evil, *Is it not like one?* Much depends on training the body. There are marches which the flesh will impose on us:—the temper is too apt to: the tongue will let itself loose, the imagination, if liberty is given to it, will hurry us away. Company will injure the mind: professors of religion especially

will lower its tone: we catch a contagion from such men. Misemployment of time is injurious to the mind: when reflecting, in illness, on my past years, I have looked back with self-reproach on days spent in my study: I was wading through history, and poetry, and monthly journals; but I was in my study! Another man's trifling is notorious to all observers: but what am I doing?—Nothing, perhaps, that has a reference to the spiritual good of my congregation! I do not speak against a chastised attention to literature, but the abuse of it. Avoid all idleness: *exercise thyself unto godliness*: plan for God. Beware of temptation: the mind, which has dwelt on sinful objects, will be in darkness for days. Associate with spiritually minded men: the very sight of a good man, though he says nothing, will refresh the soul. Contemplate Christ: be much in retirement and prayer: study the honour and glory of your Master. [Cecil.

SOLITUDE shews us what we should be: Society shews us what we are. Yet, in the theory, solitude shews us our true character better than society. A man in his closet will find nature putting herself forth in actings, which the presence of others would restrain him from bringing into real effect. She schemes and she wishes, here without reserve. She is pure nature. An enlightened and vigilant self-observer is surprised and alarmed. He puts himself on his guard. He goes forth armed into the world. But society shews him that nature is practically evil. The circumstances of the day as they arise carry him away. If he could abstract himself, and follow the actings of his own mind with an impartial eye, he could not believe himself to be the man who had entered into the world with such holy resolutions. [ib.

Foreign Missionary Intelligence.

BURMAH.

EXTRACT OF A LETTER FROM REV.
A. JUDSON, TO THE REV. MR.
SHARP, DATED

Rangoon, August 5, 1835.

Rev. and dear Brother,

It is with real satisfaction, that I am able to inform you of the completion of the New Testament in Burman, about six weeks ago; since which I have added, by way of introduction, an Epitome of the Old Testament, in twelve sections, consisting of a summary of scripture history from the creation to the coming of Christ, and an abstract of the most important prophecies of the Messiah and his kingdom, from the Psalms, Isaiah and other prophets. I trust this work will be found as valuable, as any part of the preceding; for though not, strictly speaking, the word of God, it is compiled almost entirely in the words of scripture, is received by the converts with great eagerness, and found to be peculiarly interesting and instructive, and forms, moreover, a sort of text-book, from which I am able to communicate much information on the history, types and prophecies of the Old Testament, in a systematic manner.

I have heard but little from Ava, since I left. Prince M. sometimes inquires for me, and wishes to hear more about the Christian religion. Brother Price is building a small brick house on the opposite side of the river, the king having given him bricks. I expect to remove as soon as Mrs. Judson returns, from whom I have not, however, received a word of intelligence for nearly ten months. Brother Hough has not yet been able to get types from Bengal; no printing, therefore, has been done since his return.

I hope it will not be long the Gospel and Epistles of Job printed. They have been for the press above a year have been so thoroughly and repeatedly revised, that I flatter myself, that subsequent translators will not find it necessary to make many alterations. Indeed, the Gospels and the Acts are in a tolerable state; the Epistles are deficient. But I never a chapter without a pencil in my hand and Griesbach and Parkhurst at my elbow; and it will be an honor with me through life, to bring this translation into such a state, may be a standard work.

I remain, dear Sir,

Affectionately yours,

A. JUDSON,

FORT WAYNE AND C.
STATIONS.

HISTORY OF THE MISSION
THE CARE OF REV. MR. M'

To the Editors of the Am. Bap. Magazine,
Brethren,

In compliance with a request to furnish a summary statement of progress and present condition of the Carey Mission, I offer the following, deeply regretting the shortness of time, which will allow only a few hasty remarks.

Origin of the Mission

I received my appointment as missionary, in October, 1817; after this, I formed an acquaintance with the Kickapoo and Indians, the tribes nearest my residence. In November, 1818, I removed my family

derness on the waters of the h river, Indiana, where we ected cabins for our accomon in the neighbourhood of iamies. This station was merely as a preparatory step s a more permanent location mission, and was suggested ons which would not be mistood, but which cannot be d at this time.

removal to Fort Wayne.

prejudices and jealousies of tives were yet to be conquerly the former, they indulged m to civilized habits, and by ter, were induced to suspect rity of our motives. In Dec, 1818, we took into our our first native scholar. In urse of one year, our school sed to nine or ten native rs. In this year also, Mr. Martin was baptized at our he being then in the employof the Mission as a hired teacher.

May, 1820, at the particular t of the principal Miami Mishewa, (cat) and because d not possess the means of g the necessary missionary vements on a more perma-site, we passed through the ness. 170 miles, to Fort e, at which place the United

Agent furnished us with s sufficient for our accommo-, and some land to cultivate, it-free.

t Wayne was a central point ich many Indians resorted, rom which we had an opporof extending our acquainto the Miamies, Putawatomies, as, and Shawanees; and as ould be at no expense in the on of buildings, it was believ-it nothing would be lost, but uch would be gained, by g this our temporary resi-, until arrangements with the as could be made for a per-it location of the mission.

Encouraging Prospects.

On the 29th of May, 1820, our school went into operation at Fort Wayne, with eight Indian scholars, six of whom we had taken with us from our former residence. On the 2d of July, 1821, our school had increased to 48.

On Lord's day, June 18, 1820, I enjoyed the privilege of baptizing a half Indian woman. On the 23d of July, I baptized a white man. June 23d, I baptized a full Indian woman. July 8th, I baptized another Indian woman, a half breed, and on the 15th of the same month, I baptized a white woman whom we had hired to assist in the family. On the 2d of June, 1822, I baptized Johnston Lykins, at that time hired to assist in our school.

Distressing want of Missionaries.

Hitherto my wife and I, had alone borne the burthen of missionary labours, being under the necessity of hiring that assistance which it was desirable to obtain from missionaries. When I was absent, which was frequent, in transacting business with the natives, and in looking after supplies for the establishment, the superintendence of the whole concern devolved on my wife, as well as the care which a numerous family of small children of our own required. Finding the prejudices of the natives to be giving way, and daily hoping to be reinforced by missionaries, we hoped soon to see the mission permanently located, and amply supported. Favourable openings presenting themselves, we prepared for the location of a station among the Miamies, one among the Putawatomies, and one among the Ottawas, all to act in conjunction. For the support of those schools we had made arrangements for aid, with the United States, and these arrangements were of such character, as to allow us to carry them forward just in proportion to the means furnished by Missionary So-

cieties. Nothing appeared to be wanting but missionaries.

Mr. Lykins joins the Mission.

On the 15th of June, our brother Lykins, whom I had baptized on the 2d, consented to unite with us in the capacity of missionary, and has ever since proved a faithful and affectionate fellow labourer. He is in single life, and now about 24 years of age.

The Miamies abandoned for want of Missionaries.

It will easily be imagined, that for one solitary missionary with his wife, to conduct a mission among the natives, remote from sources of supplies, was not a small task, and with the assistance of our brother just mentioned, we must feel our labours too multiform, and heavy. Like men at the pumps labouring to keep the ship from sinking, we toiled, and cried for help, until we were forced to abandon our favourable prospects among the Miamies. We prepared to locate ourselves among the Putawatomies, and to extend our labours also to the Ottawas. The consequence was, about 20 Miami children, some of whom had made considerable progress in our school in a knowledge of letters and labour, were abandoned to the wretchedness of the savage life of their relatives.

Good effects of the Mission.

We had encouraged the inhabitants of one village, to improve their lands, had given them garden seeds, sent our team to haul rails for fence, and to plough their land, and had assisted them in cutting hay on the prairies for a few cattle they had been prevailed upon to purchase. The sole agent of Indian affairs, and another gentleman well acquainted with those Indians, nobly seconded these efforts. The result of what was done for this village this year, excited them to greater effort the following, and excited in other villages a desire to

improve their lands also. They have, therefore, in the course of two or three years, fenced, and put into a state of cultivation, between 200 and 300 acres of land, have erected 26 log cabins, and procured a considerable number of cattle and hogs.

Present want of Missionaries.

A prospect of missionary aid, which seemed not liable to disappoint us, cherished a hope of being able to improve the opening presented among the Ottawas on Grand River of Lake Michigan. The Indians had set apart one mile square of land for the location of the establishment, and I had made arrangements for a blacksmith, together with tools, iron, steel, &c. for the erection of four cabins, for axes, hoes, &c. a waggon and team, all at the expense of the United States, which had also provided a salary of \$400 per ann. for a missionary to serve as "teacher for the Ottawas," and furnished two labourers to assist and encourage these Indians in agriculture. So favourable an opening for missionary labours, we believed, had never been presented among the natives of our forests. But when the time arrived for the station to be occupied, we were again disappointed, and those whom we expected to go thither, declined the undertaking. Consequently, we have been able to do nothing more for those people than to give them a blacksmith, and to encourage them by means of the labourers provided by government, to cultivate their lands, while the disappointment has been attended with perplexity and loss to the mission. This opening, however, continues to be inviting; we hope to maintain the field, and occupy it in proportion to our means and the increase of missionaries.

Sickness of the family, and preparation for removal to Carey Station.

The summer and autumn of 1822, was a season peculiarly af-

to our family. Forty-three family suffered, most of them y, with Bilious and Typhus

One of my little daughters, young man who had just arrived with a view to missionary died. It was in this sea-frightful sufferings, that the our affairs plainly, and im- ly, required us to commence improvements at Carey, among tawatomie Indians. They t apart one mile square of r our residence, on the river eph, 25 miles from Lake an.

virtue of the stipulations of ty of Chicago, I had obtain- mission as teacher for the tomies, which would afford ual relief to the mission of also a blacksmith, and tools, I steel, some axes, hoes, &c. st of erecting five cabins, tained by virtue of the stip- of the treaty.

August we commenced our at our new and permanent 0 miles north west of Fort , and continued our labours r family suffered so dread- Fort Wayne. I made two s in the wilderness during e, and continued at one ith the hands hired to put ns, about six weeks. We pt our business in operation out the season, notwith- g brother Lykins and myself h a severe attack of fever. e was among the first who d, and the last that recov-

removed from Fort Wayne.

he 9th of November, 1822, Fort Wayne with the last family, a company of about wo persons, (more than 20 gone some weeks before) y. The weather was cold, ground covered with snow, t night we raked away, un- ound the earth, now frozen, h to repose the limbs which

had been wearied through the day, by travelling in a wilderness, along an Indian path, and without a house in which we could take shelter. Many of our family, at this time, were pale and feeble with their late sickness, and what added to our difficulties; our good brother Lykins was not in company, having gone to Indiana to settle his business there.

Sufferings of the Missionaries.

The ice in Elksheart, and St. Joseph rivers, was running so as to render crossing both difficult and dangerous; but God took care of us, and eleven days journey brought us to Carey. Our cabins were unfinished and uncomfortable. There was no one at the establishment really interested in the management of its concerns, but my wife and me. Our burthen was greater than could be borne; and twice through the winter, I was, by cold and fatigue, to human appearance, brought near to eternity, and made to feel the probability of leaving my companion in toils, alone, in charge of nine children of our own; thirty native youths now at our house, hoping for the blessings of education; in charge of the whole missionary concern, in the midst of a tribe of uncultivated savages, who had been second to none in hostilities against the whites in time of the late war; 100 miles from the nearest white inhabitants, and 200 miles from a settled country! These prospects occasioned me afterwards to write in my journal for February 11th, the following note.

Trial of faith.

“In order to forward some work which I was particularly desirous to have completed, I wrought with the hands half the day. I had for some time been afflicted with a severe cold. Fatigue and exposure to the piercing wind to-day, aggravated my disease; and ague, fever, distraction, pains in my limbs,

breast, and bowels, with difficulty of breathing, declared my situation to be dangerous. Should I die at this time, what will become of the Mission, and of my family! Must all for which I have toiled for five years be lost in a day! All our adopted children be scattered and lost forever! Brother Lykins has not yet returned, and there is no missionary here to help when I fail. My wife cannot do every thing. Notwithstanding my eyes shall not see these things, nor my ears hear the hapless orphans cry, yet how dreadful it is to die under these apprehensions! It sometimes seems a little hard, that among more than two hundred thousand of our denomination in America there should be none to feel compassion, and that we are thus left alone, to toil, to suffer, and to die."

February 11th, brother Lykins arrived, having been detained by severe indisposition.

School commences.

Our school by an assistants teacher whom we had hired, went into regular operation at our new abode, on the 27th of January. Having to haul all our bread stuff, and other supplies through a wilderness of nearly 200 miles, the consequence was, that we were repeatedly destitute of bread, and at one time, ate our last corn, which article, when it could be obtained, was a substitute for bread.

Prospect brightens.

It is remarkable that all our sicknesses, privations, and difficulties, have not vitally affected the progress of our affairs with the Indians. Our sphere of operation has been circumscribed, and our opportunities of imparting religious instruction to the adjacent natives, limited. Nevertheless, we have been gradually gaining an ascendancy over their prejudices, and moving onward with instruction.

Arrival of Missionaries.

Last November, a brother William Polke and his family, and a sister Fanny Goodridge, a woman in single life, joined the mission, and promise to be useful and lovely missionaries.

State of the School.

Our school has increased to 53 native scholars, fed and clothed at the expense of the Mission. 37 of these are males, and 16 females. 21 of these can read the Bible with tolerable facility, and 7 others read imperfectly. 18 write a tolerable hand, others imperfectly. 13 are studying arithmetic, and the residue are in various stages of improvement. During the cropping season, the boys are required to labour on the farm about half their time. Two of them are apprentices to the blacksmith's business. The girls are taught to spin, weave, sew, knit, and all kinds of domestic labour, and many of them are, in several branches, second to none of their age among the whites. Several of the youth are capable of dictating and writing letters, which, though not free from inaccuracies, evince a happy improvement, and promising strength of mind.

Disposition of the Natives.

The neighbouring natives are friendly, and would give us any tolerable number of their children for instruction, did we possess the means of supporting them. We do not know of any lasting religious impressions being fastened upon any of our rude neighbours, but we have at least the satisfaction of finding them disposed to listen attentively to religious instruction. And it is chiefly on this account, that the necessity which has obliged the writer of this to leave the field of his labours for a while, is to be regretted.

Present state of the mission at Carey.

For dwellings we have erected

five hewed log cabins: the largest, 20 feet by 26, and the smallest, 16 feet by 18; a school house, 20 by 26 feet; a blacksmith's shop, kitchen, smoke house, milk house, and a stable 24 feet by 26. We have fenced 60 acres of land, 40 of which we cultivated last season: the product of which was about 900 bushels of corn, 100 bushels of potatoes, 2000 cabbages, &c. We hope to cultivate, the coming season, 50 acres in corn and potatoes, beside our large garden, and to sow in the fall about 25 acres of wheat. Hay for our stock is procured on the extensive prairies around us. We have six horses, about 175 head of cattle, 80 sheep, and 90 hogs. We have as yet no mill to grind our grain, and no house for the female department of our school, which is taught in one of the dwelling houses.

Tenure of property.

By an article in the family rules, subscribed by missionaries, "all monies, and property accruing to the mission from whatever quarter, shall be thrown into the common missionary fund, and be sacredly applied to the cause of this mission; and no part of the property held by us at our stations is ours, or belongs to any of us; but with the exception of the claims of the United States, it belongs to the General Convention which we serve, and is held in trust by us, so long as said society shall continue us in their employ."

Business of the day at the Mission.

At the opening of day in summer, and at half past 4 o'clock in winter, the sounding of a trumpet calls us to rise. Soon after which, we are called by a bell to morning prayers; at which we also read and sing, and which in winter concludes at day-break. At half past 6 o'clock we breakfast. No distinctions are made at table in consequence of colour, and one of the

missionaries superintends until the table is dismissed. The boys are directed to morning's, as well as evening's work. In summer, the schools are called at 8, dismissed at 12, called in again at 2, and dismissed at 5. About dusk in summer, and never later than 8 o'clock at night, in winter, evening prayers are attended, at which we read and expound a portion of scripture, sing, and pray. In winter, all are required to be silent after 9 o'clock, P.M.

Sabbath day.

Only two meals are eaten on Sabbaths. Morning service, preparing the children for public worship, &c. occupies the morning. At half past ten o'clock, the trumpet admonishes us to prepare for public worship, which commences at 11. Sunday school in the afternoon, and in the longer days, a lecture, and a while spent in singing spiritual songs, in which many of the youth join, and perform with much credit to themselves; and others whose English is more imperfect, follow by note on their books.

Bible class.

On Wednesday evening, the youths are examined on a chapter of the Bible which had been given them to study, the preceding Wednesday; and it is but justice to them to say, many of them give sensible answers to our inquiries.

Occasion of Mr. M'Coy's present journey.

Our school, and all our business at the establishment, moving on pleasantly, my kind missionary brethren and sisters agreed to allow me a privilege for which I had laboured and prayed many years—the privilege of spending my time chiefly in imparting to the rude savage in his bark hut, religious instruction. But the wants of the mission became so pressing, that I was forced to abandon for a season.

my favourite object, and the field of my labours, to seek support for the mission through the current year. This is a circumstance deeply regretted; and it is ardently hoped, that the benevolence of those who have bread enough and to spare, will prevent the recurrence of such an event.

Permit me to solicit the readers of your Magazine, to reflect that aid for our mission, would be blessings conferred on a people poor indeed, and with slight exceptions, enveloped in gross darkness.

Habits of the Indians.

Their huts are composed of the bark of trees. From their huntings they gather about their villages in May and June, and plant their patches in corn, beans, pumpkins, &c. about from one quarter to three quarters of an acre to a family. Cultivating the corn, and all the drudgery, is performed by the females. As soon as the corn is gathered in Autumn, men, women, and children abandon their villages, commence their hunting excursions, and continue rambling from place to place, until the following May or June.

Game has become so exceedingly scarce, that they are sometimes almost reduced to a state of starvation. I have seen children gathering weeds, to boil and eat without bread, salt, or meat. I have seen the mother in a swamp, digging roots for her half-starved children. I have seen them feed on dog's flesh, and on animals that had died of disease and had lain until their flesh had become putrid. I have made frequent excursions amongst them, and have myself often been reduced to great straits.

Appeal to Christian benevolence.

Many around us now hope for advice from us in improving their lands; they hope for religious instruction; they hope for the education of their children. And can

the kindness of Christianity permit these hopes to be disappointed? Must I be again under the necessity of leaving the field of my labours to beg for help? For the sake of the thousands who are there perishing in their sins; for the sake of the fifty-three native youths, who look to us as their guardians, I ask a generous Christian public to help us, in future, to such supplies as we cannot furnish by our own industry, and allow me and my fellow-missionaries to live, to labour, to preach and to die amongst those hitherto unfortunate people. And should a few of them be turned from darkness to light, angels must rejoice, Christians be glad, and God have all the glory.

ISAAC M'COY.



VALLEY TOWNS.



EXTRACT OF A LETTER FROM REV. THOMAS ROBERTS, TO J. CARLETON, ESQ. DATED

Valley Towns, Feb. 18, 1824.

Receipt of Donations.

Dear Sir,

I HAD the pleasure of receiving your letter of October 25, stating that you had shipped six boxes of clothing for the use of this school, viz. one from Cambridge, three from Bellingham, one from Templeton, and one from Worcester. These, when they shall arrive, will be of great service here; and I pray God that he will reward each contributor with his more valuable blessing, which shall never decay nor wax old. We received this fall, one box from the Judson Society of Lyme, containing articles of clothing, books, &c. valued at 28 dols. 76 cts.; one from the Female Aboriginal Relief Society of Newton, near Boston, Massa. containing two comfortables, a pair of

and 37 garments; one box in invoice, valued at 69 dols.

The place was not mentioned. The invoice was signed by Eusey Fisher, Elvira Spear and Slocum, committee. Two boxes without any communication; one containing ten pairs of trousers, twelve shirts, and the thirty-two frocks.

The school in this place is in a prosperous state at present. We have limited the number of scholars to fifty, which number is full. Forty-six are present, the other four are absent, on account of sickness, or some business. It is truly pleasing to see so many young immortals, taken from the bondage of vice and wretched-assuming habits of industry and civilization, and acquiring the knowledge of the word of life, which is able to make them enter into salvation, through faith in Jesus.

Interesting conversions.

We have reason to bless God, that his holy word has not been discredited in vain. Since September, the pleasure of baptizing one man living in the nation, and young men (Indians) belonging to the school, who gave a clear and satisfactory evidence, both by words and conduct, of their repentance towards God, and faith in our Lord Christ. One of the young men was baptized on the first day of this month, and is now gone for a few days, to tell his friends of the great things the Lord has done for him, and to warn them to turn from the wrath to come. He possesses a good understanding, and great fluency of speech in English and exhortation, in his own language. He understands but little English. The other natives also understand both languages well, and in him we have

found a good and faithful interpreter.

The Spirit of God seems to be moving on the hearts of some others. One of the scholars, a young woman, about seventeen, is under a very serious concern for her soul. One day this week, she sat and cried for a long time. One of the family supposing her to be sick, asked her why she wept. She said, I am not sick; but I weep when I think what a sinner I have been, and how much my Saviour had to suffer.

Plan of the School.

The school is conducted on the Lancasterian plan, which, no doubt, is the best system known, to excite emulation in the children to learn and excel. There is seldom any need of corporal punishment. Rewards and forfeits have far better effect.

The tickets which are given as rewards for good behaviour, learning, and industry, answer to them every purpose of money to get books and clothes, and if any be indolent, the quality of their clothes will soon betray them.

The pupils are divided into companies when out of school, to perform certain duties between hours. In winter, one company go to the woods to cut; another, to haul the wood home; and a third, to cut it for the fire, &c. While the girls have to milk, assist in the kitchen, learn to mark, knit, make and mend clothes, &c.

Religious instruction.

Early in the morning, at the blowing of the horn, all assemble in the school-house, when a chapter is read, a hymn sung, in which most of the children join, and prayer and thanksgiving offered up to God.

Besides these, we have stated seasons for prayer, exhortation, and the reading of pious and useful

books, with suitable explanations. On Lord's days we have now, besides a Sunday school, four public exercises; one of which is in the Cherokee language, that the native brethren may have an opportunity of exercising their gifts in prayer and exhortation.

Need of prayer for the Mission.

But let none suppose, that we are without our difficulties. Our faith and patience have been greatly tried; but blessed be God, he hath supported us under them, and in his own good time, he caused most of our trials to vanish away, and now he is graciously sending down some drops of mercy on this barren land. Some few, who (not many months ago) were total strangers to the name of Jesus, are now melting beneath the beams of his love. We have seen the tears of contrition, bedewing their tawny cheeks, and we have heard them cry to

God for mercy, in the name dear Son. May God grant these few drops that are so long, may be but the forerunners of abundance of rain.

I hope that the people of New England, will continue member us at the throne of and in their labour of love and benefit and continuation of institution, for our earthly resources are nearly exhausted.

Please to ship any thing due for this place, in the month of September, and some person from will go down to Augusta in November, to receive them. Be much expense of storage, &c. be avoided, and the goods come in good season.

With sentiments of Christian respect,

I remain yours,

THOMAS ROBERTSON

Mr. Jonathan Carleton.

Religious Intelligence.

BAPTISM AND ORDINATION OF REV. WILLIAM SHERRIFF.

EXTRACT OF A LETTER FROM REV. PROFESSOR CHASE, TO ONE OF THE EDITORS, DATED

Glasgow, Oct. 20, 1823.

An event, my dear Sir, has recently occurred, which is exciting not a little conversation in this part of Britain.

There was in Stirlingshire, a much loved and venerated clergyman of the Presbyterian church, (which in Scotland, you know, is the one established by law,) the Rev. William Sherrieff, pastor of St. Ninian's. His piety, and erudition, and uncommon talents as a preacher, had for thirty years, been increasing his reputation, and endearing him to the lovers of evangelical truth. Nothing, indeed, seemed to be

wanting in his situation to the remnant of his days happily embalm his memory in the of his ministering brethren, the people for whom he had prayed, and watched, and toiled.

But at a late meeting of the synod, he offered his resignation, stating that he could not, without violating his convictions of conscience, continue to perform what was expected of him in the office he then sustained. A committee was appointed to converse with him and remove his scruples. At the last meeting, the committee met, and he confessed, that, free and repeated conversation on the subjects which had occupied his attention, he was still of the same mind. He retired.

t Wednesday he was baptised in this city. The subject of the sermon and what is naturally connected with it had, a year or two since, arrested his attention, and at length, had urged him to take his steps, and cast himself with confidence on the Providence of God. On the evening, at the time, presented for his future settlement and success. But he went forward, offering his resignation and his services for it were rumoured exactly. A very small Baptist congregation here, of which he knew, had procured a suitable place for public worship, the chapel in the street formerly occupied by Rev. Dr. Wardlaw, and he was hoping, and praying, and going to obtain a pastor. They were the rumour concerning Mr. F. They wrote to him; an answer was agreed on. When the congregation met him, he said, "Let us begin the conversation with us pray;" and, all kneeling, he proceeded, but was interrupted, and, for a while, quite overcome by the fulness of his

interview led to his complying with their request; and last night, he was publicly inducted into his new pastoral charge. It was an impressive sight, and awakened a train of deeply feeling reflections. The other ministers present on this occasion, Mr. Innes and Mr. Anderson of Edinburgh, Mr. Edwards of Perth, and Mr. Watson of Dundee. There are only two more of our connexion in Scotland. The conducting of the exhortatory services of praise, singing the Scriptures, (Ephes. v. 19-24. with 1 Tim. iii.) and prayer, devolved on me; after which a discourse was delivered by Mr. Edwards, from Psalm cxii. *When the Lord shall build up he shall appear in his glory.* A cordial and unanimous call of the church, having been declared

in reply to questions put from the pulpit, and Mr. Sherriff, when asked, "Do you now, as before, accept this call," having replied, "In the fear of God I do," he was, with the laying on of hands, commended to the grace of our Lord, in prayer by Mr. Innes, who, after the singing of the hymn, "Let Zion's watchmen all awake," addressed to him an appropriate charge. The members of the church were then addressed by Mr. Anderson from Philippians i. 27. *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.* After prayer by Mr. Watson, the services were concluded in the usual manner. In the evening, Mr. Anderson preached from Rom. xiv. 17. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

It is unnecessary to add, that an overwhelming audience are now pressing to the chapel, where Mr. Sherriff preaches. This is only a natural consequence, and, in itself, it is of no importance. Almost any preacher, in certain circumstances, may, for a while, be followed by a multitude. But what gives me hope, is, that instead of being a novice, or vain and superficial, he seems to know the emptiness and danger of a transient popularity, and that the members of his church, while they rejoice at the signal favour which they have received, appear to rejoice with trembling, and to look with faith and fervency to the proper source, for all their strength. It was with great pleasure that I heard him preach, last Lord's day, from 2 Cor. iv. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* O my dear Sir, what spiritual blessings would ev-

ery where descend, did every minister, and every church, lay this to heart, and at the same time, use the means which Heaven has ordained. Adieu.

Yours sincerely,

IRA CHASE.



From the Literary and Evangelical Magazine.

PARIS.

No one, who has read the history of the Reformed Churches in France, and recollects their former purity and zeal, their martyrlike courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honoured instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates; and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure, he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French Chamber of Deputies, who was present, rose and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls,

and very opportunely, two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which, kindled at Paris, is spreading through the Protestant population in France. You know that there is a Bible Society in Paris: a Missionary Society has also been organized there, as well as various other institutions of Christian benevolence.—Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman, Mr. King, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who, you know, is in the employment of the American Board—Such is the good that one man may be instrumental in doing, through divine grace, in this world of sin and misery. The gentleman who has been thus blessed and honoured, I ought to remark, was all the time, one of the busiest and most active merchants in the world. This proves that the man who has a heart to do good, will find the time.



PALESTINE.

As I have been brought, in speaking of the progress of religion in France, to the Palestine Mission, I shall pursue that subject. The Palestine Mission is intended, not merely to send the gospel to Jerusalem, but to assist in promoting Christianity in many of the countries which border on the Mediterranean Sea. Take a map of the world; observe the countries which bind on that Sea, from Gibraltar on the north quite round, along all the windings of the coast, to Tangier on the South; then fix your eye on Malta, and consider the facilities which that island affords, of communicating with different kindreds and tribes of men; and you will be prepared to estimate the

value of a printing press established there, for the purpose of disseminating religious truth. Such an establishment is now in successful operation, and religious tracts are printed in various languages for distribution.

BENGAL.

We also state, on the authority of a Mr. Newton, one of the principal merchants in Calcutta, that the cause of religion is prosperous in that great city, and in Bengal; and that missionary operations increase in interest and effect. That gentleman has the fullest opportunity of knowing the truth of the case; and his testimony is fully sufficient to put down completely all that has been said of the inefficiency of missionary exertions in the East. He bestows large sums of money, every year, in aid of this cause, and thus shows beyond all doubt, that he is sincere in the opinions expressed by him.



INDIAN RESERVATIONS IN GEORGIA.

As the sympathies of our readers have been excited in favour of the various Indian tribes; and they have contributed much towards their civilization, and with a view of evangelizing them; we have thought it would be gratifying to them, to see the following document, which has been recently transmitted by the President of the United States to both Houses of Congress.

MESSAGE.

I transmit to Congress certain papers enumerated in a Report from the Secretary of War, relating to the compact between the United States and the State of Georgia, entered into in 1802, whereby the latter ceded to the for-

mer, a portion of the territory then within its limits, on the conditions therein specified. By the 4th article of that compact, it was stipulated that the United States should, at their own expense, extinguish, for the use of Georgia, the Indian title to all the lands within the state, as soon as it might be done *peaceably* and on *reasonable* conditions. These papers show the measures adopted by the Executive of the United States, in fulfilment of the several conditions of the compact, from its date to the present time, and particularly the negotiations and treaties with the Indian tribes for the extinguishment of their title, with an estimate of the number of acres purchased, and sums paid for the lands they acquired. They show, also, the state in which this interesting concern now rests with the Cherokees, one of the tribes within the state, and the inability of the Executive to make any further movement with this tribe, without the special sanction of Congress.

I have full confidence that my predecessors exerted their best endeavours to execute this compact in all its parts, of which, indeed, the sums paid, and the lands acquired during their respective terms, in fulfilment of its several stipulations, are a full proof. I have also been animated, since I came into this office, with the same zeal, from an anxious desire to meet the wishes of the state, and in the hope that, by the establishment of these tribes beyond the Mississippi, their improvement in civilization, their security, and happiness, would be promoted. By the paper bearing date on the 30th of January last, which was communicated to the chiefs of the Cherokee nation in this city, who came to protest against any further appropriations of money for holding treaties with them, the obligation imposed on the United States, by the compact with Georgia, to extinguish the Indian

title to the right of soil within the state, and the incompatibility with our system, of their existence as a distinct community within any state, were pressed with the utmost earnestness. It was proposed to them, at the same time, to procure and convey to them territory, beyond the Mississippi, in exchange for that which they hold within the limits of Georgia, or to pay them for its value in money. To this proposal, their answer, which bears date 11th of February following, gives an unqualified refusal. By this, it is manifest that, at the present time, and in their present temper, they can be removed only by force, to which, should it be deemed proper, the power of the Executive is incompetent.

I have no hesitation, however, to declare it as my opinion, that the Indian title was not affected in the slightest circumstance by the compact with Georgia, and that there is no obligation on the United States to remove the Indians by force. The express stipulation of the compact, that their title should be extinguished at the expense of the United States, when it may be done *peaceably* and on *reasonable* conditions, is a full proof that it was the clear and distinct understanding of both parties to it, that the Indians had a right to the territory, in the disposal of which, they were to be regarded as free agents. An attempt to remove them by force, would, in my opinion, be unjust. In the future measures to be adopted in regard to the Indians within our limits, and, in consequence, within the limits of any state, the United States have duties to perform, and a character to sustain, to which they ought not to be indifferent. At an early period, their improvement in the arts of civilized life was made an object with the Government, and that has since been persevered in. This policy was dictated by motives of humanity to the Aborigines of the country,

and under a firm conviction that the right to adopt and pursue it was equally applicable to all the tribes within our limits.

My impression is equally strong, that it would promote essentially the security and happiness of the tribes within our limits, if they could be prevailed on to retire west and north of our states and territories, on lands to be procured for them by the United States, in exchange for those on which they now reside. Surrounded as they are, and pressed as they will be, on every side, by the white population, it will be difficult, if not impossible, for them, with their kind of government, to sustain order among them. Their interior will be exposed to frequent disturbances, to remedy which, the interposition of the United States will be indispensable, and thus their government will gradually lose its authority, until it is annihilated. In this process, the moral character of the tribes will also be lost, since the change will be too rapid to admit their improvement in civilization, to enable them to institute and sustain a government founded on our principles, if such a change were compatible either with the compact with Georgia, or with our general system, or to become members of a state, should any state be willing to adopt them in such numbers, regarding the good order, peace, and tranquillity of such state. But all these evils may be avoided, if these tribes will consent to remove beyond the limits of our present states and territories. Lands equally good, and perhaps more fertile, may be procured for them in those quarters; the relations between the United States and such Indians would still be the same. Considerations of humanity and benevolence, which have now great weight, would operate, in that event, with an augmented force; since we should feel sensibly the obligation imposed on us by the accom-

modation which they thereby afforded us. Placed at ease, as the United States would then be, the improvement of those tribes in civilization, and in all the arts and usages of civilized life, would become the part of a general system, which might be adopted on great consideration, and in which every portion of our Union would then take an equal interest. These views have steadily been pursued by the Executive, and the moneys which have been placed at its disposal, have been so applied, in the manner best calculated, according to its judgment, to produce this desirable result, as will appear by the documents which accompany the Report of the Secretary of War.

I submit this subject to the consideration of Congress, under a high sense of its importance, and of the propriety of an early decision on it. This compact gives a claim to the state which ought to be executed, in all its conditions, with perfect good faith. In doing this, however, it is the duty of the United States to regard its strict import, and to make no sacrifice of their interest not called for by the compact, nor contemplated by either of the parties, when it was entered into, nor to commit any breach of right or of humanity in regard to the Indians, repugnant to the judgment, and revolting to the feelings, of the whole American people. I submit the subject to your consideration, in full confidence that you will duly weigh the obligations of the compact with Georgia, its import in all its parts, and the extent to which the United States are bound to go, under it. I submit it with equal confidence, that you will also weigh the nature of the Indian title to territory within the limits of any state, with the stipulations in the several treaties with this tribe, respecting territory held by it within the state of Georgia, and decide whether any measure, on the part of Congress, is called

for at the present time, and what such measure shall be, if any is deemed expedient.

JAMES MONROE.

Washington, 30th March, 1824.



GRACE DISPLAYED IN THE CONVERSION OF A MURDERER.

The following account has been furnished us by the Rev. John M. Peck. Our personal acquaintance with Mr. Peck, gives us the fullest confidence in the correctness of his statements. It is our opinion, that if men must be executed for crime, the public good requires that their executions should be made as awful as possible. In this instance, we think that the remorse which the malefactor felt at a recollection of his crimes; the peace he obtained by faith in Jesus Christ; and the solemn warnings which he uttered, in prospect of his untimely end whilst in prison, ought to be recorded.

I had time now for serious reflection, and obtained a bible to read. My former sins, with the aggravating one of murder, stared me in the face. My thoughts were intensely occupied betwixt my miserable condition as a sinner against God, and *how*, or *whether* I should escape the penalty of the law of my country. Several religious persons called to see me, the first of whom was Hail Mason, Esq. He being one of the county commissioners, I had sent for him to inquire about the mode of empannelling the jury. He earnestly recommended me to the Saviour of sinners. It deeply affected me. I was fully convinced, that, let my trial terminate as it might, I was a depraved, guilty sinner. I had long abused the mercies and forbearance of God, slighted his calls and warnings to repentance, hardened my heart under his mercies, grieved the Holy

Spirit, and was confined under the heavy charge of MURDER. On New-Year's day, my distress of soul was at its height. It appeared as though I should not live till the day of my trial. I had clear views of the holy law of God which condemned me. I felt confident that if he sent me to everlasting misery, it was no more than I deserved. My former vague notions of Universal Salvation, could give no relief, and I clearly saw that I was entirely unable to deliver myself from the power or guilt of sin. I earnestly prayed to God for mercy. Sometimes I thought God had no mercy for me, but again I would call to mind the records of Scripture, in which he had shown mercy to great sinners—that he had mercy on whom he would—and that possibly he might have mercy on me. I felt entirely resigned to his holy will, that he should dispose of me as might seem good in his sight. During these last exercises, I had clear views of the *way* in which God pardons sinners, as through the sufferings and death of Jesus Christ. It appeared that his blood could atone for all my guilt; and I felt as much entire dependence on the Lord Jesus Christ for pardon, salvation, and every favor, as ever I did on my father for food and clothes, when a little child. God appeared to my view as a good and glorious being, who had a right to reign; and I felt a flow of love in my heart to him. I had great desires to praise him for his goodness and grace, and felt as though I could not praise him enough. My distress left me, and I began to entertain hopes of pardoning mercy. Several passages of Scripture occurred to my memory, from which I knew that God did have mercy on those who gave up their hearts to him. I felt sweet and pleasant sensations of soul, in resigning myself wholly into the hands of my Saviour. My soul was filled with a great degree of joy, and I had a

persuasion of mind that I had passed from death unto life. Christ appeared to be my Saviour, and the only one I desired to look to for salvation. I continued for several days in this state of mind, much occupied in prayer, and reading the bible. I could lie down at night in peace, and awake in the morning with renewed manifestations of God's goodness. The day of my trial was approaching. Though my thoughts were occupied in relation to it, I felt disposed to confide all to the Providence of God. On January 18th, a special court was called by Judge John Reynolds; the Grand Jury found a bill against me, and the next day my trial commenced.

The Attorney General of the state conducted the prosecution, aided by T. W. Smith, Esq. Samuel D. Lockwood and Nicholas Hansen, Esquires, kindly officiated on my behalf. The indictment was read, January 14th, the jury empanelled and sworn, and the trial proceeded. Nothing material to my conviction was testified by the witnesses, that is not contained in my statement.

During the process of trial, I felt a great degree of composure of mind, had a firm reliance on the Providence of God, that he would cause justice to be done, and trusted myself in the hands of my Saviour for mercy. Some have attributed my composure, on the day of trial, and again upon receiving sentence of death, to insensibility, and hardness in guilt; but I can assure them I did not feel hardened, nor was I insensible to the issue; but my mind was calm, and my hopes rested on the Saviour of sinners. Before my trial, I had been much in prayer, and I felt willing that justice should be done to me. While the jury were out, I was remanded to the jail, where I spent the time in prayer; and my desires were that they might do justice to my cause, let what would become

Nor have I the least reason to complain. I heard my sentence pronounced with unshaken confidence in the Redeemer, and since then I have relinquished all the pleasures of life. And now here, in solitary prison, I can confidently affirm, I have enjoyed great peace in the exercise of repentance for my sins, trusting in the mercy of God, and communing with God. I am at peace with God and all men. I have examined myself, and have received much encouragement from ministers, and religious people; and I can say that the more I examine myself, the more does my prospect brighten. I have been a most vile, wicked sinner; but God has had mercy on me, for which I desire to praise and glorify him the little while I live. My wish is, to be remembered as a beacon, that others may receive warning, and shun the evil courses that have led me

to this. I dictated this account of my happy life and disgraceful fall, with the hope and prayer that it might prove a warning to some of my fellow mortals, and to express my gratitude to that Almighty God which has rescued me from the power of sin, and from hell's fiery flame!

My dying request, that I might be the subject of prayer for my history and conduct, may be thought proper, and is wished by the Tract Society, and I am gratified, that others may be warned.

Now, O reader! whoever thou art, suffer a poor, unworthy, mortal—one who has run a wretched career in sin, and who desires to leave a monument of the grace of God, to address

thee of the seductions of vice. I lived a sad life, and learn how to step, the enemy led me on, to sin, till my hands were blood." Think not that

you can rush into temptation, trifle with the calls of God, abuse his mercies, and yet keep within the boundaries you may prescribe!

Let the youth who *gamble*, even for mere diversion, remember it may terminate on the gallows!

Let the *profane swearer* listen to the warning voice of a penitent sinner, and forsake that foolish, useless, and soul-destroying sin!—Let him who *bridles not his tongue*, but is in the habit of telling tales of his fellow men, call to mind, that in me it ended in **MURDER!**

Let him who is about to exercise the high prerogative of suffrage at an election, or at the bar of justice, shrink back and desist, when he is tempted to commit the dreadful crime of *perjury*. Let the *soldier* read in my unhappy career, that he who forsakes the standard of his country, and perjures himself by *desertion*, runs immense hazard of becoming more hardened in guilt, dying in sin, and sinking down to endless misery!—Let those who are in the habit of carrying *dirks, pistols, and knives*, behold the horrid consequences, in the fate of my unhappy antagonist and myself!—Let all *passionate, revengeful tempers*, listen to my dying counsels, and learn to subdue their angry passions!—Let all who see my miserable exit, or ever read these lines, realize that they are sinners against a holy God, and must repent or be lost forever—believe on the Lord Jesus Christ, or they cannot be saved—live devoted to God and obey his commands, or their hope is that of the hypocrite, which will not stand in the day when God taketh away the soul:—And let the poor, trembling, penitent sinner, know assuredly that Jesus Christ is able to save unto the uttermost, all that come unto God through him.

I die at peace with all men. Of all whom I have ever injured, I ask forgiveness. For the afflicted wo-

man whom my hand has made a widow, and the three children who are fatherless by my means, I have been much engaged in prayer. Their forgiveness I humbly crave. For the lenity of the court—the impartial conduct of the jury—the disinterested services of my counsel—for the kind treatment I have received from the sheriff, jailor, and his family—for the repeated visits, prayers, and pious counsels of ministers and other religious persons, and especially the Rev. Mr. Peck, who has assisted in writing this narrative, and performed the offices of religion for me; I tender my most sincere thanks.

And now, O Divine Saviour! grant thy blessing to follow this tract, for the temporal and eternal good of all who may read it—grant me holy fortitude and consolation in the momentous hour, and receive my spirit into the arms of thy mercy. Amen.



For the Am. Bap. Magazine.

ON THE WANT OF FUNDS FOR MISSIONARY PURPOSES.

Messrs. Editors,

I HAVE noticed in several publications, a complaint, that the funds of the Foreign Mission Society were not properly supplied. I think that Christians are not sufficiently awake to the importance of the subject. Do they realize that they are stewards of the property God has entrusted them with, and must soon give an account of their stewardship? The Apostle declares that if any man have not the Spirit of Christ, he is none of his. Now let us inquire what the Spirit of Christ was? The same Apostle says, Ye know the grace of our Lord Jesus Christ, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. If the Saviour of the world left the realms of light

and glory, and came into this world, lived a life of poverty, became the scorn and derision of his acquaintance, and suffered the most painful and ignominious death, to purchase salvation for sinners; do his professed followers give evidence that they have the same spirit, if they can retrench none of their superfluities, nor deny themselves of any of their luxuries, in order to send his gospel to the millions of their fellow men, that are perishing for lack of vision? Let all that profess to belong to Christ's friends, compare their conduct with his, and see whether they have evidence that they have the Spirit of Christ. The Saviour says, Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven. This is a very solemn consideration, and I wish that every one that has named the name of Christ, may realize its importance.

O what responsibility lies upon those that enjoy the light of the gospel. God grant that they may soon have a sense of it: then we shall hear no more complaints of the deficiency of missionary funds: then there will be a full supply of missionaries sent into every part of the habitable world, with a good supply of Bibles and tracts for distribution. But methinks I hear one saying, I have a large family to support, therefore, I cannot contribute any thing for sending the gospel without injuring them. I ask whether you do not spend some property for some article of luxury, that they might comfortably live without? Do not some of your family spend a little for superfluity of dress, that is not absolutely necessary. I have read an account of a man in one of our cities, that had a family of six, but had no way to support them but by his labour. He felt anxious for the missionary cause, and determined to give what he could earn one day in each

object. At the end he had given twelve ad supported his fam- n he had done before. ds, that the style and arance at the present that it takes all his pport it, and that he ed if he does not con- shion of the day. But e to make this plea at r Judge, who has said, rmed to this world? some will say, I never have religion, there- othing to do in this you expect ever to nt of the deeds done

If you do, and have with the Father, at rtant hour, whom do ill plead your cause? excuses are made for is duty, but let none hose that will bear the e time of trial comes; all appear before the t of Christ, to give an e deeds done in the er they be good, or be evil. B.



A LETTER FROM REV. ONE OF THE EDITORS.

or in Christ,

written to you for a long principal reason of my I had so little good news erving the Zion of our ath been in a very low, le for several years past. ounded, and the love of en cold: but in the midt night that hung over us, ew names that stood be- h and the altar, saying, le, O Lord, and give not reproach. Prayer meet- up, and the few that at- onforted, and sometimes d, that God would in his r out his Spirit, and bow ed to the mild sceptre of

In the course of last winter, a revival of religion took place in the upper part of Augusta, and lower part of Readfield. A considerable number were hopefully converted: the greatest part of them joined the Methodist society. In the month of April, I baptized four youths who were the hopeful subjects of this good work. In the course of the summer, there were two more baptized, and joined the Baptist church in Readfield.

The 4th of June, I set out for the province of Nova Scotia, in order to attend the Association that was to meet this month. I arrived there a little before the commencement of their meeting. They met in the town of Clemmons. Elder Israel Potter is the minister of this place. They have built them a new meeting house, and greatly exerted themselves to prepare it for the Association to meet in. This Church has had an addition of one hundred members, in the course of three years past. Our meeting was harmonious and refreshing. Surely our Saviour was in the midst of his people; we sat down under his shadow with great delight, and his fruit was sweet to our taste. The ministers preached as though they brought their messages from above; and the people appeared to hear as for their lives. There has been a revival of religion, of late, in several places in this province. Elder Nutter has baptized upwards of a hundred within a year, along the south shore. There has been a revival of religion lately commenced at Sissaboo, among brother Towner's people, and in Cornwallis, among Elder Edward Manning's people. Surely the Lord hath not forsaken the earth.

By the earnest request of a number of brethren, I went with them to Yarmouth. Here I found a very affectionate, loving people; they have been greatly favoured in years past, with the Divine influence. Some hundreds have been made the hopeful subjects of grace. I spent two Lord's days with them, preached a number of times, and baptized one man. Truly we sat together in heavenly places in Christ Jesus. I went as far as Tusket village; here I found a small destitute Baptist Church. I put up with Judge Lint; he is a generous, pious man, esteemed by all that know him, excepting by himself; for he thinks himself unworthy of being a member of the church, although he does all in his power to promote their welfare.

After spending about three weeks in this province, and travelling about two hundred miles, I crossed over to the province of New Brunswick, in order to attend the Association newly formed.

They met in the city of St. Johns. It commenced on Saturday, and continued until the Wednesday following. This was a delightful season; we met by day and by night; and the more meetings we had, the more the people flocked to hear the word, and after the assemblies were dismissed, they were loth to go away. A revival of religion took place. The last news I had from them, about twenty had been added to the church by baptism, and several members that had been excluded from the church, had returned to them again.

There has been a great and gracious revival of religion under the labours of Elder Joseph Crandall. He hath baptized two hundred and fifty persons upon the profession of their faith, within a year past.

On my way home, I spent several weeks between Passamaquoddy and Ellsworth; the distance is about seventy or eighty miles. There is a Baptist Church in almost every town for that distance. But they are destitute of pastors, and but seldom have preaching among them. In some places that I visited, they had not heard a sermon for several months. Preaching to them, was like cold water to a thirsty soul. I feel for them, and have thoughts of visiting them again soon, if the Missionary Society should think it proper to give me a mission for a few months among them. I think they would endeavour to make up one half of my time to me, for they appear to be willing to do their duty to ministers according to their ability.

After attending four Associations, and being absent three months and a half, I was returned to my family in safety, and found them all alive and well. The next day after my return, I baptized two blooming youths, that had been hopefully converted in the time of my absence. Four weeks from this time, I baptized

five more, three of whom were n daughters. About ten days from time, I was called to baptize my daughter, who is a widow. Y easily conceive what my feelings surely my house was a place joining. What shall I render Lord for all his mercies towards our next communion season, I l two more persons. Since the there have been four more. The been baptized and added to our since the revival began. Several have obtained a hope, and the v pears to continue; many flock and appear to be deeply impress

I have lately returned from a Nobleboro' and Jefferson: su Lord is in those places, doing v not by might or by power, but Spirit, cutting down stout hear ners, and turning them to himse ty-three have been added to the church in Nobleboro' by bapti the work is still going on. The the beginning of a reformation as der Pillsbury's people, in the san The work is powerfully going o ferson: nineteen were buried wi in baptism in one day, in a pl pared by cutting a hole in the that purpose; and a number me to be baptized the Lord's day at the place. The work appea spreading in different parts of tl O may it spread until it sha world. The town of Sidney h shared in God's salvation. I that about thirty have beer to the Second Baptist Church town, by baptism: and about more have obtained a hope. teem and Christian affection, I myself your brother and fellow in the gospel of Christ,

ISAAC C

Obituary.

Mrs. BETSEY DAVENPORT.

DIED in Colrain, June 15th, Mrs. BETSEY DAVENPORT, the virtuous and beloved consort of Elder Edward Davenport of that place, aged 47 years. By this stroke of Divine providence, an afflicted husband has lost a kind and affectionate companion, one who was truly a help meet: a large family of ten chil-

dren, part of them young and have lost a tender mother: a n other friends and acquaintance ment the loss of a valuable fri relative.

To delineate the character of whose virtues were rather retir obtrusive, and whose time wa

pally occupied in the unremitting discharge of domestic duties, is attended with some difficulty; because such a life, although in itself filled up with usefulness, contains but few of those striking incidents which attract the attention of either the biographer or the public. In these unostentatious walks, however, are frequently to be found, some of the brightest traits, both of the Christian and the social character, and when both Christian and social virtues are combined together, they render the character more interesting.

Mrs. Davenport (whose maiden name was Adams) was noted for her dutiful and filial subjection to her parents, and for a kind, conciliating disposition among her acquaintance, which rendered her beloved in the circle in which she moved. Dec. 2, 1798, she was united in marriage to Mr. Edward Davenport. At the time, and for some time afterwards, neither she nor her husband made any particular profession of religion, although of irreproachable morals.

In the year 1807, it pleased God to call first her husband, and soon afterwards her, from darkness to light, so that they became partakers of a Christian hope, and in a judgment of charity, joint heirs of the grace of life. Towards the close of the same year, they united with the First Baptist Church in Colrain, then under the pastoral care of Elder Thomas Furrington. From this time, we are to contemplate her in the character of a Christian; in which capacity, it was evidently her study to adorn the doctrine of God her Saviour in all things. Those traits in her character which were naturally amiable, became doubly so when sanctified by divine grace. Her religion was that of retirement and practice, and not that of ostentation and show. She loved, and conscientiously attended the services of the sanctuary, and without doubt, profited by them; but her religion and her habits were peculiarly adapted to domestic life.

As a wife, she was a pleasant and endearing companion, a pattern of the domestic virtues, so that the heart of her husband safely trusted in her.

When her husband contemplated engaging in the work of the ministry, she felt it at first to be somewhat of a trial. But after this, she made it her business to encourage his heart, and strengthen his hands, so as to enable him to devote his time and attention with less interruption to the work: and when afterwards, he was repeatedly called to engage as a

missionary in the remote new settlements, under her discreet management, his temporal affairs suffered very little by his absence. As a mother, she was equally attentive to the circumstances and wants of a numerous family, who have suffered an irreparable loss by her death. As a neighbour and acquaintance, her kindness and benevolence, her uniformly amiable and peaceable deportment, secured the affection of her friends. As a Christian, though her life was uniform, she was not unacquainted with trials, and hours of darkness. But when at times she walked in comparative darkness, seeing but little light, she was enabled to trust in the name of the Lord, and stay herself upon her God; so that she was never left to despair, or to lose that blessed hope, which is the anchor of the soul, sure and steadfast: and in the main, her path was that of the just, a shining light, which shineth more and more unto the perfect day.

She had enjoyed good health till October, 1820, when she was first visited with consumptive symptoms, which were never wholly removed, although for a great part of the time her health was tolerable, so that she was able for the most part, to attend to the business of her family. In October last, she was attacked with an acute disorder, which confined her for several weeks. She recovered partially, but not to her usual health. She went abroad but little, and that merely for her health. Her consumptive complaints returned with renewed vigour, accompanied with such difficulty of breathing, that although it was winter, windows and doors had to be kept open, many times night and day. This distress continued for fourteen weeks.

During the first of her illness, she was much tried in her mind, about leaving her family, and her mind was in some respects clouded in the midst of her extreme distress. Her faith, however, at length triumphed. This, perhaps, cannot be better expressed, than in her own words, as follows: "On the fourth of April, the Lord delivered me out of all my troubles, and gave me joy in the Holy Ghost. When I had no choice left, whether to die or live, my heart said, let God choose."

She continued in this happy, resigned frame, without interruption for four weeks. After this, she became by turns, partially deranged, although not without lucid intervals. She still continued to decline. About three weeks before her death, she was delivered of a child, which

is still living. After this, her decline became more rapid. June 15th, we supposed her to be struck with death. She evidently grew weaker and weaker. For the most part she appeared as if asleep. Once she appeared to wake up; her husband asked her, if she thought her-

self dying? She replied, Yes: are you willing to part with me? I am willing to go. It was soon after found that her pulse was gone, and at nine in the evening, she expired without a struggle or a groan. Blessed are the dead who die in the Lord.

Ordinations.

The Rev. WINBORN A. LAUTON, of Blackswamp, Beaufort District, (S. Carolina) was solemnly ordained to the work of an evangelist, at the Pipe Creek Church in the said District, on the 4th day of April, 1824. The services of the day commenced by singing, and prayer by the candidate. The congregation then went to the water side, where they were addressed by the Rev. Benj. S. Screven. The ordinance of baptism was then administered by the Rev. John Brooker, to five persons, in the Apostolic mode. The Rev. Thomas Polhill delivered an animated Address from the following words: He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. Rev. Benj. S. Screven preached the introductory Sermon, from 2 Cor. 5th chap. first part of the 14th verse: For the love of Christ constraineth us. Candidate examined by the Rev. John Brooker. Consecrating prayer by the Rev. Mr. Screven. Charge by the Rev.

John Yeomans. Right hand of fellowship, by Rev. John Brooker, former pastor of said church. At the same time, the Rev. Winborn A. Lauton was installed to the pastoral care of said church. Charge by the Rev. Mr. Screven. The services closed by singing. The whole of the services were highly interesting, and very solemn to a large and attentive congregation.

ORDAINED at Malden, on Wednesday, March 24th, Rev. JOHN COOKSON, to the pastoral care of the First Baptist Church of Christ in Malden. The introductory prayer was by the Rev. Joseph Grafton, of Newton; Sermon by the Rev. Daniel Sharp, from 1 Tim. iv. 16; Ordaining prayer by the Rev. Bela Jacobs, of Cambridge; Charge by the Rev. Dr. Baldwin; Right hand of Fellowship, by the Rev. E. Nelson, jr. of Lynn; Address to the church, by the Rev. Lucius Bolles, of Salem; concluding prayer, by the Rev. Gustavus F. Davis, of S. Reading.

DONATIONS FOR THE CAREY MISSION.

Mr. Editor,

PERMIT me, through the medium of the Magazine, to express my sincere thanks to the friends of aboriginal reform, in the town and vicinity of Boston, and Salem, who have generously aided the object of my visit to this part of the country.

These thanks are offered not only in behalf of myself and fellow missionaries, but also in behalf of those unfortunate people, for whom I have been allowed to labour, and to whose relief, liberal contributions have lately been made.

Since the 9th inst. I have received for the Carey Mission among the Putawatomes, the following donations:

IN BOSTON.

Cash.	
From Rev. Dr. Baldwin, - - - -	\$5.00
Rev. D. Sharp, - - - -	3.00
Rev. Francis Wayland, jr. - - -	10.00
Jackson and Lincoln, - - - -	20.00
A friend, - - - -	5.00
James Loring, - - - -	5.00
Stillman Lothrop, - - - -	3.00
Edward Lothrop, - - - -	1.00
David Beal, - - - -	5.00
Robert Fennelly, - - - -	1.00
Mrs Mary Webb, Secretary and Treasurer for Boston Female Society, for Missionary purposes, - - - -	12.00
Jacob Hiler, - - - -	2.00
Lemuel Porter, - - - -	5.00
John B. Jones, - - - -	5.00
E. Lincoln, - - - -	5.00
A Lady, - - - -	5.00
Samuel Beal, - - - -	5.00
John Sullivan, - - - -	5.00
William N. Bradstreet, - - - -	1.00

From John K. Simpson,	2,00
John Smith,	1,00
A friend,	50
William Greaves,	2,00
John Richards,	1,00
Thomas Kendall,	1,00
Tilly Brigham,	1,00
Edward Smith,	1,00
Joseph Woodcock,	3,00
Rachel Ripley,	1,00
Peter Ripley,	2,00
Nathaniel R. Cobb,	12,00
Benjamin Kimball,	3,00
Mrs. Blood, by the Rev. D. Sharp,	2,00
A native of Scotland, by do.	12,00
A female of the First Baptist Church,	1,00
Mrs. Malbone,	2,00
Eliza B. Gibbs, (coloured)	2,00
L. Hood,	1,00
Ezra Chamberlain,	3,00
Perez Gill,	1,00
Edward Prescott,	1,00
Robert Wilson,	12,00
Jonathan Loring,	1,00
Atherton T. Penniman,	2,00
A friend,	2,00
Ezra Dyer,	3,00
Henry Rice,	1,00
George Piper,	1,00
A friend,	2,00
Joseph Morton,	1,00
Benjamin Converse,	1,00
Samuel Johnson,	1,00
Robert L. Bird,	3,00
Mrs. Manning, (coloured)	1,00
Sarah Ball,	80
L. Cunningham,	3,00
Mr. Gilbert,	2,00
Matthias Crocker,	1,00
A lady,	1,00
Mrs. Clough,	2,00
Society of Sabbath School children, in	4,37
Dr. Baldwin's Meeting House,	1,00
Second Baptist Church,	12,72
Female Mite Society of Dedham,	75
First Baptist Church,	1,00
A friend in Livermore,	1,00
Mrs. Lewis, Marshfield,	2,22
Benevolent Society, Islesboro' Maine,	2,44
Female Mite Society, Dedham,	10,00
Female Teachers of the First Baptist	5,32
Church. Female Sunday School,	2,00
Female Scholars of same School,	7,30
Friend to Missions, at Hyannis,	100,00
Mrs. Mary Esty, her legacy for support	100,00
of the Gospel among the In-	
dians,	20,00
E. Lincoln, Treasurer of Baptist Mis-	
sionary Society, of Mass.	20,00
H. Lincoln, a personal favor for Mr.	5,00
McCoy,	3,00
Elijah Mears,	30
A lady,	20
Miss Charlotte Mears,	
Female Industrious Society of Third	
Baptist Society in Boston, for support	
of a Female Indian child, named	
Ann Sharp,	20,00

Total in cash, \$618 21

In Clothing and other articles.

William B. Bradford, Esq.	75,00
A lady,	21,16
Sally Shurtleff,	1,50
Nathaniel R. Cobb,	0,97
Eliza B. Gibbs, (coloured)	1,00
Mrs. Samuel, (coloured)	1,00
Lewin Hersey,	4,63
Samuel Shurtleff,	10,00
Samuel Hill,	0,90
James Waldoek,	1,75
Ephraim Wood,	2,00
John Robinson,	1,00
Mrs. Manning, (coloured)	2,00
Female Second Baptist Church,	20,00
bath School Society,	3,00
Benjamin Lock,	2,00
Matthias Crocker,	75
Martha Sweetser,	3,00

From Harriet Longly, Sec'y Female Indus-	
trious Society in Roxbury,	10,00
Thomas Baldwin,	75
Lincoln and Edmonds,	1,00
Female Industrious Society of Third	
Baptist Society in Boston,	1,00

Total in Clothing, \$105 88

Total in Boston of Cash and Clothing, \$779 36

SOUTH READING.

Cash.

Collection in Rev. G. F. Davis' Meeting	
house,	13,25
From Mrs. Rebecca Evans,	1,00
Elizabeth Skinner,	1,00
Betsy Richardson,	1,00
Mrs. Alden,	80

Total in cash, \$16,75

Clothing, &c.

From Peter B. Emerson,	87
Moses Sweetser,	1,75
Elizabeth Skinner,	80
Mrs. Evans,	1,00
Jacob Eaton,	75
Miss Eunice Eaton,	80
Reuben Newel,	80
William Emerson,	2,00
Robert C. Wiley,	1,00
Betsy Patch,	80
Benjamin B. Wiley,	11,00
Noah Smith,	1,00
Master William Eaton,	10
Master M. Evans, and S. Eaton,	40
Betsy Richardson,	1,00
Miss Rebecca Evans,	1,00
Mrs. Bayrd,	20
Lilley Eaton,	1,00
Peace Society, S. R.	2,00
Thaddeus Spaulding,	4,00
Rev. R. Emerson,	1,00
Mary B. Emerson,	45
Mrs. Eaton,	12
Catharine Smith,	08
Burrage Yale,	2,30
Miss Flint,	20
Betsy Richardson,	25
Asurath Richardson,	12
Mrs. Williams and Miss Hay,	1,00
J. P. Lund,	20
Hannah Sweetser,	20
Mrs. Richardson,	25
Mrs. Wily, Yale and Richardson,	2,00

Total in Clothing, &c. \$48 00

Total in South Reading, \$600 25

SALEM.

Cash.

Michael Shepard,	0,00
Robert Upton,	3,00
Joshua Upham,	2,00
Robert Cogswell,	2,00
L. Bolles,	2,00
William Stickney,	2,00
Andrew Haradan,	1,00
A friend,	4,00
P. L. Wiggins,	1,00
James Perkins,	2,00
A friend,	1,00
A friend,	80
A friend,	80
Mr. Dodge,	2,00
S. Sawyer,	80
E. Dodge,	1,00
J. Moriarty,	1,00
R. Lamson,	80
Thomas Perkins,	1,00
Joseph Farnam,	2,00
Jonathan Wilson,	1,00

From Wilcut and Ward,	1,00
J. Storr,	25
Females of Church and Congregation of	
Rev. L. Bolles,	13,12
Ward Pool,	1,00
J. M. Farnum,	2,00
Master J. C. Fuller,	05
Collection in the Rev. L. Bolles' Meet-	
ing House,	28,05
Total in cash,	\$78 49

From Females of Church and Congregation of	
Rev. L. Bolles,	80,35
Total in Cash and Clothing, from Salem,	\$158,84

LYNN.

Collection in the Rev. E. Nelson's Meeting	
House,	7,12
From Jonathan Batcheller,	10,00
Master William Batcheller,	11
Female Judson Society,	9,00
Total in cash,	\$36 33

Master William Batcheller,	80
Mrs. Batcheller,	8,00
Female Judson Society,	8,00
Total in Clothing,	\$17,00

Total in Cash and Clothing, 43,33

BEVERLY.

From a lady,	9,00
Benevolent Female Society,	5,00
Collection in the Rev. N. W. Williams's	
Meeting House,	16,78
Total in cash,	\$30,78

Benevolent Female Society,	23,25
Total in Cash and Clothing,	\$54,03

CAMBRIDGE.

Collection in the Rev. B. Jacobs' Meeting	
House,	25,61
From a lady,	1,00

From L. and P. Farwell,	
Cyrus Brooks,	
Lucy Champney,	
Children in West Cambridge, by	
Perry,	

RECAPITULATION.

Boston,	
South Reading,	
Salem,	
Lynn,	
Beverly,	
Cambridge,	

It is desirable that those who hereafter send goods to the Mission, deposit the same with Carleton, Boston, placing in the invoice of the goods, and the and forward to the undersigned responding invoice, directed to Wayne, Indiana."—Cash may be sent with James Loring, No. 2 Corn & Edmonds, No. 53 Corn

ISAAC M

Moneys received by the Treasurer of the Baptist Miss. Soc. of Ma

1824.	
Jan.	By Interest of Stock,
10.	By Cash from Treasurer of Was Association,
Feb. 5.	By Cash of Mrs. Dorsett,
Apr. 5.	By Interest of Stock,
	By amount collected by Mr. B. V. lard, on his mission, and allow in his account, viz.
	From Fenn. Soc. West Farms,
	From two ladies in Northampton
	Mrs. Judson, to educate heat females,
	From Elder Briggs, Athol,

E. LINCOLN,

The Treasurer of the Evangelical Tract Society received ten dollars, contributed by the in Roxbury, to constitute their pastor, Elliot, a life member.

Poetry.

There is joy in the presence of the angels of God, over one sinner that repenteth. Luke:

Dost thou hear from the regions beyond the bright
stars,
Hosannas resounding, more sweet and more loud
Than the last melting anthems which burst on
thy ears,
Pour'd forth by yon numerous, angelic crowd?

Hast thou seen since the last hallelujah burst forth,
Their features with rapture unparallel'd glowing,
Who chanted loud praises at Jesus's birth,
With hearts of benevolence, full, overflowing?

The breast of that seraph throbs quicker with joy,
Who cometh the distress'd in Gethsemane's garden,
The bright tear of gratitude starts from the eye
Of those who rejoice in unmerited pardon.

Methinks that the throne of the "Ancient of days,"
Never seen but by seraphim spotless and holy,
Emits from its centre more glorious rays,
Since new transport captivat'd the children of glory.

Now turn from this scene to the world o
And canst thou not hear, through the
resounding,
More dread shrieks of misery, malice as
As Satan his terrible yell is loud soundi

Red meteors which shoot thro' the ho
Gleam fearfully wild on each visage of
My heart dies within me to think of
Forever to dwell in this region of sor

Say, why at this moment is ecstasy's
More rapturous than ever the angel's
Say, why at this moment the deep pa
More dreadful than ever the demon's

I tell thee and wonder—behold in yor
A captive of Afric kneeling to God
With tears of repentance, of faith, ho
He cries, "I am ransom'd by Jesus's

☞ Died in Philadelphia, Rev. WILLIAM ROGERS, D. D. in the 73d year of his age, may be expected in a future Number.

THE
American Baptist Magazine,
 AND
MISSIONARY INTELLIGENCER.

NEW SERIES.

10.

JULY, 1824.

VOL. IV.

Biography.

MEMOIR OF WILLIAM WILSON, Esq. of Baltimore.

extract the following character of the venerable WILLIAM WILSON, Esq. from an excellent sermon preached on the sabbath after his decease, by the Rev. John A. M. Pastor of the First Church in Baltimore.

It may be justly said, that there is no description given of the just word of God, which comprehends more of his character than his heart discerns both time and judgment." It is not the less that the maxim instructing "there is a time for every thing under heaven," was written by the pen of the wisest man, the saying has been vulgarized by the frequency and mode of application to common things. It is ever been true, that prudence or discretion is the most valuable as well as ornamental quality of human life.—It is often neglected and seldom practised by men, and is never in its highest degree, found in the conduct of the idle. We speak not of the knowledge of men and things, but of the experience of human affairs, which is but a combination of cunning and selfishness—

The gloss which the knowing and the designing throw over their words and deportment, which, by the pure in heart, must be stigmatised as plausible and polite hypocrisy. No! we mean that choice commixture of the wisdom of the serpent and the tenderness of the dove, which Jesus recommended, and which constitutes the sacred balance of power among the various graces—the active and passive virtues of the finished character. Who then is he, who understands the performance of every thing in its season? The man who combines a rational sobriety in the serious duties of life, with the cheerfulness in the doing of them, without the sourness of the ascetic, or the trifling of the vain? The man who duly estimates the importance of right principle and accurate sentiment, without the fury of the proud disputant, whose warmth is proportioned to his ignorance, and a proof of his presumption? The man who can liberally and charitably make allowance for the infirmities and follies of his brother, while his own attachment to holiness and integrity seeks no excuse and suffers no

relaxation? Who is he who in obedience to conscience and from independence of thinking, can be singular, without being influenced by the contemptible affectation of distinction for its own sake? He who can exert the superiorities and high-mindedness of nature's nobleman, without the pride of the hereditary distinction? He whose rational and practical devotion, trembles at God's word and tramples on superstition? The man who is frugal without covetousness, and liberal without prodigality, and over whose deportment, order, consistency and decency preside? Who? We only give expression to the consciousness with which you have anticipated the reply, when we say that WILLIAM WILSON was that man! In him was exemplified that aggregate of the virtues, each acting its part, and in unison and co-operation, sending forth that fragrance which embalms his name in your enduring recollection.—Truly the memory of the just is blessed!

In the enumeration of the virtues which adorn the doctrine of God our Saviour, it is generally expected that *humility* should find an early and prominent place. The grace of God is uniform in the creation of a just opinion of our own selves, and in effecting a substantial contempt of vain glory. The practice and cultivation of this disposition is affected more or less by the constitutional temper and external circumstances. It is however unfortunate, that the concession should be so readily made, that the poor in the things of this world are more likely to be humble than their richer neighbours, independently of the influence of religion. They, it is to be feared, are by no means defective in the feeling of self importance, and that the complacency with which they console themselves on this subject, is often misplaced. On the other hand, it is equally to

be deplored that the rich, and in a special degree, the rich professors of religion, should seek an apology for their pomp and parade in the circumstance that they are able to afford it. One thing is evident, that the possession of worldly wealth, is a severe test of the prevailing principles existing in the soul, and that there is an emphasis and a meaning in the Saviour's words, which a licentious generation will not apprehend, when he said, "How hardly shall they that have riches enter into the kingdom of heaven." Possessed of the means of gratification, if inclined to the abuse of the manifold grace of God of which they are stewards, the temptations by which they are beset are various and peculiar. To them, the world in all its fascination, presents a field of exhaustless enjoyment in promise; and unless grace control, the effect will be interminable misery in reversion. Alas! how difficult for them to maintain that decided non-conformity to the fashions, follies, and frivolities of the times, which could prove that the "love of the Father" had mortified the "lusts of the eye, the lusts of the flesh, and the pride of life."

When we reflect on the innate tendency of the human heart to delight in a vain shew; and consider how directly calculated worldly possessions are to render the man who has them, consequential and petulant; when we look abroad on society, and see the baneful operation of pecuniary power on the mind, as relating to the pursuits and duties of the Christian faith, we must acknowledge the necessity of that grace, which worketh mightily in them that believe. In such cases, where the saving effect is produced, the cause is glorified, and the efficiency of divine faith is clearly made manifest. Our deceased brother, was a very rich man.—An appendage to his condition of which he was

ostentatious, and which we ate to give truth and value to his Christian character. But from the beginning to the close of his life was the same plain, humble, affectionate man. By religious principles, he stood elevated above the pleasures of the fashionable carnal worldling. Within approaching the confines of austerity, or dictatorial violence which are often assumed as posed insignia of influence and greatness, he was truly and greatly great. He found his way to respect and esteem of society, by purity, uprightness, and dignity of his deportment, he could disdain the carnal delights of the world for the content of an ephemeral popularity. In relation to the poor and of his Lord, he was a father in kindness and tenderness. Until prevented by infirmity, he regularly filled his place in the house of God; and, with a known exception, gave proof, that the spirit he had received abode with him. Viewing the standing in society, the endurance and perpetuity of his Christian profession, the humility and modesty of his walk, we record the honour of his memory, and trace he had received, that at 75 years of age, he outlived his usefulness nor his probity but endured unto the end. The work of grace divine, to produce such effects, and to give his possession of these we say with Solomon, "the blessing of the just is blessed." Facing the influence of a faith on the movements of christianity, it is not to be omitted: true godliness is uniformed by what may, on the occasion, be called common honesty and uprightness. The peculiar glory of the religion of the Saviour of men, that it is the most sublime and common principles of duty and

morals, that the understanding of man can grasp, or his conscience recognise; and, at the same time, exhibits the truth in a form admitting of the fullest and easiest application to the every day duties of life. The loftiest anticipations of the spirit of man, and the tenderest experiences of fellowship with God, admit of being embodied in plain performance, and tested too by all that is tangible in relative obligation. It has, therefore, been justly considered a proof of the existence and power of Christian principle, of no inconsiderable order, that the inflexible maintenance of a conscience unspotted in the sight of God and man, should pervade the minutiae of trade, and the transactions of the counting house. We are aware that there are high minded and honourable men, who in the management of business, would scorn the meanness and flee the degradation of a deed, which the rules of the house, and the regulations of the trade, did not justify. Men, who without pretending to religious principle, are proud and punctilious in commercial fidelity, and can shrink, as if by instinct, from the petty profits of petty equivocations—prepared to sacrifice all, rather than impair their honour and their standing, and yet, by an unaccountable obliquity of the moral sense, have no scruples in the grasping of money, where the law is silent, though humanity appeal and mercy plead in vain. It is here that Christian principle steps forth, to enforce that invisible, unwritten, and spiritual law, which transcends the requisitions of mere legality and vulgar statute; and maintains the reciprocal claims of right, and demands of rectitude and conscience, in all the harmony and delicacy of their application. And surely, it is not unworthy of remark, that the principles of equity loudly demand the giving of "tribute to whom tribute is due." O

yes, my friends, it belongs to the fruits of a saving faith, to teach the man, the value of the broad as well as the narrow obligations of true honesty, and enable him to rise superior to the loose and advocated maxims of a worldly speculator. It is the business of religion to nerve his spirit in manly resistance against the shadings of deceit, in the midst of a generation groaning under the systematic frauds of traffic, and the unthinking perjuries of the custom house. In the case of our deceased brother, we rejoice to mark the delightful evidence of a conscience educated by the word of God; and when the voice of society unanimously proclaims the purity, the equity, the fairness and punctuality of a long and active life, we point to his example as a specimen of moral beauty, and a pattern to the surviving. To you, we say, "Go and do likewise," that your lives may be honourable and your memory blessed!

And, lastly, propriety requires that we add, that when circumstances admit, grace will manifest itself in deeds of benevolence and sympathy. The gospel plan is one effort and one expression of benevolence and tenderness. The great Teacher, sent from God, exemplified the principle in all the relations of life, and whenever it was possible. O how tenderly he felt the woes and miseries of mankind! With what assiduity and readiness, did he diffuse the blessings of his power, among the hungry and the diseased! If there be a trait in the character of Jesus of Nazareth, more tender and affecting than another, it is the feeling kindness shown to his relations according to the flesh. Who is he, that has the heart of a man, who knows the worth of home and domestic peace, who does not admire the condescension of the Son of God, sharing the cares and the interests of the fireside of Lazarus. Nay, when the transgressions of a

world had met upon his head, and he realized the bitterness of the cup of wrath, which he had to drink—while a just God frowned, and creation trembled, he thought of the obligations he owed to his virgin mother. A derived emanation of this divine Spirit, dwelt in our departed friend. At a humble distance, he was a follower of Christ. He could adopt the language of Job, when he vindicated his integrity, "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof: If I have seen any perish for clothing, or any poor without covering: If his loins have not blessed me," &c. In him the church has found a nursing father, (by whose forbearance we continue to worship in this house of prayer,) and a peace maker among brethren. In his death, the poor have lost a steward, the lonely and neglected widow a husband, and society, at large, a common benefactor. It were easy to multiply illustrations of the scripture declaration, that "the liberal man deviseth liberal things." Suffice it, that you have seen the hundreds of the poor, weeping for his loss—that the audience before me contains many who live to cherish the remembrance of the man, whose capital and counsel furnished the means of employment and the instrument of success. Suffice it, I say, that all the institutions, which the piety of our times have erected to evangelize the world, unite with the heart of the widow and the face of the orphan, to say, that neither piety nor poverty ever asked and did not receive.—"Blessed are the merciful, for they shall obtain mercy." "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

It is pleasant and improving to think of such a man; the recollection refreshes the heart, and gives

lasticity to the soul. We the series, by one general it—WILLIAM WILSON was and good man—a firm believer in the word of God—an apostle—a follower of the Lord of Galilee in the ordinance of the gospel—a blessing to and an argument for the people of the Bible.

Let us bless God for the gifts he has given and the graces he attained. Let us be admonished, that the method of honouring him, is to imitate him, as he is the Saviour. Would to God that his mantle may have descended on some one or other of his representatives, who shall fill the place in society and in the church of the living God, and that, through his train of descendants, all may bear his name and be sanctified by his blood, there may be the continuance of his virtues, and the possession of his faith. Yes, precious faith—his love to the world and the brethren of Jesus.

O ye infidels! presume not to speak of such a theme of purity and holiness, or else approach with shame and confessions of unbelief. Our deceased brother was a Christian. He had no relish for the trifling refinements of a false

philosophy, which enfeeble the moral principle, harden the heart, and blight the hopes of man. In him behold and confess the worth and reality of religion, and admire the happy combination of universal charity, inflexible honesty, unaffected humility and abundant prosperity. Be assured, that it is the blessing of God which maketh rich and addeth no sorrow, and that a life of virtue is a life of honour and peace. Approach his death bed! His mind is clear, serene, and resigned. The blood of Jesus is his only trust. With perfect patience he submits to the appointment of his Lord.—The angel of departure has come, and the waiting believer expires, without a struggle or a groan! My dear hearers, this is the first Lord's day he is spending in heaven, his Father's house. His ears, (so long stopped by the hand of decay) are open to drink in the full chorus of redeeming love. Be ye also ready. Be followers of him who inherit the promises! that when your earthly pilgrimage is finished, you may live with God, and the survivors, while they make lamentation over you, be mutually comforted in applying the words of the text, "the memory of the just is blessed!" Amen.

Original Communications.

ON THE SUPPORT OF THE MINISTRY.

Editors,
reflecting upon the great wants of the church for the support of her cause, I have noted at most of her operations conducted upon system. But in the operation of individual churches, I perceive in some cases, a great want of system—procedure. The minutes of meetings shew, that many in the country are desti-

tute of pastors. The consequence is, their discipline is neglected, the minds of the members poorly furnished with knowledge, and their general practice, if not reproachful, is too lax, and savours too little of real piety. I know there are some honourable exceptions to this remark, but as a general one it is believed to be true. Christ has ordained the ministry of the word, to feed his sheep and lambs. If

they have not the ministry, how are they to be fed? and, if not fed, how can it be expected they will thrive in knowledge and holiness?

I know it will be said by many small churches in the country, 'We are not able to support a minister; if we were, it would be our joy to obtain one, and attend on the stated preaching of the word. This is doubtless true of some churches and societies, but in some others, is it not equally true, that the absence of the ministry is not because of a scantiness of means? Is it not rather because they neglect to adopt systematic measures to maintain it? But, what more can we do? we have regular meetings of the whole society annually, and make subscriptions for the support of our minister. All this is admitted; but the question is, do your officers feel an obligation to look after the concerns of the society, and see that the meeting-house is kept in repair, that the sexton and collector do their duty; and do those who have subscribed pay their subscriptions within a suitable time? Alas, my brethren, there is too little interest felt by many; and others refuse to pay their subscriptions, or put them off to the most distant day possible. And if some perceive the state of things, they have no *power* to act; and hence, what they say, is said to little purpose or effect.

The consequence is, that clergymen, who would be well satisfied if they had merely a comfortable subsistence, and proper conveniences (without laying up for a sick day or old age, as all other men wish to do) are put to the inconvenience of removing: consequently, the church suffers, other ministers will be afraid to settle with them, lest they also should be obliged to remove after a few years. I know it will be said by some, 'Ministers get their pay as well as we do.' To this I would reply, that the situation of clergymen is

quite different from other even other *salary* men.

who are engaged in the business of life, have usually other objects in view: if one another succeeds, or, if one fails in part, there is a change of turns, that a man in business can make: or, if his business fails of success, he can engage in some other without injury to his character. But with clergy it is far different. Their business is one, their means of support are usually they feel a delicacy even asking for what is due, and in no instance will they until stern necessity obliges. If a pastor's salary fails, he has no other resort, he has no other resource upon which to rely, but he, without distress to his conscience or disgrace to the cause he serves, and to the people whom he engages in any secular business. All other men who live upon their salaries, receive it at some regular stated periods, and know precisely upon what they may depend. Clergymen are frequently disappointed and perplexed by the non-fulfilment of contracts made with them, or by being kept out of their dues until they suffer much inconvenience by it.

It has been my happiness to receive tribute for the support of the ministry a number of years, and my pastor comfortably provided for; but, knowing there are many who suffer, I am induced to publish these remarks in the hope they may lead to amendment. Yet, however, expect me to propose some remedy for the existing evil. It may be that my experience and knowledge are not equal to the task; but I will make the attempt.

* Some persons in the country say, 'Our minister is as good as dead; we are, and half supports his family.' If he must labour for half his living, he cannot "give himself up to the ministry," and hence the present state of things is the consequence.

est such thoughts as extend pretty general observation to me to warrant evils to be remedied are

A real inability to support, and a non-performance where ability exists.

First, I would apply as the principle of combination. Let two or even three churches, unite in calling a pastor in common, let him live as near their place as possible. Let him preach alternately every second Sabbath, and have the same of them, as any other pastor of an individual church. Let all our small churches (some special exceptions) be regularly supplied with ministers, ordinances, and discipline. Let there be one to minister to who would feel a lively interest in their families, and who would devote his whole time to the ministry. By such a union, a comfortable support may be given a pastor. He will give himself to study, his pulpit will be enlarged, he would treat the people as a "scribe instructed," and the flock will be fed and nourished in doctrine and practice.

Second, Messrs. Editors, that it has surprized me, that such a plan has not been adopted. As an individual, I should much prefer a pastor to preach to me three weeks, to visit my family, and to instruct my children, rather than to have one present for the whole time, who would pour all the week to earn his salary, and consequently on the Sabbath deliver only some desultory remarks which occurred while he was sitting or while walking to the house.

Third evil to be remedied, the non-performance of contracts by ministers. To this I know a better answer may be given.

Let them be true and faithful to their engagements, and the evil will at once be removed. But there are always causes to produce effects, and if we would remove an effect, the best way is to remove the cause. What then is the cause of this evil? I answer, the want of a proper system. To plead the formation of societies, the election of officers, and agreements made, is of little force, so long as there is nothing done. But why do not such societies perform what they have promised? because they are not obligated. I do not mean that they are not obligated in a moral and religious sense; for nothing can be more solemnly binding. The gospel is explicit, "the *workman* is *worthy* of his meat," and "the *labourer* of his *hire*," not of his gratuity. Nor can any reason be assigned why the Saviour sent out the seventy disciples without money or provisions, but because they were justly entitled to a *support*. And I am persuaded, that every person who adheres to the 'golden rule,' will not fail to perform his part, except some events disable him from doing it.

If mankind were such as they ought to be, a voluntary contribution or subscription would answer every purpose required. But so long as they remain imperfect, and are actuated by selfishness, some rule must be adopted which shall have a proportionable bearing upon all, and which can be employed to give validity to contracts. If societies would retain their ministers, would do their business, and perform their engagements without constant vexation and trouble, let them draft the principles by which they wish to be governed, and then obtain an act of the Legislature to sanction and give effect to their wishes. Such an act, pointing out the mode of assessment and collection, would save much inconvenience and trouble to the people, distribute the burden according to

gospel "equality," and place ministers in more easy and useful situations. I know there are yet remaining many prejudices against incorporations, but I believe they are all founded in a want of a clear understanding of the subject. They are called "Cesar's law," or in other words, that it goes to establish religion by law. This is not true. The gospel provides that the ministry shall be maintained. An incorporation merely sanctions and gives effect to the system which the people are agreed to adopt. Every society must determine for themselves, what they can or will do in amount; then, by equality, by real justice, it ought to be apportioned on the whole according to their several ability. In this manner, one would not be "eased and another burdened." Let no congregation agree to pay more than they think they are able, but let them faithfully make good their offers, and not disappoint the man who lays out his strength to serve them.

I do hope, Messrs. Editors, that a reformation will be produced soon, that churches in the country will be more generally furnished with regular instruction, and *faithful* ministers be relieved from many embarrassments under which they have long laboured.

EQUALITY.



ASSOCIATION SERMON.

Messrs. Editors,

The following is the substance of a Sermon, which was delivered some time since, at the meeting of an Association. If you think any part of it worthy a place in your Magazine, it is at your service.

B.

Romans, xiv. 19.

Let us seek the things.....whereby one may edify another.

It is the duty of Christians, whenever they assemble together, to exert upon each other a sancti-

fying influence, or in the way of inspiration, to stir up their minds by way of remembrance. When met in the social circle a great object should be to make each other more holy. And specify this a duty, when many of the lowly of Christ are collected on an occasion like the present. Each should feel himself obligated to exert the full amount of his influence in such a manner, that every son with whom he converses may be made the better for the course which has existed between them.

Rarely are we placed under circumstances as favourable as the present, for doing extensive or extensive injury to the cause of Christ. The eyes of our brethren and the eyes of the world are upon us. If every one acts as it becometh the profession we have made, it of piety will be diffused among us, which will be carried to all places, and will continue widening and extending its sanctifying effects farther than our limited diligence can follow it. But if we meet together without any desire for spiritual improvement, the time in levity, and dissipation, without the enkindling of any holy affections, we shall leave behind us a desolate wilderness, and return home to our several families, churches, and neighbourhood withering influences of heretofore strangled from God.

How suitable then for our present meditation is the exhortation in the text, Let us seek the things whereby one may edify another. To apply it to our present circumstances will be the object of this discourse. The observations I propose, therefore, which we shall offer, are designed specially for us who are met together in this Association. May God so direct our meditation that a suitable solemnity may pervade the mind of each of us, and may our hearts be inclined to his holy word.

will allow us to deal plainly with this subject. I do not fear that when professors of religion meet together, they will unfrequently injure the weak and the rich they love. The ordinary restraints of children and parents, of relatives and neighbours will be observed. They are among friends, and yet consider themselves as strangers, and thus act with the most prudent circumspection. Un-

and unknown, no one his province to take the conversation, and hence conversation is not begun. pics are stated, frivolity, nirth ensue, the time pass- and very likely a large of professing Christians and several hours together, a word will have been said rist or his salvation, heav- l, the hopes of glory, or of condemnation. In the ne, the world stands by fires, Can these be Chris- awakened sinners hear, and emnity is dissipated. You es go away guilty and self ed. You hear the word without profit, or retire to set only to exclaim, My , my leanness. Brethren, is too often the case? Are willing in the strength of promise that it shall not be on the present occasion.

obedience to the injunction
xt, we would seek to edify
ren, we must, 1st. Attend
ate of religion in our own
Under this head, I would

e must, whilst here, strive
ain a devotional spirit in
hearts. Unless this be
e shall not have moral en-
ough to make an effort for
rovement of others, and
it, if we make the effort,
certainly fail. When we
mmunion with God, relig-
ics blend gracefully with

every other subject of conversation. We naturally converse with ease and with effect, on those subjects most familiar to our minds, and most grateful to our feelings. But when we attempt to converse about something in which we feel no manner of interest, the awkwardness with which it is introduced, and the dryness with which it is discussed, plainly declare that we are as well pleased as our hearers, when what we consider our duty is discharged. It is rather revolting to witness a Christian, after having been engaged for hours in vain conversation, at the close, brush away the laughter from his countenance, and say a few words about the necessity of a change of heart. The universal sentiment which such an exhortation awakens, is expressed in the words, Physician, heal thyself.

Would we avoid this guilty dereliction of duty, each one for himself must maintain, whilst we are together, a spirit of humble and fervent devotion. This will render religious conversation easy to ourselves and profitable to others. It will be *easy to us*, for religious subjects will be those on which we shall most delight to converse. It will render our conversation *profitable to others*, for they will see that we do not utter a few heartless words as a matter of course, nor to avoid the reproaches of conscience, nor to show that we are professors of religion, but that in simple and honest plainness, we earnestly desire that their souls may be saved.

And here it may be asked, whether on an occasion like the present, where so many sermons are preached, so many prayers offered at the house of God, and around the domestic altar, can it be a difficult thing to maintain a devotional spirit? We answer, it is perhaps peculiarly difficult. We arrive here from journeys, and fatigued. Our

minds have been more or less dissipated by the vicissitudes, cares, and accidents of travelling. Instead of coming here bent on the inquiry, How shall I do, and how shall I obtain the most good? our thoughts have been occupied about roads, and carriages, and places of abode. These have arrested the attention during the day, and these engross much of the time during the evening. Thus the first portion of our time is consumed, and we have commenced the meeting unprofitably.

Perhaps few occasions present so great temptations as the present, to neglect secret devotion and religious meditation. It is natural enough to suppose, after hearing so many prayers, and spending so much time in religious meetings, that it is unnecessary to present our own private supplications at the throne of grace. Our ordinary habits are interrupted. We perhaps indulge more readily in morning sloth, or only arise early enough to attend a public prayer meeting. We allow ourselves no time, and we feel as though there were no time for religious meditation. Or if we seize a few moments for this purpose, our thoughts are distracted, our minds are feverish and restless, and it requires a protracted effort to bring them down to solemn reflection. Frequently we do not make the effort, and frequently we make it but half in earnest, and do not succeed. We go into the world, the family, and the house of God, without any affecting sense of the presence of Jehovah. We unite in prayer as though we prayed not; we hear as critics, and not as sinners; we bring to the business before us hearts filled with worldly mindedness; and at the close of the day, are astonished to find how far we have wandered from God, whilst surrounded with every thing which should draw us near to him.

Brethren, has not this been frequently an unhappy experience? And are we not conscious that it all has resulted from the want of seriousness, earnestness, and punctuality in private devotion. This certainly is the starting place. If we would do good to others, we must feel religiously ourselves. And if we would feel the spirit of piety in active exercise within us, we must seek, each one for himself, the indwelling influences of the Holy Spirit. Nothing humbles the heart, abashes sin, and gives strength to the Christian graces like meeting God alone. In company, we can apply the petitions that are made, to the case of others. Alone, we must look into our own hearts, and as it were, be compelled to see their own nakedness and sin. If we acquire it at all, it is here that we must acquire that fixed impression of the all pervading presence, and spotless holiness of God, which is the strongest preservative against sin, and the surest guard against unholiness of motive. Here then let us begin. Let us strive first of all to obtain an affecting sense of the attributes of God, of the perfection of his law, of our own moral worthlessness, of the infinite value of the soul, and of the awful realities of eternity; and then, go where we will, we shall act like disciples of Christ, and shall diffuse around us on every side, a sanctifying influence.

A like spirit should pervade us throughout all the religious services in which we engage. It should be our great desire by all means, to gain a more deep and heartfelt spirit of piety. Hence in public prayer, we should call upon our souls and all that is within us, in earnest and devout supplication and thanksgiving. God is a spirit, and those that worship him must worship him in *spirit* and in truth. It is with our spirits that we must do him homage, or our offering will

ected. It is not by the numbers of meetings we attend, it is not by frequently placing our bodies in the attitude of prayer, that we who are a spirit judges of our own. Let us then bring our most precious affections to the house of God, and offer to him the sacrifice of a humble and contrite spirit. Brethren, we would maintain a rational spirit, we must attend to the preaching of the gospel in the spirit of sinners who need instruction, warning, and exhortation, and not of captious critics, who attend to the message of salvation simply to find fault with it. It is lamentable to observe on such an occasion as the present, how incorrect is the disposition to look at preaching as a trial of polemic, instead of a delivery of the important announcements of the will of the living God. What do we think of a company of hardened criminals to whom a

pardon was offered, who should go away remarking upon the speaker, when they ought to be accepting the offer on which their lives depended. And yet how frequently do we go away from the house of God, and find our hearers discussing every thing else about the sermon, than the great question of their own individual interest in the blessings it promised, or the curses it denounced. I need not say how quickly such a treatment of the message of salvation must grieve the Holy Spirit, nor how certainly it must bring leanness into our own souls. If, then, we would enjoy religion ourselves, let us give the more earnest heed to the things that are spoken. Thus shall we hope to maintain a proper spirit in our own hearts, and thus shall we be prepared to edify one another.

To this latter subject we shall now attend.

[Remainder in our next.]

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS

held its 23d Annual Meeting, May 30, when the following Report of the Trustees was read :

to good, and to communicate, it is obligatory upon all Christians.

And it is recommended by estimating consideration, that such sacrifices God is well pleased. The nature and extent of charity must, indeed, be what regulated by our ability, the circumstances in which we are placed. He who said, "without good from him to whom it is," also added, "when it is the power of thine hand to do it." This equitable condition befits, which defines the boundaries of our benevolent operations, our duty as occasion may require to do good to all men. We

"visit the fatherless and the afflicted in their affliction;" and we are attentive to the temptations of our fellow creatures,

we should not forget the deplorable condition of those, who are perishing for lack of knowledge.

And in looking back on the history of the church, it is gratifying to perceive, that a desire to do good, both to the bodies and souls of men, has always formed a prominent trait in the character of Christians. It manifested itself in the unwearied labours of the Apostles; in the collections which the churches made for the poor saints at Jerusalem; and in a liberality which was so conspicuous, that it was spoken of throughout the world. In every subsequent age, there have been individuals who displayed an intense desire to put an end to the evils around them; and to promote the happiness of mankind. It was this feeling which brought

Calvin and Luther from their obscurity, and made them willing to do, or suffer any thing of which human nature is capable. And it was this feeling, which, at a later period, fired the zeal of those eminent men of God, Messrs. Whitfield and Wesley. Unaided by the patronage of the rich, or the smiles of the great, they entered on the most arduous and self-denying labours. They counted not their lives dear unto themselves, that they might finish their course with joy, and testify the gospel of the grace of God. These men embarked in "the missionary enterprise" alone; and instead of being surprised that they did not achieve more, we may well be astonished that they accomplished so much.

Indeed, that which distinguishes the present from past ages, is not the existence of a spirit of benevolence, but the form in which that benevolence is brought to operate on a world lying in wickedness. In other times, what was done, was chiefly the result of individual exertion. Sometimes from choice, but more frequently perhaps from necessity, good men acted without concert, and alone.

But it is our happiness to live at a period when Christians combine their efforts for the attainment of pious and benevolent objects. They now are convinced that union is strength; and the fear that some possible evil may hereafter arise from associations of the wise and good, is not allowed to paralyze their exertions, and thus render them comparatively useless. Conscious of the integrity of their own motives, they are willing to believe that others are upright; and therefore go forward, confiding in each other, and in God.

We rejoice in the multiplication and prosperity of societies, which are intended to promote the present and eternal welfare of man. They are ominous of the rich and

immense blessings which shall be enjoyed by future generations.

Having fulfilled the trust of one of these societies, we beg leave, at the expiration of the term for which we were appointed, to submit to your attention, the following

REPORT.

NEW BRUNSWICK.

In this province, Rev. Richard Scott is itinerating in the service of your Society. In giving an account of his missionary tour, he says, "I have preached thirteen Lord's days out of the city of St. Johns; and every day in the week, on my journeys, when the weather would permit. I have visited Carlton, Red Head, St. Martins, and many destitute settlements. I have travelled as near as I can judge, about two hundred and sixty miles, and have preached seventy-four sermons in twenty houses. There is an awful want of the gospel in this province, and unless some great exertions are made, the young people will be no better as to their religious condition than the heathen. It is, however, pleasing to see a readiness to hear. When the time of preaching is generally known, it is not uncommon for a congregation to come together, who live more than twenty miles apart.

"I am now making arrangements to visit a considerable settlement on the Black River, where the people have never heard a sermon, or had a school, since the place was first inhabited, including a period of thirty-four years.

"I thank the Society for the support they have rendered me, and hope my labours have not been in vain."

MAINE.

Brethren Eveleth, Case, and Kendall, have each received appointments for three months from your Board, to labour in the State of Maine. They have not yet had

God's grace, and of baptizing twenty persons. In Cataraugus, Genessee, and Niagara counties, he preached and visited from house to house. He found these places to a great degree destitute of the word and ordinances, and was often led to exclaim, "By whom shall Jacob arise, for he is small?"

OHIO.

Rev. Squier Abbot has preached three months in the State of Ohio. He selected the county of Huron as the field of his ministerial labours. And the churches in Florence, New-London, Eldrege, Brownhelm, and Black River Town were alternately supplied by him. His ministry was attended with much solemnity; and these poor and destitute churches appeared at a loss to express their gratitude for an opportunity of hearing the gospel.

Rev. Isaac Benjamin has also been travelling and preaching in the new settlements of Ohio. He remarks: "Both on Sabbath and week days, my congregations, for a new settlement, are large. A number of churches, I suspect, will shortly be constituted. At Cole, Heaton, and Butterfield settlements, arrangements have been made for the organization of Baptist churches. I have visited one settlement called Mayon, where there appears some prospect of a reformation. When I first visited the place, the people appeared very careless, and much given to vain amusements. In about two weeks afterward I visited the place again, and several appeared to feel the burden of sin and guilt. One very respectable citizen of the place, has professed a hope in Christ. I baptized him a few Sabbaths ago. Another person, who was a profane swearer, has lately desisted from this evil practice. What the event will be concerning him, I cannot say. But I can truly say, that my own heart has been refreshed by this missionary tour.

Rev Jacob Drake has devoted three months to missionary labour in the same State. He spent the greatest part of his time in Huron. Although he complains of the low state of religion in this county, yet he says the people embrace with thankfulness every opportunity of hearing the gospel. In his first tour, Mr. Drake preached thirty-five times, attended the ordination of one deacon, and the formation of one Female Missionary Mite Society; called Townsend in Huron county, the funds of which are intended to be placed at the disposal of the Bap. Miss. Soc. of Mass. On his second excursion, he preached in several counties in the north east part of Ohio. His labours were acceptable, and in some places, there was the appearance of a work of God.

STATES BORDERING ON THE MISSISSIPPI RIVER.

Rev. John M. Peck has been employed as a missionary for several years, in the States of Illinois and Missouri. As his letters relate to an interesting part of the country, and shew that his efforts have been attended with great success, we shall, for the gratification of the Society, make large extracts from them.

Extracts from the Letters of Rev. J. M. Peck.

May 7, 1823.

Dear Brother,

My services have been directed principally to St. Louis, Belville, the vicinity of my residence, and the marine settlement. In Belville, I have crowded and attentive auditories, and there are indications of a highly encouraging character. Some professors are revived; several young persons have expressed a hope in pardoning mercy; and several more are inquiring after the way of salvation. Three were baptized last Lord's day.

Some time ago, I preached repeatedly in the settlement alluded to, and on one occasion gave out a

special appointment for the youth. The season was unusually solemn, and at least two females were under serious concern for the salvation of their souls. As I was prevented from following up my labours, I feared all the favourable signs would pass away like the morning cloud and early dew. But I now find the sentiment of our much loved poet has been realized:

" Though seed lie buried long in dust,
It sha'n't deceive their hope ;
The precious grain can ne'er be lost,
For grace insures the crop."

The seed was indeed sown, and lay long buried, but its vital principle was not extinct. These same persons have been the first to experience a hope of pardoning mercy, and have been the means of awakening the attention of other youth. They now declare their first convictions never entirely left them. Should these prospects continue, I shall devote a considerable portion of my time to this region.

July 25, 1823.

Rev. and dear Brother,

I have baptized four persons since I last addressed you. For about eighteen months past, one of these has given very convincing proof of the power and reality of a gracious change. She formerly was a *sinner*, living in pleasure, without hope and without God in the world. She had given herself no restraint in the course of the ungodly. Her mother was a pious, exemplary member of a Baptist church, who brought up her children in the nurture and admonition of the Lord; but this daughter disappointed all her hopes. Her latter days were spent in mourning, and her pillow at night was wet with the tears of maternal grief, for a child who had wandered from a father's house and a mother's care. The ways of God are inscrutable. The prayers of the mother ceased, but did not remain unanswered. She was called home. The daugh-

ter remained a stranger to virtue still longer. In the winter following she attended a religious meeting. It was the monthly concert. Thousands were then praying for the conversion of sinners. My discourse was on prayer. All were exhorted to pray. The wicked was directed to "forsake his way, and the unrighteous man his thoughts, and call upon God." Her heart, hitherto impervious to divine truth, and callous to a mother's tears, now felt and acknowledged the influence of the Holy Spirit. She was slain by the law. Attempting to pray after her return from the meeting, the idea passed her mind that she was too vile a sinner to pray. God would not hear her. She had disregarded the prayers of a pious mother. These thoughts filled her with despair. The agony that overwhelmed her soul was inexpressible. One night, while in this distracted state of mind, a clear and glorious view of the gospel method of salvation was opened to her. An infinite fulness appeared in Christ; infinite ability to save the lost. The character of God appeared infinitely amiable, and his law which condemned her, pure and holy. Her soul melted at the view, her tears flowed copiously, and her heart was filled with such joy and rapture, that she burst into shouts of praise. From the time of her first conviction to the present, she has given evidence of being a consistent Christian. She appears meek, humble, submissive under afflictions, jealous of her own heart; and the advancement she has made in a knowledge of the doctrines of God our Saviour has been rapid. I am not without hopes, that the church is about to enjoy the addition of several others.

In Bonhomine, and the settlements adjacent, the prospects are very encouraging. On my last visit, I baptized one person, and found fourteen others under conviction, although some of these were indulg-

ing some glimmerings of hope. The Lord is evidently at work there.

August 29, 1823.

Rev. and dear Brother,

It may afford some interest to your Society, to receive the following abstract of a tour along the settlements east of the Illinois River.

On the 20th inst. I rode to a settlement on Indian Creek, where three years ago, the natives of the forest roamed unmolested. Here I found a pious deacon and his family, with whom I had been acquainted in Kentucky. He has long been a zealous and active promoter of Bible and Mission Societies. A Sunday school has been formed in this settlement which is flourishing. Having preached in the day time, and made an appointment for the evening, I found a number of children present, to whom I particularly adapted my discourse, and was heard with great attention. The Baptist church in this settlement was constituted last year of seventeen members, but they have since increased to forty-three. Of this number, nine have been received recently by baptism. It is a pleasant time amongst them, and the work of the Lord prospers. The Sunday school has eighteen children, who commit hymns and portions of scripture to memory.

Nothing in my route afforded me more pleasure, than to find the spirit of missions prevailing and increasing throughout this region. A number of pious brethren and sisters are scattered through the settlements, who have brought the sacred flame with them into this land. Here I found females who were amongst the founders of Mite Societies, and who had formerly contributed the avails of their own industry, and engaged in praying circles for the spread of the gospel. But they are now far away from their native land, where gospel privileges are but seldom enjoyed. To see and hear a missionary under

their present circumstances, was to them an unexpected joy. With flowing tears they took my hand; with the most grateful expressions they dwelt on the kindness of the Missionary Society in regarding this field; and declared their willingness and intention to renew their charitable endeavours where their lot is cast.

Before the Association which I had attended in this settlement had closed, I found the work of the Lord had commenced. Sinners were in distress; one person had obtained a hope of forgiveness, and the people generally, were anxious to attend on the ministry of the word. By taking up a map of this country, it will be found that a vast field lies on both sides of where I live, "already white for the harvest." Thirty miles west of St. Louis is Bonhomme settlement, where God is pouring out his Spirit, and not a solitary Baptist preacher except myself, ever visits there. A line of settlements extending 120 miles north, are crying for help, and yet there is not a sufficiency of preachers in that quarter, to afford one sabbath in the month for a settlement. Two counties lie west of the Illinois River, on the military tract, and not a solitary preacher there. If some of our brethren from the north, would emigrate here, they would find an extensive field of usefulness before them. A young man of talents and piety might do well in school teaching, and there are many persons who would contribute towards his support.

In addition to my other efforts, I board a young preacher of good talents, who is pursuing his studies under my direction. He is useful, zealous, and active. I hope he will be successful in his calling.

Nov. 14, 1823.

Rev. and dear Brother,

Sep. 23. I set off on a second tour through the counties up the

Illinois River. One week was spent at Carrelton, and in that vicinity. I was incessantly employed in preaching, attending conference meetings, and visiting from house to house, amongst all classes of people, and apparently much good was done. A very unusual attention to preaching was manifested, a number were soon found to be under deep convictions of their sinful state, and one had been baptized who was brought to a knowledge of the truth when I preached there on my last visit. My usual method in visiting, is to converse with every individual of the family. I endeavour to awaken serious impressions, and give such advice as appears suitable to each case; after which, I engage in prayer with as many of the family as are together.

The following sabbath was spent on Indian Creek, at the sabbath school mentioned in my last letter. I conversed individually with most of the children, and finally preached to them, their parents and others being present. It was a solemn and affecting time. Four of the scholars were under serious concern for the salvation of their souls. The answers given to such questions as I proposed to them, were rational and scriptural, and evinced that they had treasured up sound doctrine. On my former visit, I had preached to the children from Prov. viii. 17. I purposely did not mention the verse, but only the words. Upon inquiry, I ascertained that every one present had found it, and one little girl had committed the whole chapter. It was that discourse which the Holy Spirit saw fit, in conjunction with other means, to impress upon the consciences of these youth.

Dec. 31, 1833.

Rev. and dear Sir,

In pursuing my missionary labours, it has been an important object with me, to enlist as many others into this service as circum-

stances would admit. To this I have ranged over a wider field, and kept my eye a greater number of objects, would have been useful had I ed merely for the immediate cess of my own labours. It af me satisfaction to state, tha advantages of this course are apparent. A part of my fo field in Missouri, and particu the church in Bonhomme, is partially supplied by the labor brother Holmes, whom I have merly mentioned as a student. another arrangement, partly el ed by my instrumentality, a able brother of the name of V iams is enabled to devote mu his time in Franklin co .ty, the adjacent settlements. Lat I have taken some steps to ei a venerable father in the gosp the name of Sweet, to travel portion of his time in the t counties of Illinois, and I ho provide means for another mir to perform itinerant service.

Having long known that n tudes of families in this co are destitute of the scriptures having deeply felt the import of active measures for a wide culation of the Bible, I proc from the Missouri Bible Socie quantity of Bibles and Testam These, with a large assortme missionary pamphlets and tr have been distributed in the t counties of this state. My o was to convey intelligence o successful efforts now makin promote religion among men. effects have been gratifying. Carrelton and Edwardsville, I been happily instrumental of ing Bible Societies. I have made arrangements in Mo county, for the formation of a l Society in February next. In schools I have succeeded in i ducing the Testament as a book.

The friends in Boston r render an important service t

, by supplying me with old
ers of the Magazine, Mission-
Reports, Sermons, or Tracts
atuitous distribution.

ith sincerity of soul I can say,
is no pursuit that affords such
site satisfaction, as activity
uccess in measures to promote
ospel. I might dwell upon
ifficulties attendant upon an
ant life, such as absence from
, exposure to sickness, storms,
mud, swimming rivers, priva-
and not unfrequently rough
but these are trifles, not wor-
ne moment's anxious concern.
ve and labour for Him, who
or the redemption of man, is
ighest honour, which a sinner
to seek in this transitory life.

Feb. 3, 1834.

I dear Brother,

2 first sabbath in January, I
in St. Louis. More than
seriousness exists among the
ed people. I baptized three,
thers are waiting to submit to
rdinance. I have lately visit-
ost of the churches in the
uri Association, and found a
ess among the people to sub-
to the support of the gospel.
g my route, I succeeded in
; ninety dollars, (a part of it
produce) to aid the plan pro-
in a former letter. I like-
nade arrangements with bro-
ums to ride and preach con-
y for the current year. The
: over which he will travel, is
160 miles in circumference,
ich there is no other Baptist
ier.

mind is often deeply im-
d with the thought, that I am
ing for future generations;
at the principles inculcated,
re habits introduced in the
t society in this country, will
r ages. Under what high
eighty responsibility should
professor, and particularly
preacher act, who lays the
tion in a new country! It

will now be my object to establish
Bible societies in each county, and
Sunday schools in each principal
village and settlement. To these
will be added, as circumstances
may admit, the very useful institu-
tions of Bible classes for youth.

March 1, 1834.

Rev. and dear Brother,

A sermon I delivered at Ed-
wardsville, at the execution of a
criminal, with that solemn event,
was the means of awakening one
person who has since obtained a
hope. He wishes to be baptized.
Four or five other persons are se-
riously impressed with what they
then saw and heard. These and
some other circumstances will in-
duce me to devote some of my time
to that place.

April 1, 1834.

Dear Brother,

I continue to be occupied in pro-
moting that cause for which the
Saviour bled and died. In addi-
tion to a journey to Bonhomme,
and St. Charles in Missouri, where
I spent a week, my time has been
occupied in Edwardsville, Rock-
spring, Belleville, and St. Louis.
At the latter place, I expect to bap-
tize some candidates next sabbath.
In Edwardsville, some individuals,
and two of high rank in society,
are in a state of earnest inquiry,
"What shall we do to be saved?"
The conversion and execution of
the unfortunate criminal mentioned
in my last, has left a salutary im-
pression on the public mind, and
circumstances indicate that it will
be extremely proper for me, to a-
bour for some time in Edwards-
ville and its vicinity.

In a former letter, I intimated my
intention to establish Bible socie-
ties and Sunday schools, to which
may be added, Bible classes for the
study of the sacred oracles. I have
attended on two occasions with a
Bible class of females in Edwards-
ville. They are going through the

Bible in course, with the help of McDowell's Questions.

April 7. I would inform you, that by this day's mail, I have received an appointment as Agent for the American Bible Society, for four months, to form auxiliary societies, &c. in Missouri, Illinois, and the adjacent parts. This, with an agency from the Board of Missions for the Baptist Convention, will occupy more than half of my time the current year.

HAYTI.

The communications of Rev. Thomas Paul, concerning his labours in Hayti, have already been published. It only remains for us to express our conviction, that could a person be found, possessing suitable ministerial qualifications, and a competent knowledge of the French language, the prospects of usefulness on that island are very encouraging.

A ministering brother who is now there, makes in a letter, the following remarks: "I believe a large majority of this people are friendly to the introduction of the protestant religion. They are anxious to hear what the American father has to say about le bon Dieu. From the short acquaintance I have had, I am satisfied that a knowledge of the French tongue is an indispensable pre-requisite to a minister of the gospel here. I believe, if Mr. Paul had been able to preach in the language of this country, his congregation would not have been less than ten hundred or fifteen hundred hearers. Hundreds enter the door, and tarry a short time, and when they find that they can derive no instruction from what is said, they go out with countenances expressing deep regret, that they do not understand the speaker."

If there be any place where missionaries are needed, it is here. The number of inhabitants, their moral and religious condition, their

desire to hear the word of life, and their lamentations over the departure of brother Paul, are so many indications that a teacher suitably qualified, might, with the blessing of God, expect to do much good.

The following ministers have also been appointed as missionaries, for the periods of time severally affixed to their names.

	Months
Benjamin Oviatt, - - -	3
A. Judson, - - -	3
Edward Tucker, - - -	5
Samuel West, - - -	3
Benah N. Leach, - - -	6
John Spaulding, - - -	3
Augustus Bolles, - - -	3

AID TO CHURCHES.

The Board have also made appropriations to some churches, which were either newly formed, or in a feeble state. And they have the satisfaction of knowing, that they have, by these means, rendered essential service to the cause of Christ. In this department of charity, however, they would proceed with caution. They have with pleasure assisted societies, who gave evidence of their strenuous exertions to assist themselves. But they cannot feel it their duty to afford help, where professors of religion are culpably negligent, as it respects the support of the gospel.

CAREY STATION.

At a special meeting of the Board, held in Boston on the 19th of April last, personal communications were made by the Rev. Isaac M'Coy, concerning the destitute situation of the mission establishment under his care, at the Carey station. Having given such information concerning the nature of his labours, and the expenses of that mission, as the Board required; it was voted unanimously, that two hundred dollars be appropriated from our funds, to the aforesaid object.

AMERICAN BAPTIST MAGAZINE.

Trustees feel a pleasure in saying, that the American Baptist Magazine has contributed to give a missionary spirit in it. It has been the object of theirs, not to make it a changeable and unprofitable conveyance, but for the diffusion of a favourable to practical and mental religion. Although the number circulated is not so great as we could wish, yet still the subscribers are sufficiently numerous to encourage the Board in the publication of this work. We say in stating, that five hundred dollars will be added this year to the missionary funds, being profits of the Magazine. The Board, making it a subject of deliberation, have concluded that there is a greater prospect of promoting the cause of missions through the instrumentality of the Magazine, by its more frequent publication. It may therefore be expected that at the commencement of a

new volume, which will be on the first of January next, "The American Baptist Magazine" will be issued monthly. We entreat that ministers and others would use their influence in promoting the circulation of a work, which has hitherto contributed largely to the support of missionaries within the United States. With a little attention to this subject, it is believed that twice the number of subscribers might be obtained.

AUXILIARY SOCIETIES.

During the past year, several of our missionaries have assisted in the organization of societies auxiliary to this. Every such instance is a cause of thankfulness. It will enlarge our means of doing good, and it will be productive of happy consequences to those, who in this way combine their efforts with ours, in extending a knowledge of the common salvation.

In behalf of the Trustees,

DANIEL SHARP, Sec'y.

ADDRESS TO THE BAPTIST CHURCHES ON A STATE CONVENTION.

CIRCULAR.

—

TO EVERY BAPTIST CHURCH
CHRIST IN THE STATE OF
MASSACHUSETTS.

Dear Brethren,

A meeting held in Boston, in 1824, composed of Brethren from the Warren, Boston, New Bedford, Sturbridge, and Old North Associations, the draft of a new Constitution was read, and was unanimously approved, and it was decided, that after being revised by a committee, it be sent for consideration to every church in the Commonwealth. It was also resolved, that, provided three Associations agree to adopt it, the first

meeting be held on the last Wednesday of October, in the First Baptist Meeting-House in Boston.

Some of the advantages we hope to derive from such an union of those who hold one Lord, one faith, one baptism, we think will be the following :

1. It will render us universally better acquainted with each other, and thus multiply the bonds of Christian affection.

2. It will enable us to afford substantial assistance to destitute churches in the Commonwealth.

3. It will enable us to act with more system and effect in carrying on the concerns of foreign and domestick missions.

4. It will enable us to do more to furnish our younger brethren, whom God has called to the ministry, with the means of education.

5. It will enable us to unite with our brethren in other States in general efforts to promote the cause of Christ in connexion with our own denomination. Conventions are formed and forming in Connecticut, Vermont, Maine, New-Hampshire, and New-York, also in several of the Southern States. We are desirous not to be behind them in any good work.

We sincerely hope that you will take up this subject in church-meeting, and deliberate upon it, as soon as may be; and if you approve of it, authorize your Delegates in Association to go forward in taking measures for forming a Convention on principles such as those we have presented to you.

Yours in the bonds of the Gospel,

THOMAS BALDWIN, LUCIUS BOLLES, N. W. WILLIAMS, JONATHAN GOING, F. WAYLAND, JR.	}	Committee.
--	---	------------

The only object of this Convention being to promote the cause of Christ, in connexion with the Baptist denomination in the State of Massachusetts, by means of affording greater facilities for concert and co-operation, it may be proper to state, that we utterly disclaim all power and all intention to interfere in any respect with the internal concerns of any church whatever, or in any question which may arise between different churches; and it is to be understood that no recommendation of this Convention, which shall in any manner infringe this fundamental principle shall be considered in the smallest degree obligatory.

The manner in which it is proposed to effect a general union of our churches and associations will

be seen by the following draft of a
CONSTITUTION.

ARTICLE I.

This Convention shall be known by the name of "The Baptist Convention of the State of Massachusetts."

ARTICLE II. *Of Members.*

1. This Convention shall be composed of Delegates, chosen by the several Associations in Massachusetts, in such manner as each Association shall prescribe.

2. The number of Delegates which each Association may send to the Convention, shall be in the proportion of one Delegate to every five churches.

3. Every member, before taking his seat, shall produce the certificate of his election as a Delegate, signed by the Clerk of the Association.

ARTICLE III. *Of Officers.*

The Officers of this Convention shall be a Moderator, a Clerk, and a Treasurer, together with such others as the future business shall render necessary.

ARTICLE IV. *Of the Moderator.*

1. The Moderator shall be chosen annually, by ballot.

2. It shall be the duty of the Moderator to preside at all meetings of the Convention; and to appoint all committees, whose appointment is not otherwise provided for.

3. He shall have power to call special meetings of the Convention, upon the request of ten members.

ARTICLE V. *Of the Treasurer.*

1. The Treasurer shall be elected by ballot, once in three years; and shall be a member in full standing in some Baptist church belonging to an Association united with this Convention.

2. The Treasurer shall keep in trust all monies belonging to the Convention, and shall pay none of

them out, but upon an order signed by persons hereinafter to be named.

3. Before entering upon the duties of his office, the Treasurer shall give bonds in the amount of dollars for the true and faithful discharge of his duties.

ARTICLE VI. *Of the Clerk.*

1. The Clerk shall be elected once in three years, by ballot.

2. It shall be the duty of the Clerk to keep a record of all the doings of the Convention, in a book provided for that purpose; to conduct the correspondence; to superintend the printing of the Minutes; and to notify all the meetings.

ARTICLE VII. *Of Business.*

The annual meeting of the Convention shall be opened by a sermon, preached by a person appointed the preceding year.

The business of the Convention shall be divided into Statistical, Charitable, and Miscellaneous.

ARTICLE VIII. *Of Statistical Business.*

1. It shall be the duty of the Delegates from each Association to present to the Convention, a full and correct list of all the churches belonging to the Association which they represent. This list shall specify the number of churches and of members at present; the numbers added, dismissed, excluded and deceased, since the last meeting; the number of licentiates, and the number of destitute churches, belonging to the Association; together with such information as the Convention may from time to time request.

2. The whole or such part as the Convention shall direct of the information thus communicated shall be printed in the minutes of their annual proceedings, and a copy sent to every Baptist church in the Commonwealth.

3. The expense of printing the minutes shall be taken on an order from the Moderator from the treasury of the Convention.

4. The evening of the first day of the meeting of the Convention shall be exclusively devoted to a free public conference, in which the Delegates from each Association shall give an account of the state of religion in the Association to which they belong, together with any other information they may possess relating to the general prosperity of the church of Christ.

ARTICLE IX. *Of Religious Charities.*

1. These shall consist of Missionary, Education, and such other religious charities as this Convention may at any future time approve.

2. Every church or society, desirous to contribute towards the extension of the religion of Jesus Christ, by means of this Convention, may forward its funds to the Treasurer of its own Association, stating what proportion is to be devoted to each several object.

3. The Treasurer of each Association shall, at such stated times as the Convention may direct, forward these several contributions to the Treasurer of the State Convention, specifying the sums received from each church or society, and the objects to which they are to be appropriated.

4. The Treasurer shall keep the accounts of each charity in a separate and distinct book; and all his books shall at all times be open to the inspection of any member of any church connected with the Convention.

5. For conducting the business of these several charities, the Convention shall have power to appoint distinct Boards of Direction, or to make such arrangements with those Boards at present existing, as may best subserve the designs of the contributors.

6. No money shall be paid out of the Treasury for any of these objects of charity, unless by a vote of the Board, to whose direction such object shall have been committed by the Convention.

7. A report of the doings in full of each Board, the persons employed, the persons assisted, together with the report of the Treasurer, shall be presented to the Convention on the second day of every annual meeting.

ARTICLE X. *Of Miscellaneous Business.*

Of Correspondence.—It shall be in the power of this Convention, to correspond by letter or Delegates, or both, with other similar Conventions in other States.

Of a General Convention.—Whenever a General Convention, formed from State Conventions throughout the United States, shall be formed, or designed, it shall be in the power of this Convention to send Del-

egates to meet in such Convention, and to instruct them to enter into any arrangements to promote the interests of religion, not inconsistent with this Constitution, nor with the general declaration on which it is founded.

Of Alterations.—If any amendment, addition or alteration to this Constitution be proposed, it shall first be presented to the Convention in writing, at an annual meeting, and be printed in the Minutes for that year, and sent to every Association for consideration; and it shall not be adopted, unless approved by three-fourths of the Associations composing the Convention.

Foreign Missionary Intelligence.

AMERICAN BAPTIST MISSION.

BURMAH.

EXTRACT OF A LETTER FROM REV.
A. JUDSON, JR. TO THE REV. DR.
BALDWIN, DATED

Rangoon, Dec. 7, 1823.

Rev. and dear Sir,

I had the inexpressible happiness of welcoming Mrs. Judson once more to the shores of Burmah, on the 5th inst. We are now on the eve of departure for Ava.

My last letter from brother Price mentions, that the king has inquired, many times, about my delay, and the queen has expressed a strong desire to see Mrs. Judson, in her foreign dress. We sincerely hope, that her majesty's curiosity will not be confined to dress.

Mr. and Mrs. Wade appear in fine health and spirits, and I am heartily rejoiced at their arrival, just at the present time.

None scarcely of the letters from America by the Bengal have reach-

ed me. The ship in which they were forwarded from Calcutta to this port, being supposed to be lost off the coast. My last from you, therefore, is Oct. 18, 1822; and previous to Mrs. Judson's arrival, I had not heard from her for nearly fourteen months.

I enclose the translation of a letter from Moung Shwa-ba, which has been lying by me some time, for want of a good opportunity of conveyance. He received Mrs. Baldwin's present to-day, and directly obliged me to write out a translation of the note accompanying it, and was highly gratified with both.

The appearance of this short letter, renders it unnecessary to say, that I write in haste, occasioned by the state of our affairs, in prospect of immediate removal; and have only time to add, that I remain

Most affectionately yours,

A. JUDSON, JR.

LATION OF A LETTER, WRITTEN BY MOUNG SHWA-BA, TO REV. BALDWIN.

SHWA-BA, an inhabitant of Rangoon, a town of Burmah, one who adhered to the religion of Christ, and has been baptized, who meditates on the inscrutable, incalculable nature of the divine splendour and glory of the Bible, even the Lord Jesus Christ God the Father, and takes refuge in the wisdom and power and glory of God, affectionately addresses the great teacher BALDWIN, a superintendent of missionary affairs in the city of New York, of America.

==

My dear Brother,

ALTHOUGH in the present state, the condition of our residence are very far from what we have never met, yet I send you this letter, and of the teacher Yoodthan, who has told me of you, I love you, and I send you this letter. When he arrives in which we shall be put on Christ—him, in love, whom we cannot tire, and in whom we can find no end, shall be adorned with those gifts, which the Lord will send to us out of the heavenly house, that he has prepared for us. We shall love one another perfectly than we do now. Formerly I was in the habit of living my sins, that they might appear; but now I am convinced that I cannot conceal my sins from the Lord who sees and knows all things; and that I cannot atone them, nor obtain atonement from former objects of worship. Accordingly, I count myself as lost all, under the elements of this world, and through the gift of the faith of Christ only, I have gained the spiritual graces which pertain to eternity, cannot be lost. Therefore, I have no ground for boasting, passion and self exaltation.

IV.

And without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He performs deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die forever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet foment and rise. The water which we drink and bathe in, is the water of an unfailing spring; and many will yet drink

and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire, how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently, derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatening of my own brother, and my brother in law, who say, 'We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words.' However, their false religion is the religion of death. 'The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.'

In this country of Burmah, are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, MOUNG SHWA-BA, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher BALDWIN, who lives in Boston, America.

N. B. Translated from the Burman original, Sept. 23, 1823.

A. JUDSON, jr.

EXTRACT OF A LETTER FROM
JONES, DATED

Calcutta, Jan. 21

My dear and much respected Pastor,

I HAD not the gratification of seeing Mr. and Wade, while they were in Calcutta. On account of my own health, our little Emily's, I was induced to accompany Mr. Jones to the Heads for three months, and at this time of absence from that they arrived in India. I have been delighted to have them for guests, had I been at home. All our missionary friends welcome them, and became acquainted with them, speak well of them. Wade must, I think, have been a lovely woman, or people would have been so generally pleased with her. I trust they will live to be useful to the benighted Burmans.

You will, I am sure, be so kind to hear that our dear sister Rowmerly Mrs. White, has been so long to experience deep affliction, death of her beloved husband. She has been in Calcutta for a time, but has returned to her native land again, with the hope of being useful in native female society. She had at first concluded to go to America, but was persuaded by friends not to go. She appears to enjoy the comforts and supports of the gospel of Christ, in her afflictive circumstances.

Very affectionately and respectfully,

ELIZA H. JONES

ENGLISH BAPTIST MISSIONARY SOCIETY

—

EXTRACT OF A LETTER FROM
JOHN LAWSON, TO ONE OF
EDITORS.

Calcutta, Jan. 24,

Rev. and dear Sir,

HAVING this moment heard that a vessel is about to sail for America, I avail myself of the opportunity it affords me of sending a pair of letters from Rangoon.

I will be happy to learn, that citation between the English urman governments seems to subsided, and I trust the miseries will be kept in "perfect". The last letter I received Mr. Judson, informs me that 'rice is in great favour at and that he and Mrs. Judson o begin their journey to Ava y or two.

I am yours, very sincerely,

JOHN LAWSON.



OT OF A LETTER FROM MRS. MAN, TO A FEMALE FRIEND LYNN, MASS.

Dooegapore, Jan. 31, 1834.

Mrs. B.

ER the recent expression of onate kindness which I have ed from you, it would be a on of feeling, were I to suf- e present opportunity of for- g letters to America, to pass t sending you a few lines. to accept my grateful thanks e valuable present which id the goodness to send by Judson. It will give you re to hear, that herself and issionary associates arrived gical as early as the 19th of r, and that they were all in ealth. They embarked for on on the 16th of November. t time, there were disturban- tween this and the Burman ment, which it was supposed ie, would terminate in open We therefore felt exceed- anxious about our beloved t, but are happy to learn, by t arrival from Rangoon, that ached that place in safety. difficulties are, apparently, l. y, my dear Mrs. B. are the s through which I have been to pass, since my visit to riendly abode in Lynn. I een convinced from experi-

ence, that the present is a state of trial; that there is here no permanent rest. I have, however, abundant reason for gratitude, that my life, through bodily and peculiar mental sufferings, has been preserved, and that so much mercy has been manifested towards me in the dealings of a kind Providence. My health, at present, is quite good, and my time is occupied in the superintendence of Bengalee female schools; an employment which I find greatly conduces to the restoration of my happiness.

You will, perhaps, be gratified with some account of what is doing in this place, in the way of native female education. I therefore send you the last Report of the Calcutta Female Juvenile Society. At its date, there were six schools. My present number is ten, and that of scholars receiving instruction in them, about 200. Besides the schools which it is my pleasing duty to superintend, several have been established in or near Calcutta, under the patronage of the Church Missionary Society. Indeed, great exertions for the promotion of Hindoo female education are, as you will perceive by the accompanying Report, now making in different parts of Hindoostan. The inveterate prejudice which has existed in the minds of the natives against this desirable object is, in a measure, removed, and many of them even encourage the formation of female schools. Still, however, they do not consider them of sufficient importance to contribute any thing towards their support. Considerable aid has been afforded by the European part of the population of the country, but their subscriptions do but little towards defraying the regular expenses of the schools. Their promotion, therefore, at present, is principally dependent on the liberality of friends in Christian countries. Should any, my dear Mrs. B. among your circle feel disposed to aid so inter-

esting and important an object, their contributions would be thankfully received. And if at any time it should be convenient to send a small collection of sewing needles, thread, &c. for the use of the schools, it would be an acceptable favour.

I enclose a specimen of my Hindoo pupil's penmanship, and needle work.

Yours with affectionate respect,

ELIZABETH W. COLMAN.



EXTRACT OF A LETTER FROM MRS. COLMAN, TO A FRIEND IN SALEM, DATED

Durgapore, Jan. 23, 1824.

My dear Mrs. B.

THE pleasant visit which I enjoyed at your house, previous to my embarkation for India, has caused me often to think of you, and your dear family, with feelings of esteem and affection. It would give me great pleasure to write you a long letter by this opportunity, but the time which Mr. E. fixed for the deliverance of packets to him, has already expired. I must therefore be brief.

I send the last Report of the "Calcutta Female Juvenile Society," by which you will perceive, that my present employment is that of superintending native schools. I have abundant reason for gratitude, my dear Mrs. B. that my life through scenes of deep distress, has been preserved; that much consolation has been afforded; and a way opened for me to fill up my time, in a manner pleasant to myself, and useful, I hope, to some of the degraded heathen of my own sex among the Hindoos. You will see that, at the date of the accompanying Report, the number of schools supported by the "Calcutta Female Juvenile Society," or as it is now designated, the "Female Branch of the Bengal Christian School Society," was six. The present number

is ten, and that of scholars receiving instruction in them, about 200.

The school which bears the name of the town where you reside, is in a prosperous state. Five of those who are attached to it, can read, and do any easy work put into their hands; can spell with great readiness, and are beginning to commit to memory a religious dialogue. The improvement of one little girl, about nine years of age, gives me particular satisfaction. She is able to read with fluency a geography, published by the "Calcutta School Book Society," and any work put into her hand; has committed to memory several pages of the Bengalee dictionary, and is able to give the meaning of the words with much promptness. Needle-work is now taught in this school, though at present not to much extent. I enclose you a specimen of it, and also of penmanship from the Salem school.

I have had two or three opportunities of seeing Mr. E. He informed me that Salem was his place of residence. He spent an afternoon at the missionary station, which is occupied by Mr. Eustace Carey, of whose family I now have the happiness to be a member. He was also present at an examination of my schools, which occurred on the 19th of December, appeared much interested, and said he should endeavour to collect something among his American friends towards their support. I hope his attempts will prove successful. Although the European part of the population of this country have liberally aided the cause of Hindoo female education, yet their contributions do but little towards defraying the regular expenses of the schools. Their promotion is, at present, principally dependent on the beneficence of friends in Christian countries. I need not add, dear Mrs. B. that it would be esteemed a favour, if among your Salem friends, any thing could conveniently be collect-

ed towards meliorating the moral condition of these degraded Hindoo females. Let me also entreat your prayers, that the efforts of all who are engaged in the promotion of this desirable object, may meet with a divine blessing.

I have recently enjoyed the pleasure of seeing our dear country woman, Mrs. Rowe. She was bereaved of her partner in October last, and left with six children, five of whom accompanied her to Cal-

cutta. She spent several days in the habitation where I am now writing. Her health, I am sorry to say, seems much impaired. Her mind, however, is greatly supported, and her affliction borne with Christian submission. She left the three eldest children, sons, and has returned with her two lovely twin-daughters, to the station at Digah.

Yours with much esteem and affection,

ELIZABETH W. COLMAN.

Religious Intelligence.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

Twenty-Second Anniversary.

THIS Society met for the transaction of its annual business on Wednesday morning, May 26, at half past 8 o'clock, at the Second Baptist Meeting-House. The Report of the Secretary was read by the Rev. F. Wayland, jun. It contained a very satisfactory narration of the operations of the Society in the past year, and of the blessing which had followed the labours of the missionaries, in the destitute portions of our country where they had published the gospel. In many places, they were welcomed with the most lively tokens of gratitude, and their message of mercy received with joy. The labours of Rev. J. M. Peck, in our western country, were greatly useful, as were those of several others.

After the reading of the Report, the Rev. Mr. Going moved that it be accepted, and that it be published in the American Baptist Magazine. His motion was seconded by the Rev. Henry Jackson, and passed unanimously.

The Treasurer's account was then read, as audited by the committee. 487 dollars were in the

Treasury, besides 500 dollars profits which had been realized in the past year from the publication of the American Baptist Magazine. This makes the valuable amount of 3000 dollars which has accrued from the new series. After the reading of the Treasurer's account, Mr. Loring moved that it be accepted, and published in the Magazine. The Rev. Mr. Cookson seconded this motion, which was passed.

The Rev. Dr. Chapin, Professor of Divinity in the College at Waterville, moved a vote of thanks to the Officers and Trustees of this Society for their faithful services in the past year, and also to those societies and individuals which had contributed to its funds. The Rev. George Evans seconded this motion.

After the unanimous acceptance of this motion, the following persons were chosen officers for the ensuing year :—

Rev. THOMAS BALDWIN, D. D. *President.*
 " JOSEPH GRAFTON, *Vice-President.*
 " DANIEL SHARP, *Secretary.*
 Mr. ENSIGN LINCOLN, *Treasurer.*

TRUSTEES.

Rev. E. Williams,	Rev. C. O. Kimball,
L. Bolles,	E. Nelson, Jr.
N. W. Williams,	Henry Jackson,
S. Gano,	Abiel Fisher, Jr.
C. Frain,	Dea. Herman Lincoln,
B. Jacobs,	Levi Farwell,
F. Wayland, Jr.	James Loring.
G. F. Davis,	

The President being absent on account of ill health, the Vice-President delivered an affectionate address; exhorting his junior brethren, as the fathers were resigning their labours for God on earth, to be faithful in the promotion of the work which they had commenced.

The Rev. Elisha Williams made the concluding prayer.

In the evening, the Rev. N. W. Williams delivered the annual sermon before the Missionary Society, from Rom. i. 14, 15. 'I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready to preach the gospel to you who are at Rome also.'

[Christian Watchmen.]



EVANGELICAL TRACT SOCIETY.

On Tuesday, the 26th of May, the Evangelical Tract Society held its annual meeting in Boston. The following Report of the Secretary, was read and accepted.

THE return of the anniversaries of benevolent Institutions, will always be hailed with pleasure by the Christian community, as an opportunity is presented for united counsels, and mutual encouragements, and concentrated efforts, which diffuse a happy influence through society, and produce an increased activity in doing good. The Committee of the Evangelical Tract Society are gratified again to meet the members at this annual meeting, and to report the progress and prospects of the Society, of which, however, only a very brief statement will be made.

Since the last meeting, 66,000 Tracts have been printed, and 77,400 have been issued from the depository. Several agencies have been established for the sale of Tracts, which will in future be opening new channels for their circulation; and it is contemplated to increase the number of agents.

The favourable opinion of the public, as to the utility of circulating Tracts, is daily gaining strength, from an experience of the benefits which have resulted to the cause of truth from efforts already made; and we may anticipate an annual increase of patronage, and of pecuniary resources.

We have the pleasure to state, that a very considerable addition of life members has been received the last year. In numerous instances, churches or benevolent societies have constituted their ministers life members, by which the funds and influence of the Society have been much increased; and it is hoped that the other churches will adopt the same measure.

The Committee would here repeat a suggestion formerly presented, to increase the funds, viz. that where individual churches or societies fix on any particular Tract, which they are desirous to bring into circulation, they should present a donation sufficient to print an edition, from the proceeds of which the Society would be enabled ever after, to keep such Tract in print, and thus thousands of individuals in future generations, might continue to derive benefit from the donation, when the pious donors shall have entered into their rest.

As the prospects of the Society are enlarging, and legacies may be anticipated, it was conceived to be important, to procure an Act of Incorporation, for the more safe and convenient management of its concerns. For this purpose, an application was made to the General Court, at their last session, and an Act procured, a copy of which will be laid before you.

That the means of usefulness may continue to be multiplied in this Society, and their Tracts be diffused, and produce saving effects in all parts of our land, is the prayer of the Committee.

E. LINCOLN, Sec'ry.

May, 1834.

Treasurer's Report was pre-
sented, by which it appeared, that
the sum remained on hand the
previous year, of 858,98

Contributions and sub-
scriptions since the last
annual meeting, as pre-
viously published in the
Register, - - - - 322,93

\$1181,91

Lincoln & Edmands
Printing Tracts, - - 799,19
for collecting sub-
scriptions, - - - - 64
Balance on hand, - - - 382,08

\$1181,91

And, That the thanks of the So-
ciety be presented to the Churches,
Societies, and individuals, who have
contributed memberships, subscriptions,
and other ways, aided the funds
of the Society.

And the following persons for
their services during the ensuing year.

THOMAS BALDWIN, *President.*
EMAN LINCOLN, *Treasurer.*
LINCOLN, *Secretary.*

COMMITTEE.

W. W. Williams,		N. W. Williams,
Bea Jacobs,		Bea Jacobs,
Francis Wayland, Jr.		Francis Wayland, Jr.
Joseph Torrey.		Joseph Torrey.

And the following persons for
their services during the ensuing year.
The following sums for the Evan-
gelical Society.

Treasurer acknowledges the re-
ceipt of the following sums for the Evan-
gelical Society.

1894.
Sales in the Beverly Baptist Church
Society, to constitute their Pastor,
W. W. Williams, a life member, - 10,00
Sales in the Bap. Ch. and Soc. in Lynn,
to constitute their Pastor, Rev. E. Nel-
son, a life member, - 10,00
Sales of the Bap. Soc. in Cambridge, to
constitute their Pastor, Rev. Bea Jacobs,
a life member, - 10,00
Sales of Parker, Esq. Jaffery, N. H. a life
member, - 10,00
\$40,00

MASSACHUSETTS BAPTIST EDUCA- TION SOCIETY.

THE Boston Baptist Association,
having recommended that contribu-
tions be taken, in all the church-
es, in the month of August, to aid
the funds of the Massachusetts
Baptist Education Society, the at-
tention of the churches, and of the
friends of religion generally, is ear-
nestly invited to this interesting
object.

Arguments to prove the great
importance of giving liberal advan-
tages of education to our young
ministers, are deemed unnecessary.
At this enlightened period, every
enlarged, and pious, and benevo-
lent mind, must feel impressed with
the numerous and weighty motives,
which urge to increased and perse-
vering efforts for attaining the ob-
ject. Many venerable men, who
have long successfully ministered
to the churches, being advanced in
years, will soon leave their flocks
destitute; many churches are now
vacant, and are anxiously looking
for supplies; new Baptist churches
are rising in every section of our
country, who need skilful shepherds
to lead them; and the extensive
missionary fields, white for the har-
vest, call aloud for additional la-
bourers. While our citizens at
large, are emulous to prepare the
rising generation to fill with ability
the various stations to which they
shall be called, Christians must feel
a peculiar solicitude, that religious
teachers should possess advantages
correspondent to the advancing
state of society. Many pious youth,
whose convictions of duty impel
them to the ministry, are unable to
furnish the means for acquiring an
education, and therefore need the
friendly aid of others.

The Massachusetts Baptist Edu-
cation Society, has now under its
patronage, between twenty and
thirty young men, preparing for the
Christian ministry; and others are
constantly presenting, who exhibit
pleasing prospects of future use.

fulness. The Treasurer is now in advance 500 dollars, and the Society looks with confidence to the churches, to furnish the means necessary to prosecute with effect, the great objects they have in view.

While prayers are offered to the Lord of the harvest, to thrust forth labourers, a duty is to be performed in furnishing their minds for the work. It is therefore hoped, that all the churches will take up collections for the object, the present season; that the Auxiliary Societies will increase their efforts; and that many individuals will cheerfully present their benevolent offerings.



Eighth Anniversary of the

AMERICAN BIBLE SOCIETY.

On Thursday, May 13, 1824, was held at the City Hotel, New-York, the eighth anniversary of the American Bible Society.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, senior Vice-President, who was supported by John Bolton, Esq. the Hon. De Witt Clinton, and Richard Varick, Esq. Vice-Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency the Governor of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. John Armstrong, of the Episcopal Church, late Chaplain of the British settlement at Honduras.

The Treasurer, William W. Woolsey, Esq. read the Report of the Committee who audited his accounts, by which it appeared, that

The net receipts for the Year have been \$41,888 44
The expenditures for the Year, - - - 43,108 87

Parts of the Annual Report then read by the Rev. Dr. Woodhull, Secretary for Domestic Correspondence, from which appeared that the issues of Bible Testaments within the year 31,590 Bibles, and 28,849 Testaments, making with those of former years, 309,062 copies of Scriptures.



REVIVALS OF RELIGION.



EXTRACT OF A LETTER TO THE EDITORS, DATED

Plattsburgh, N. Y. March

Dear Brother,

A LITTLE Church was fellowed in this place about the 20th of May, and it was my lot to be present and preach on the occasion. I thought I covered some omen of a revival. The next day I preached again, and baptized a man, who was about 40 years of age, and respected in society. I was appointed to visit them again, but disappointed them by means of my infirmity. A great concourse of people assembled; the brethren felt, but endeavoured to wait on God. I sang a special took place, however, after the intermission, when the outpouring of divine blessings seemed sudden and break upon them. While the people were fervent in spirit, serving the Lord, a number of backsliders were brought upon, and the power of the Holy Spirit was present to heal them. A great number of careless sinners were pricked in heart, and the language of each was, 'What must I do to be saved?' I pointed to the Lamb of God, and soon found peace in believing. It is said by the oldest Christians to be the most remarkable of any time I saw. When the brethren told me the news, I told them I was glad to hear that I was not there, that I might see more clearly that the arm alone which bringeth salvation.

Elder Amos Chase of Italy has been with them and baptized. He recently removed into Gorham to minister to the church of Gorham Middlesex.

I have been with my family in Plattsburgh, about five weeks. Meetings still well attended. The present number of the church is about seven

prospect is, that there will be savings of the vintage yet gathered, although the work seems to be retarded. We are in a new country, people generally poor, but they erected a comfortable log meeting-house, well lighted, and a fire-place for accommodation in the winter.

removed to this place at the unanimous request of the

How long it will be my lot to labour with them, is known best to the Shepherd. I am sensible that to be amongst them, I need the divine blessing for us, that the word of the Lord may have free course, and be glorified.

Good work has recently begun in this town adjoining. I understand between thirty and forty have been baptized, and the work is still progressing.

May it still spread until the earth shall be filled with his glory.

Yours in gospel bonds,

NEHEMIAH LAMB.



OF A LETTER TO ONE OF THE EDITORS, DATED

Northampton, N. Y. Sept. 2, 1823.

I moved into this town, and soon literally and spiritually as well; though there were some of different orders, but no constituted in the place. I attended my ministerial labours with the Lord in less than one year, there was an attention to the word. In 1804, I was ordained, and was immediately to baptize, and continued preaching, until I had baptized some, before there was a church ed, which took place in 1804. At that time, the little band consisted of sixty members, spread over a number of several towns. Since then we have enjoyed a good degree of peace, and a gradual increase of mem-

After part of 1821, it pleased the Lord to begin to arrest sinners' consciences in several neighbourhoods. In 1822, attention became so universal, that we were not preachers enough of the word to satisfy the calls of the Lord. In the course of this year, we perceived that the church in Northampton and Edinburgh, should become more numerous. So, by, and with the ad-

vice of a council, we set off sixty members as a Baptist Church in Edinburgh, and they obtained brother Jonathan Wade to settle with them as their preacher and pastor; but God soon shewed them he had destined him for a foreign land. But the removal of brother Wade has not stopped the good work; God knows how to accomplish his own purposes.

In August past, I have buried twelve in baptism, and there are yet some new cases of conviction and conversion. May the good work continue and spread, till all shall know the Lord.

The means which the Lord has been pleased to bless have been various; in the summers of 1821 and 1822, there was a very mortal disease among us. The dysentery prevailed, which took away many, which was sanctified to the awakening of a number. Prayer and conference meetings, also appeared to receive the divine approbation. The preaching of the gospel was sent home with power on some poor perishing sinners, so that they trembled at the word.

In the autumn of 1822, I went into an obscure neighbourhood, consisting of but thirteen families, and while I preached to them concerning the axe being laid at the root of the trees, the people appeared to feel the weight of truth. I dismissed the meeting, and started to leave them, but was soon called back to converse with them. I tarried some time; fervent prayer was offered up once and again, for weeping sinners, by their request, and left them deeply affected. One young woman was brought into gospel liberty before she slept. I repeated my visits, and found the work prevailing. On the evening of new year's day, I met with them, and while I attended to the subject of the *fruitless fig tree*, four young people of one family wept for an hour without intermission. The next morning I called on them; they requested prayers, and while prayer was offered to the Lord, they kneeled, and some of them were greatly affected. The Lord cut his work short with some of them, for in twenty-four hours after their minds became seriously impressed, they were brought to praise God for pardoned sin. Truly we may say, "What hath God wrought." Since the work began, there have been added to the Baptist church in Northampton by baptism fifty-one, in Edinburgh eleven, and a number in Providence; in all about seventy, and I should say the Presbyterians and Methodists have shared about an equal number each. In the above

named neighbourhood, I have baptised twenty, and it has taken almost all who are old enough to be conscious of sin, and they are persevering and keeping up meetings weekly. Baptist preachers are scarce in this region. I have to administer the ordinances to three churches.

There is one Presbyterian minister in place, and a number of Methodist and Unitarian preachers. Pray for us, the Lord would send us more preachers after his own heart.

A. SEAMAN.

Obituary.

REV. CLARK KENDRICK.

EXTRACT FROM A FUNERAL SERMON, BY REV. NATHANIEL KENDRICK, D.D.

REV. CLARK KENDRICK, at the age of twenty-two, made a profession of religion in Hanover, New-Hampshire, where he had lived much of his time from infancy. The year following, he went to Salem, N. Y. and there opened a school in Rev. Obed Warren's Society. Here these servants of Christ formed their first acquaintance with each other, which ever remained a source of reciprocal pleasure. He continued in Salem upwards of two years, during which time, he commenced preaching in the fellowship of Mr. Warren's church. Soon after, he received a call from the Baptist church in Poultney, Vt. where he settled for life. Although he had been brought up at manual labour until about twenty years of age, when he lost his health, yet from his application to books after he commenced school-keeping, and the assistance which he received from his friends in Salem, he entered upon the ministry with enlightened views of the work.

His first performances indicated more than ordinary pulpit talents, and excited expectations, that God intended him for much usefulness in the kingdom of his grace. The church and society over which he settled, rose from obscurity—became large and respectable—built them an elegant house for worship—and were favoured with seasons of refreshing from the divine presence. As he advanced in years, the sphere of his usefulness was enlarged, and the services he rendered the ministry, and the churches in that region of country, will long be held in grateful remembrance. He was also much interested in the cause of missions. In addition to his efforts to promote

Missionary Societies, he performed several extensive tours among the destitute of his own State—on the frontiers of New-York—and in the province of Upper Canada. For several of the last years of his life, he manifested much anxiety for the improvement of the rising ministry. A society for this purpose was formed in Vermont, which he served as President. They adopted a resolution to establish a Theological School, for the gratuitous education of indigent young men, having the gift of God to preach, as soon as adequate funds could be obtained. He acted as agent for the society in raising funds, until he became convinced that one institution for several States, well endowed, would be preferable to several small ones; and upon the first proposal, he was ready to relinquish the design of having one in his own State, in favour of the one established in this place. Independent of local views, or any ambition to lead the public mind, he made the general good of the Redeemer's kingdom the end of his action. The practical results of combining the New-York and Vermont Education Societies, in all respects equalled his anticipations, and afforded him the most entire satisfaction. The last two years of his life he acted as General Agent for that section of country, superintending the concerns of the society, as far as the impaired state of his health would admit. He had an affection of the head, which more or less attended him for several years, and at times interrupted his public labours, without wholly terminating them, until a few days before his death. His disorder occasionally produced great depression of spirits, and occasioned a confusion of thought, which rendered it extremely difficult for him to pursue the illustration of subjects, which at other times were perfectly familiar. His mind

rally vivid—his memory tenacious, his judgment penetrating. His talents were seldom equalled. Those opportunities for an education had not been more liberal. His acquaintance with the Scriptures, remarkable aptitude for applying them on all occasions, gave light and weight to his public discourses—weight to his prayers—and animated his conversation. He was cheerful and enlightening at the sick-bed, solemn and devout at the altar—affectionate and familiar in all visits—and skilful in conducting the concerns of the church. He lost of his flock in the likeness of our Saviour's death, and led numbers to the end of their hope, where he led them to the Shepherd and his flock. A number of his confidants in youth; on which occasions improved these afflictions for the benefit of those who

He left several of his funeral orations in print, which, together with those pressed upon the tables of the press, will be preserved in lasting remembrance. He retired from his public ministry three weeks previous to his death. Little expectations of ever seeing them. His friends, however, were immediately alarming in his illness the Wednesday evening before his departure; when another hard attack placed him beyond every chance of recovery. He was engaged in prayer, and like his Master before his passion, had sweat and tears. He prayed for his family, his church and people: "I am building up of Christ's kingdom in this world. He closed by saying, 'I am like David the son of Jesse.'" Like Jacob, when he was called his family before him, he said them for the last time. He was all present but the lad who is now he too was remembered. His mind then drawn from the concerns of the last day or two of his life so intensely fixed on the other world for the coming of his Lord. He laboured about twenty-five years in the ministry, and "endured as seeing who is invisible," he finished his joyful journey, in the forty-ninth year

His companion is bereaved of her dear one in life—his children, of their youth—society and church of God, one of their brightest members. His son, who is present,

just apprised of this bereaving providence, and suffering the anguish of a wounded spirit, has a distinct claim upon our sympathies, and upon our prayers.

It was not until your dear Father had passed the scene of his last sufferings, and his body consigned to the grave, that you had any intimations of his approaching death. Remote from your surviving parent, and the rest of the family, you have to meet the shock of this bereaving providence, which has rendered you fatherless. You have, from the morning of life, to make your way through the changes of this ruined world, to the grave, and to the bar of God, without any further assistance from him, who has hitherto watched over you with much care and tenderness.

It is a mystery in the government of divine providence, which we must wait to see explained at the Judgment Day, that a life so dear and important to you—to his family—his people—and the general interests of Zion, should be so soon taken away. You will not, however, infer from this, that God is wanting in wisdom, in goodness, or in kindness to his creatures. He will ultimately manifest his glory in all his ways to the children of men; and even this most afflictive death will be made to promote the glory of God, and the good of them that love him.—You are taught the uncertainty of all earthly enjoyments, and the short duration of human life. You are reminded by this providence of the importance of placing your hope and trust in God.—You have no longer a father on earth; but if you have one in heaven, you will be provided for in time and eternity.—"A Father of the fatherless, and a judge of the widows, is God in his holy habitation." In him "the fatherless findeth mercy." Remember, therefore, your Creator, and acknowledge him in all your ways, and he will hold up your goings, and guide you through the changes of time, to a better world. You have the loving kindness of the Saviour exemplified in the life and death of your Father, who "endured as seeing Him who is invisible." Although his prayers for you are ended, yet Jesus Christ is a living Advocate with the Father, for all who come unto God by him. May it please God to sanctify this bereaving providence to you, and make you an heir of his grace, to "that inheritance, which is incorruptible, and undefiled, and that fadeth not away."

While the bow of the covenant and cloud of glory, have manifestly appeared round about this Institution, the removal

of two of its patrons and pillars, has mingled our cup with weeping.* Little did we suspect at our last annual meeting, when their coming to us was like the coming of Titus, that it was for the last time. Little did we suspect that those dear servants, whom the Lord had made strong for himself, and for us, were so soon to be taken away. But God, who has made the death of his own Son a blessing to millions, can sanctify the death of these servants of his, to our good, and the promotion of the great objects of his kingdom, in which they were engaged. May their spirits live in their successors; and the labour of their hands, which God was pleased to prosper, be continued until the head-stone of the building shall be brought, "with shoutings, crying grace, grace, unto it." To that throne, before which they have gone to bow down and worship, we are called to make supplication, that we may be strengthened with might in the inner man, and endure as seeing Him who is invisible."

It is undoubtedly apparent to this school, that never before, has it been overshadowed with such a cloud of darkness. The breach which death has made in the superintending department, will long be felt and deplored. From this, however, we do not infer, that God is arranging the operations of his providence to defeat the objects of this institution; but rather that he has chosen it in the furnace of affliction, and will control its means and its movements, in a manner the best calculated to promote his kingdom in the world. As the fathers leave the field, its cultivation will devolve upon you; and those institutions which they have undertaken, will soon be consigned to your hands. You are raised up at an eventful period, when Zion is breaking forth, and becoming a praise in the earth. God is laying the beams of her chambers in the waters, and preparing the isles for his law. He is bringing home to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. He is marshalling his hosts to extend the triumphs of the cross through the world; to accomplish for his kingdom, by a short work, all that is vast in prediction, and all that is glorious in promise. God, however, has not taken his people from the furnace, nor placed his public servants beyond the reach of trials, temptations, and afflictions. You are entering upon the field, where the Prince of peace, and the powers of darkness, with

all the resources of both worlds, are engaged in conflict with each other. How you will endure we know not. If you take the whole armour of God, you will stand, and come off conquerors, and more than conquerors, through the grace of Him who hath loved you.

But if you attempt this warfare at your own charges, and in your own strength, you will utterly fail. Unaided by the divine Spirit, amidst the sparks of your own kindling, you will darken counsel by words without knowledge, and make shipwreck of faith. May you avoid a disaster so fatal to yourselves, and to those who follow you, and "endure, as seeing Him who is invisible."—"In all things approving yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold ye live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." May God fill you with the fruits of the Spirit—strengthen you to do his will—and at last present you unrepentable in his sight, through our Lord Jesus Christ, to whom be glory and dominion forever. Amen.

MRS. POLLY FULLER.

DIED at Ludlow, Mass. March 11, 1824, Mrs. POLLY FULLER, wife of Mr. Elijah Fuller, aged 39 years.

She was the daughter of Mr. Leonard and Mrs. Mary Miller of Ludlow. In her younger years, she was often impressed with a sense of her sins; but nothing very remarkable occurred in her life, until after her marriage. At the birth of her first child, she was deeply convicted of her ruined condition by nature, and was constrained to implore the mercy of God, through the Redeemer of lost men. Shortly afterwards, she obtained hope of an interest in the merits of Christ; which has since appeared, from her exemplary life and joyful death, to have been well founded. About fifteen years before her death, she united with the Baptist Church, in West-Springfield,

* Rev. Obed Warren died a few weeks before Mr. Kendrick.

the pastoral care of Elder Thomas. Since that time, it has ever appeared to be her object, to live a life of devotedness to God.

She was attacked, a number of years ago, by a consumptive disorder, which, at times, brought her very low, prior to the last year of her life. Throughout the whole of her illness, she showed much patience, and submission to the will of God. The doctrines of the Bible were her constant delight and support. She loved those truths, which exalt the grace of God, and humiliate the sinner in the dust.

During the latter part of 1823, it became manifest to her, that she could not survive. As she drew near the close of her prospects of glory brightened. She conversed with her children and her friends, with great freedom, and gave them not to mourn for her, but to be prepared for death. For a few days prior to her decease, she was much affected by thinking of the value of the souls of sinners, and entreated them to have an interest in Christ, telling them that support religion afforded her, on a dying bed. A friend, one day, coming to see her, while they were viewing the fallen feet she remarked, "This looks like death;" and expressed much interest at the symptoms of her disease. She said, that dying was going to the presence of God, and that she expected to sit down in the kingdom of God, with Abraham, Isaac, and Jacob, and many of her dear friends, with whom she had gone to the presence of God in company, and had often sweetly conversed.

On the day preceding that on which she died, she was able to converse to the comfort of those who visited her. She expressed great love to such as she met, and exhorted them to be Christians; telling them, that if she had no hope, she should be able to call to the mountains and rocks to come and bury her; but that now, she could joyfully shake hands with death. She was, on her countenance, an expression of the heavenly state of her soul, which cannot soon be forgotten. She reminded us of the face of Moses when he came down from the mount. She loved two of her brothers who came to see her, in a most solemn manner, and they seemed to be engaged in the cause of the Lord. She also called her husband by his name, and lay on her bed side, most affectionately en-

treating him, to be faithful to his own soul and to the souls of others. She exhorted her Christian friends to go from house to house, and warn sinners "to flee from the wrath to come," telling them, that a Saviour is freely offered them. In her great distress she often desired her friends to sing, and joined with them in that delightful employment. At times, she was afraid her patience would fail, having "a desire to depart, and to be with Christ;" but she would say, under her pain, God is good; God is just. Her confidence in the Redeemer was firm and unshaken, to the last. When she was dying, she wanted to join with her friends in prayer; which being performed, she wished to hear them sing, for the last time. Accordingly, the 66th Hymn of the second Book of Watts, was sung, beginning, "There is a land of pure delight." When in the agonies of death, she requested to be raised up; but finding no relief, asked to lie down again, repeating the words, God is good; God is just.

A large circle of friends stood around her dying bed, deeply affected to witness the solemn scene. O may it never be forgotten by them! About 3 o'clock in the afternoon, her spirit was released from its earthly tabernacle; and as we have much reason to believe, winged its flight to the realms of eternal day, to join those who are redeemed from the earth: leaving a husband and five children, to mourn their irreparable loss. But her friends felt as though they could say, the will of the Lord be done. "Precious in the sight of the Lord, is the death of his saints."

"They die in Jesus, and are blest;
How kind their numbers are!
From sufferings and from sins released,
And freed from every snare."

Her funeral was attended at the Meeting house, by a large number of friends and acquaintance; and a discourse was delivered, by the Rev. Mr. Wright, from Heb. iv. 9. "There remaineth, therefore, a rest to the people of God."

DIED at Philadelphia, Rev. HENRY HOLCOMB, D.D. Pastor of the First Baptist Church in that city, aged 62.

DR. CAREY.

The following notice of this distinguished Missionary and Minister of Christ, has just come to hand. It is from the London Bap. Mag. for May.

MANY of our readers, we doubt not, perused, with grateful joy, the statement inserted in our number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude, was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the Christian church, demands its insertion in our pages. It is dated, Nov. 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on the fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also were constant in the most affectionate inquiries, and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—

goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. 'God,' he says, 'will continue me in this world, as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self abased; 'I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin.—Whosoever preaches my funeral sermon, I had made choice of these words:—"Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin," &c. Tears gushing from his eyes while repeating over and over again the above expressions. He appears to be more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that "Dr. Carey is still mending." It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period, in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. O that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men, whose hearts God has touched with the right motives, and furnished with the necessary qualifications for service therein!

ANNUAL ACCOUNT OF THE TREASURER OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

BAPTIST MISS. SOC. OF MASS.

In Account with E. Lincoln, Treasurer—Dr.

1.	To Cash paid for preaching to the church at Marblehead, - -	22,00
20.	do. Rev. William Hubbard, for missionary labours at the Vineyard, -	67,44
	do. to the Secretary, for postage, -	6,64
	do. Rev. Benj. C. Grafton, for missionary labours at the Vineyard, -	20,00
	do. Mr. Benjamin Willard, for services in collecting subscribers to the Magazine, organizing auxiliary societies, &c. - -	64,00
	do. Rev. Henry Kendall, for missionary labours in Maine, -	16,00
21.	do. Rev. Thomas Paul, on his mission to Hayti, - - -	124,00
17.	do. Rev. Jesse Hartwell, for his missionary services, - - -	53,60
14.	do. Rev. Thomas Rand, for services, -	14,60
	do. Rev. Benjamin Buck, for labours in Maine, - - -	22,38
	do. Rev. Samuel Churchill, for labours in State of New-York, -	24,00
	do. Rev. Benjamin Oviatt, for missionary services, - - -	46,13
	do. Rev. Henry Kendall, Maine, -	6,80
6.	do. Rev. Jesse Cushman, - - -	30,36
12.	do. paid Attorney for services, -	4,00
3.	do. Rev. Richard Scott, for services in the British provinces, - -	62,64
	do. Rev. Oliver Alford, - - -	64,00
2.	do. Church at Marblehead, - - -	24,00
	do. Rev. Allen Hough, - - -	80,00
8.	do. paid for preaching at Amesbury, -	24,00
1.	do. Rev. G. Robinson, - - -	49,72
1.	do. Rev. J. M. Peck, for labours in Missouri, - - - - -	67,00
9.	do. for preaching to Plymouth church, - - - - -	16,75
2.	do. Rev. Wm. Bentley, for missionary labours, - - - -	11,00
7.	do. Rev. Am. Averill, for services, -	114,00
	do. Rev. Emory Osgood, - - -	22,25
7.	do. Rev. S. Abbott, - - - -	22,15
1.	do. to the President of the Society, for postage, - - - -	2,50
1.	do. Rev. John Ide, - - - -	67,39
	do. Rev. Henry Kendall, Maine, -	48,00
1.	do. paid for eight shares in the Columbian Bank, - - - -	234,00
7.	do. paid for preaching to Marblehead Church, - - - -	24,00
2.	do. do. Amesbury Church, - - -	24,00
2.	do. do. Abington Church, - - -	22,00
1.	do. paid Rev. E. Tucker, for missionary labours, - - - -	100,00
	do. for postage, - - - -	37

15.	To Cash paid Rev. Mr. West, for missionary labours, in Rhode Island, - - - -	30,00
20.	do. transferred to Foreign Treasury, received by mistake, - -	5,00
22.	do. Rev. J. M. Peck, for labours in Missouri, - - - -	61,00
Feb. 14.	do. Rev. Thomas Paul, on his mission to Hayti, - - - -	75,00
16.	do. do. for passage home, - - -	40,00
March 1.	do. Marblehead Ch. for preaching, -	25,00
2.	do. Rev. J. M. Peck, - - - -	2,50
	do. for preaching at Amesbury Ch. -	24,00
	do. Rev. Wm. Throop, for services, -	66,00
16.	do. for preaching at Plymouth Ch. -	37,50
April 15.	do. Rev. Benjamin Willard, - -	61,84
	do. paid the Treasurer of For. Miss. collected by Benj. Willard, - -	2,00
16.	do. Rev. Josiah Kevleth, for missionary labours in Maine, - -	64,00
	do. postage of letter, - - - -	25
17.	do. Rev. Solomon Goodale, for his services, - - - - -	22,07
22.	do. paid Rev. Mr. McCoy, to aid the mission at Carey station, -	200,00
	do. paid Rev. Mr. West, missionary in the state of Rhode Island, -	24,00
May 12.	do. for advertising annual meeting, -	75
	do. for postage, - - - - -	12
		3008,39
May 20.	To balance to new account, -	487,83
		<u>\$3496,22</u>

CONTRA—Cr.

1823.		
May 24.	By balance on hand, - - -	880,87
	By donations, subscriptions, and interest on stock and notes, at various dates, previous to May 20, 1824, - - - -	1810,06
	By cash, payment of Mr. Newman's note, - - - -	200,00
	E. LINCOLN, Treas. -	<u>\$3490,93</u>

Boston, May 24, 1824.

We have examined the within account, and find it correctly cast, and well vouched.

The balance of Cash on hand is - -	667,86
Securities and notes, - - - -	3251,82
	<u>3739,68</u>
Bank Stock for translation of the Scriptures, 1000,00	
Cash for do. - - - -	220,94
	<u>\$3959,62</u>

JAMES LORING, }
HENRY LINCOLN, } Committee.

N. B. The amounts contributed to series, are deducted from their bills.

Amounts received by the Treasurer of the Baptist Miss. Soc. of Mass. since the last statement in the Magazine.

1824.			
May.	Cash of Mr. Brown, - - -	1,00	
	do. Capt. W. Lapham, - - -	2,00	
	do. Rev. H. Jackson, - - -	1,00	
	do. Mr. Gair, miss. box, - - -	3,70	
24.	do. Bap. F. M. Soc. Edgartown, 6,53		
	do. do. do. Tisbury, - - -	13,24	
26.	do. 3d Bap. Ch. & Soc. Boston, -	62,31	
	do. 3d do. do. - - -	45,65	
	do. Roxbury Bap. Ch. & Soc. collected at prayer meeting, -	6,37	
	do. Cambridge Bap. Ch. & Soc. viz.		
	Bela Jacobs, - - -	2,00	
	Levi Farwell, - - -	10,00	
	William Brown, - - -	5,00	
	James Hovey, - - -	1,00	
	William Hovey, - - -	1,00	
	Ebenezer Hovey, - - -	1,00	
	David Cookidge, - - -	1,00	
	Thomas Griggs, - - -	3,00	
	Prudence Farwell, - - -	10,00	
	Elijah Corey, - - -	15,00	
	Nathan Russel, - - -	1,00	
	Collection, - - -	20,23	
	Missionary box in vestry, -	16,23	
		87,05	
	do. friend to missions, - - -	5,00	
	do. from Rev. C. O. Kimball, his subscription, 1823, - - -	1,00	
	do. Rev. Benjamin Putnam, - - -	1,00	
	" " J. Torrey, - - -	1,00	
	" " J. Barnaby, - - -	1,00	
	" " Joel Briggs, - - -	1,00	
	" " G. F. Davis, - - -	1,00	
	" " A. Fisher, jr. - - -	1,00	
	" " C. O. Kimball, - - -	1,00	
	" " J. Grafton, - - -	1,00	
	" " Joseph Elliot, - - -	1,00	
	do. a friend to missions, - - -	1,00	
	do. Benjamin Kent, - - -	1,00	
	do. Rev. Isaac Kimball, - - -	1,00	
	do. Rev. Benj. C. Grafton, - - -	1,00	
	do. collection after missionary sermon, Boston, - - -	35,26	
June 2.	do. James Loring, - - -	5,00	
	do. from agents of the American Baptist Mag. one year's profits, -	500,00	
12.	do. Interest on Stock, - - -	25,00	
	do. from Bap. Ch. & Soc. in Salem, -	51,87	
		8864,11	

BEQUEST.

EXTRACT OF A LETTER FROM MRS. HANNAH PAGE, TO THE REV. DR. BALDWIN, DATED

Haverhill, N. H. May 1, 1824.

Rev. and dear Sir,

I ONCE more presume to make you the medium of my communication, by transmitting fifty dollars, which is a bequest from my dear departed husband to the foreign missions, to be appropriated in that manner which shall be thought most important and useful.

Mr. Page departed this life the fifteenth of Oct. last; he had been afflicted with a cancer about eighteen months, which terminated his life in his eighty-third year. He manifested great resignation to the will of God, and I trust he has entered into the joy of his Lord.

I have been made to drink of the bitter cup repeatedly, but it has been sweetened with divine mercy, so that I can say of the Lord, he doth all things well. Goodness and mercy have followed me all my days.

Permit me to subscribe myself, your friend and sister in the gospel,

HANNAH PAGE.

Boston, June 23, 1824.

Mr. James Loring, *Treasurer of the Boston Baptist Foreign Mission Society.*

The twenty five dollars which I forwarded to you in my letter of December 25, 1823, for the education of Burman Females, was contributed by the First Baptist Church and Society in Haverhill, and should have been so stated in my letter. The said amount was sent to me by Miss Mary S. Kimball, for the Society of which you are the Treasurer.

H. CARLETON.

✧ Perhaps our readers may inquire, why no accounts from our Missionaries who sailed from this port on the 20th of June last has been published? The reason is, we have had no communication from them. To satisfy those who inquire, with regard to this distressing disappointment, we can only say, the probability is, they have written to many of their friends, and put their letters on board the *Edward Newton*, which was expected to arrive in America before any other ship from India. But God in his mysterious providence, has not permitted that ship to reach our shores. Whether by some disaster she is detained on the way, or whether she is foundered in the ocean, we know not. We still hope she is safe, and may yet arrive. It will be seen by some of the previous letters, that our Missionaries arrived in Calcutta about the middle of October last, and on the 5th of December in Rangoon.

Edns.

THE
American Baptist Magazine,

AND
MISSIONARY INTELLIGENCER.

NEW SERIES.

No. 11.

SEPTEMBER, 1824.

VOL. IV.

Biography.

MEMOIR OF REV. WILLIAM ROGERS, D. D.

MEMOIRS of great and good especially such as have laboured for God in the gospel of his Son, are in a peculiar sense the glory of the church, and have a greater tendency to encourage and sustain the Christian than almost any other uninspired writings. The numerous associations, the tender recollections, the solemnity of the tears which embalm the memory of the faithful servant of God, are honours in comparison with which the laurels which a Cæsar reap are weeds. The subject of this article being designed, as is evident, by the qualifications of his nature, and the gifts of grace, for great usefulness in the church and in the world, filled for many years a conspicuous place in both, he acquired the notice, the respect and attachment of many friends. His circumstances and events with reference to the providence of God he connected in early life, tended to make him extensively known, and to bring him to associate with eminent men, both statesmen and divines, between whom and the subject, mutual esteem existed from the close of their lives, and of whom have, without doubt,

met in the better world where higher intellectual and moral enjoyments are the portion of the friends of God, and the grace which brought them there, constitutes the high and glorious theme on which they will forever delight to dwell.

WILLIAM ROGERS, the second son of William and Sarah Rogers, was born in Newport, Rhode-Island, July 22, O.S. 1751. His parents were respectable and pious members of a Baptist church in that town, and endeavoured to bring up their children in the nurture and admonition of the Lord. The subject of this article was early impressed with the importance of experimental religion, and the frequent conversations of godly ministers and others at his father's house, tended to fix on his mind a reverence for religion, long before he became a happy subject of the influence and hopes of the gospel of Christ. In conversation with a friend a few months before his decease, he observed, "Although my inclinations in youth led me to associate with the gay and thoughtless, yet I did not enjoy myself; an almost constant sense of violated obligations, and of sin against

an holy God, attended me; and the assurance that the day of account would arrive, frequently made me tremble even when in the pursuit of pleasure."

At the age of twelve years, he commenced his preparatory studies, and fitted for college under the instruction of the Rev. Mr. Hutchinson, a congregational minister in Grafton, (Mass.) and became a freshman in Rhode-Island College, then located at Warren, September, 1765, being only fourteen years of age. Having finished his collegiate course, September, 1769, he was admitted to the degree of A.B. The following year his attention was more particularly called up to his spiritual concerns; he read much on evangelical subjects, felt sensible of his lost condition as a sinner, and having clear views of the holy nature and requisitions of the divine law, with a full conviction that he had departed from its spirit in heart and in life, he was enabled to submit to Jesus Christ, and receive him by faith as the end of the law for righteousness to his soul. He spake very feelingly through life of the commencement of his hope, the day of his espousals to the Lord, and in his public discourses expatiated on that period with respect to other Christians, in a very interesting and solemn manner. In September of this year, he made a public profession of his faith in Christ, and was baptized by the late Rev. Gardner Thurston, Pastor of the Second Baptist Church in Newport, and received as a member of that church by prayer and the imposition of hands. He still cultivated a taste for scientific studies, though his reading was chiefly confined to theological and religious subjects. It is not certainly ascertained that the mind of Mr. Rogers was at this time impressed with the duty of entering upon the holy ministry; but we find that as early as August, 1771, he was called and

licensed by the church to proclaim the glad tidings of peace and salvation. In December following, in consequence of earnest solicitations, he removed from Newport, where he was Principal of an Academy, to Philadelphia, and continued preaching on probation, until March, 1772, when he received an unanimous call to take the pastoral charge of the First Baptist Church in that city, and was ordained the thirty-first of May following.

Mr. Rogers continued as pastor of this church until June, 1775, the most memorable year of the revolutionary war, when the Pennsylvania legislature having voted three battalions of foot for the defence of that province, appointed him sole chaplain of said forces. He was afterwards promoted to a brigade chaplaincy on the continental establishment, and continued to perform the duties and sustain the privations of this station, until June, 1781, when he retired from military service, to pursue his favourite work of the ministry in the church of Christ. About this period, he received a number of invitations to settle in the ministry, particularly from three important seaport towns, in either of which it was thought he might have been extensively useful; but he declining accepting any of them, choosing rather to supply destitute churches with occasional ministrations in the neighbourhood of Philadelphia.

In 1789, he was elected Professor of English and Oratory in the College of Philadelphia, and afterwards received an appointment to the same office in the University of Pennsylvania, by which institution in July, 1790, he was honoured with the degree of D.D. after having received that of A.M. in three different institutions of literature. Besides performing the duties of the professorship, Dr. Rogers filled a number of responsible offices in various benevolent, moral, and re-

ligious societies, maintaining in every connexion, the dignified and responsible standing of an ambassador of Jesus Christ. In 1812, he resigned his professorship in the university, after a faithful performance of its duties for twenty-three years. From this period, he never took any literary or ministerial charge, though solicited often so to do; but spent the remainder of his days in the bosom of his family, preaching occasionally as the circumstances of various churches required.

As a gospel minister, his characteristics were of the best kind, for he was a *plain* preacher; he exhibited the truth, and taught it as he had received it of God. His style and language evinced this; for while he avoided common place and low phraseology, still knowing the gospel was designed for persons of every grade of intellectual capacity, he meant to be understood, and therefore presented divine truth in such a style and manner, as was acceptable to the hearer of taste and acquirement, and at the same time instructive to the plain, unlettered Christian. In the best sense of the word, Dr. Rogers was a *powerful* preacher; he testified to the truth like a witness for God, being deeply impressed with its reality and importance. In his manner he was earnest, but not boisterous and declamatory; his cadence and emphasis belonged to his theme; and the richest evidence was exhibited that he believed and felt what he spoke. Dr. Rogers was a *profitable* preacher. Systematic theology had long engaged his attention; his subjects were well chosen, and his sermons, clearly arranged and well digested, did not fail to interest the hearer; and being a man of faith and prayer, and much in the habit of cherishing a sense of dependence on the Holy Spirit, his discourses were listened to by religious persons of different denominations, with satisfaction

and benefit. With an extensive knowledge of human nature, and a deep conviction of the original sin and depravity of man, he kept back nothing designedly, that might be profitable to his hearers. He knew when and how to point the artillery of divine truth at the obdurate heart and stupid conscience of the sinner, and when, "in strains as soft as angels use," to proclaim peace to the awakened and anxious soul. He avoided a dry, metaphysical mode of sermonizing on the one hand; and on the other, that careless kind of preaching, which is connected with no thoughtfulness, no study, and no preparation for the duties of the pulpit. The feeling, spiritual, ardent, and correct course was his choice; and acquainted with the best helps, a great reader, and blessed with a retentive memory, it is not strange that attentive Christians retired from his preaching edified, delighted, and built up in the truths of our holy religion. He possessed the happy talent of exhibiting the essential doctrines of the gospel with such clearness of illustration, and scriptural connexion, as to remove doubts from the mind of the anxious believer, when perplexed with the plausible and confident assertions of the advocates of popular errors; and by showing the intimate and necessary connexion between each doctrine of the gospel, and the whole scheme of grace, he was instrumental in leading many a wandering and doubting Christian back to the simplicity which they first found in Christ Jesus.

It is proper to observe, Dr. Rogers was a highly *evangelical* preacher. What are called the doctrines of the Reformation, such as were believed and preached by a Watts, a Doddridge, and a multitude of able advocates of virtue and religion, were ably and constantly defended by him. The doctrines of repentance towards God, and faith in Jesus Christ as the only

Saviour, the necessity of the influences of the Holy Spirit to convince, enlighten and save, and the obligations of all men to believe the gospel, formed the grand features of his preaching. And it has been remarked by those most conversant with him, that in illustrating these great and saving truths, more particularly towards the close of his long and useful life, he seemed to regain the ardour of youthful feeling; and the zeal and solemnity with which he spake of them, evinced that they were deeply rooted in his mind. But notwithstanding his attachment to evangelical principles, Dr. Rogers was truly the *liberal Christian*, for he loved good men; and at one period of his life, he was invited by churches of three different denominations to settle in the ministry.

Dr. Rogers sustained the social and domestic relations with friendship, prudence, and affection. To his family, he was all that they could expect in man. The kind and attentive husband, the affectionate father, and the pious and exemplary head of a large family,

they sought in him the counsellor and the guide, nor were they disappointed. Ever solicitous for their welfare, he laboured to improve for their advantage the various incidents of life, and in the hour of affliction and sorrow, to lead their minds to submit and adore when the hand of the Lord was upon them. Having drank deep of the cup of affliction, for he followed to the grave an affectionate wife and six beloved children, he was well qualified to administer consolation to the bereaved and sorrowful, both in his own family and to others. But they will see his face no more; and they can only sustain the irreparable loss to which they have been called, by exercising the patience, resignation, and hope in God, which so highly distinguished their departed relative and friend. He died in Philadelphia, on the 7th of April, 1824, aged 73 years. As a testimony of their affectionate remembrance of a faithful pastor, the First Baptist Church in that city erected a monument to his endeared memory—

"Blessed are the dead who die in the Lord."

Original Communications.

ASSOCIATION SERMON.

[Concluded from page 363.]

It is not enough that we attend to the state of religion in our own souls. To obey the precept of the text, we must strive to edify our brethren. I remark then,

II. Let us embrace every opportunity for exciting our brethren to greater attainments in holiness.

1. On every proper occasion, let us introduce and carry forward, *decidedly religious conversation*. On this subject there frequently exists a backwardness, for which

it is difficult to account. Several Christians will assemble in company, each desirous of religious conversation, and no one venturing to commence it, whilst each is inwardly regretting that the time is passing away unimproved. Two friends will frequently meet, each desirous of unbosoming his soul to the other, and of confirming his brother in his most holy faith; both, however, hesitate; each waits for the other to commence, until some accident diverts the conversation into another channel, the Holy Spirit is grieved away, and both lose the benefit of each other's

, and each other's prayers. Let us throw aside this idle, this unbecoming bash-

Shall those who hope to be saved by the blood of Christ, be ashamed to speak together of their salvation? Shall those who hope to be glorified together around the marriage-supper of the Lamb, shrink from conversing in each other the joys of heaven?

Let me remark further, when we converse, let us select such subjects as will be of solid and substantial benefit. "I hear many people," said Brainerd, "talk *about* religion, but very few talk *religion*."

Do not spend whole hours in the discussion of some disputable doctrine in the common place common over our peculiar feelings, but relating the history of the prosperity or adversity of particular churches, and make no real advancement in religion. Let us converse to make our conversation as practical as possible. Let us converse to arouse the sleepy conscience; to reclaim the wandering sinner; to confirm the doubting Christian; and thus, by all the means in our power, render our conversation better prepared for the day of judgment, and the day of judgment.

It may not be amiss to observe that we are too prone to promote the principle, that every man of religion whom we meet, and doubt, a real, nay, an honest Christian. We converse as though all were secure in his way thither. Brethren, is not such a supposition evasive? Is there not reason to think that of those who profess a very considerable portion are deceived? If this be not so, the church has wondered since the days of the apostles.

May it be now many among us who have left their first love, and are sleeping away under the form

of godliness, whilst they feel nothing of its power? Might not good results result from the more frequent discussion of such topics as these: What are the more infallible signs of grace in the heart? and, What signs are most likely to prove deceptive? How may a professor who is deceived, most readily discover his condition? How may a backslider regain the joys of religion? and, How may a Christian best acquire and maintain an habitual nearness to God? Such subjects as these, prayerfully and honestly discussed, would leave the heart humble, send it to the throne of grace prayerful, and convince the world around us, that we were really in earnest about religion.—Or if our feelings lead us to subjects of a different nature; the fullness and sufficiency of atonement; its entire adaptedness to the wants of a sinner; the triumphs of faith, and the eternal weight of glory; whilst they enter into the vitality of religion, can scarcely fail to awaken our gratitude, and enkindle our holy affections.

2. If we would obey the injunction of the text, we shall endeavour to *correct* and *conceal* the defects of our brethren. If we can correct a fault, we are certainly edifying another. And if to edify is to build up, we are far from edifying our brethren, when we are proclaiming their faults, and annihilating their usefulness.

There is no doubt that all of our brethren have defects. "A fallible being must fail somewhere." In one we may discover an unbecoming vanity. Now, instead of proclaiming his weakness, would it not be better to remain silent about it in conversation with others, whilst we endeavour to show him the emptiness of that honour which cometh not from above? We may see again that the easy besetting sin of another is envy. Instead of awakening enemies against him by conversation on the subject, would

it not be better to direct him to the self abasing principles, and the self denying benevolence of the gospel of Jesus Christ? Thus let it be our business to allay animosity, to soften asperity, and weaken the bias toward whatever is evil in every one of our brethren.

3. Let us seek to promote each other's activity and usefulness in the cause of Christ. Men are naturally indisposed to exertion. We stand in need of continued excitement, in order to maintain a protracted effort. The cause of Christ requires our efforts. Let us each then inquire of the other, what are we doing? Let us see whether our efforts are in proportion to our obligations, and thus let us provoke each other to love and good works.

It is to be supposed that we are all engaged in a variety of plans, whose object is to spread abroad a knowledge of the gospel of Jesus Christ. Some of these plans have succeeded; others, during the past year, with some of us, have possibly failed. All of us since we last met, have gained experience in the manner of doing good. By bringing the results of our experience into the common stock, we are all capable of making each other more active Christians, and more efficient philanthropists. Let not this opportunity be lost. Let us each inform the other, how we have failed, and how we might probably have succeeded; and when we have succeeded, how we might have succeeded better; and thus make the little events of our own history convey a lesson of instruction to the rest of our brethren.

We have thus endeavoured to set before you, the duty enjoined in the text. We have but a few words to add by way of application. If in humble dependence on the assistance of the Holy Spirit, we honestly strive to obey it, we may expect to leave this place, enjoying closer communion with God; a more heavenly frame of mind; and

a state of more active preparation for death, than when we first together. Each one of us will come home to his family, his neighbourhood, and his church, and in blameless deportment, his conversation, and his resolute with God, every one will see he has come from a place, where the Holy Ghost has shed abroad quickening and sanctifying influences. And who can tell but we may leave a blessing behind. May we not expect that God will use our example, our exhortations, and our prayers as a means of reviving religion in this church, and this neighbourhood.

If on the contrary, we act thoughtlessly and irreligiously; if our time be spent without any attempt to improve each other's piety; if we assembled as Christians, we come as though Christianity were a name, we shall go away self-damned, far from God, deserving and enduring the hidings of his countenance. Go where we are in the family, the church, or neighbourhood, our cry will be leanness, my leanness. Who can tell how many are the souls whom we shall prove fatal to by our offence! Although the lantern before us were the garden of Eden, behind us it will be a desolate wilderness.*

We see then the consequences to ourselves and to others, if

* We attended a general meeting some months since, at which a very able minister of Christ addressed the brethren nearly as follows: "Brethren, our Associations and general meetings are not such as they used to be. I can scarcely recollect when it was a very common thing, for a revival of religion to commence in the congregation where the Association met. Scarcely did we meet where there were not some sinners awakened, and some manifest tokens of the presence of the Holy Spirit. But I see no such things now. We meet, and go away as we came, and no blessing behind us. I weep to see the change in our churches. Brethren, is there some fault among us?" [E.]

upon the obedience or disobedience to the Apostolic injunction. Let us not say, I am only one, and one by one we answer to God for the done in the body. Let us resolutely, let us act for God, and he will bless us.—And now he give us grace to obey him, and thus show that our fellowship with the Father, and with his Son Jesus Christ. Amen.



ADDRESS TO SINGERS.

Editors,
The following Address was dedicated to a new choir of singers. If you think it worthy of a place in the American Baptist Magazine, you are at liberty to use it.
S.

Music has always constituted an important and interesting part of public worship of God. Under the Mosaic dispensation, much honor was paid to this sacred service. Provision was made for the support of one class of the Levites whose office it was to conduct the praises of the tabernacle. There were singing men, and singing women, and those who played skillfully on the lute, the harp, and other instruments. To those whose ears were attuned to the harmony and melody of music, the services of the ancient sanctuary must have afforded the most exquisite delight. This should be remembered, however, that the Jewish church was a national church; and although its worship was admirably adapted to the then existing state of things, its costly rites, and the splendid pomp of that dispensation have been abolished, and a more simple, and spiritual service has been established. Although the former might be more pleasing

to man, yet the latter is more acceptable to God.

It was, in fact, the unadorned simplicity of Christian worship, which rendered it so offensive both to Jews and Gentiles. But the disciples of Christ had been taught that God was a Spirit, and that they who worship him, must worship him in spirit and in truth. They were therefore satisfied with a service less splendid, because it was more spiritual, and more pleasing to the Searcher of hearts.

When the gospel church was established, singing was divested of the outward pomp which had formerly been associated with it; but notwithstanding this, as a part of religious worship it was continued. Christians were instructed to "sing with the Spirit, and with the understanding also." They were commanded to admonish one another in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ.

We cannot wonder, that praise should form a part of the service of the Christian church, when we consider, that it is intended to honour God, and be profitable unto men. It is declared, "He that offereth praise, glorifieth me," and our own experience will testify, how often we have been comforted and animated while singing the praises of the Most High. Our sluggish feelings have been roused; a flame of holy gratitude has been kindled in our bosoms; all our passions have become love, and all our powers praise. We have longed for one of the harps of heaven, and for the period when we should join the angelic choir,

"And sing more sweet, more loud,
And grace shall be the song."

It is also a pleasing fact, that this part of worship has not only been blessed to the edification of

Christians, but to the conversion of sinners. Some important truth, conveyed in a psalm or hymn that has been sung, has made a deep impression on the mind, and the sinner has been convinced of his guilt, and of the reality and necessity of the religion of Christ.

Austin, one of the early fathers of the church, traces his conversion, under God, to this service. When speaking of this event, he says: "How much have I wept at thy hymns and songs, being exceedingly moved at the voice of thy church sweetly sounding. These pierced into my ears; thy truth melted into my heart: thence pious affections were raised, and it was well with me."

I express the feelings of my heart, when I offer up the prayer, "May the experience of Austin be yours. May the voice of praise, sweetly sounding, melt your hearts, and raise within you pious affections, then shall it be well with you."

As in every public address, the object of the speaker should be to do good to his hearers, you will allow me to give you a few words of caution and advice, adapted to the occasion.

1. Cultivate a spirit of harmony among yourselves.

One might suppose, that among those who profess to be lovers of harmony, such caution would not be needed. It cannot however be concealed, that very frequently discords have been heard, among those who have a knowledge of the harmony of sounds. A trifling incident induces one individual to take offence, and he leaves his seat, a few of his friends justify him, and they leave, and finally all leave. Thus ends all the time they have spent in acquiring a knowledge of union, concord and harmony. In most instances, the evil of which I complain may be traced to ignorance and pride.

If persons were wise, they would

not tell all around them that were offended; and were it pride, they would not so frequently take offence.

Should you hear a person diciously praised for sweetne compass of voice, that surely, not to be considered a sul reason for provoking your dis ure, or for causing you to wit from the seat. You do not, I come to the house of God to a display of your musical tu nor to be admired for the sc and melliflence of your v. Were these your motives, a t would be the most suitable pl exhibit your musical powers if they are not, it will be unv you to be offended, because a is, perhaps, indiscreetly exto

Let me entreat you "to others, better than yourse Never allow yourselves to with envy on the excellence o friends. Emulate, but neve what is superior in others. Lord does not require you t with the voice and skill of an but with your own voice, an own skill.

Above all things, recollect it is not the sweetness of a modulated voice, but it is the ody of the heart unto the which Omniscience approves.

If these remarks make impression on your minds, I myself with the idea, that yo set an example of union an mony, worthy of being imitat similar societies.

2. Let your deportment be demn and respectful in the of God.

From the observations have already been made, it be obvious to each of you, th lemnity and devotion become who engage in the praises of In some places I have been sh with the manner in which thi of worship was conducted. I have seen a number of youn ple, placed in the front g

e light and trifling conduct more suited to a ball room the house of God, my soul has grieved within me.

must confess, as an individual, rather your singing seat should be entirely unoccupied, than should lead in this worship, have not such a sense of propriety, as to maintain a serious sentiment in the house of God.

Hope these remarks are unnecessary. But many of you are young, and the young need caution. I trust you will believe me

I tell you, that it is from an affectionate regard for your best interests, and the honour of religion in this place, that I thus speak.

Let your selection of tunes be judicious. If your tunes are grossly selected, they will be unworthy of the sentiments contained in the psalm or hymn that is

If it is a penitential hymn, expressive of humiliation or grief, will avail yourselves of those plaintive and tender chords which best express these inward feelings.

If it is a hymn of praise and thanksgiving, you will employ those strains which indicate joy and confidence in God.

It is important I should remind you that a feeling conviction of the greatness and excellence of the sentiments contained in the hymns so frequently used, will give a spirit and animation to your singing, which no art can ever supply. It is merely singing the notes correctly, it is having the soul affected and imbued with the truths you sing, which will produce the most powerful and impressive music.

It is the expression of intellectual and of the affections of the heart spread over the canvass, which gives such interest and animation to a picture, so it is the animation of the soul transfused into the notes we sing, which gives effect to the human voice. Let us transfuse this expression of our feelings into the music we sing, we must feel, and to feel as

we ought, we must have a just discernment of the excellence and importance of the subject of our song.

Let us suppose that one of the great professors of music, Handel, Haydn, or Mozart, under the influence of penitential feelings, had sung the 51st Psalm, what soft, what tender, and plaintive intonations of voice, would have been heard. No one could have listened to his notes, without being melted into tears. Had either of them, under the lively impressions of dependence, or gratitude to God, sung the 100th Psalm, what deep self abasement, what solemn awe, and what holy joy, rising to raptures of ecstasy, would have been felt, while listening to the sentiments thus expressed.

The choice will not be judicious unless the tunes are such, that the church and congregation may unite with you. The praise of God in public worship is not designed for a few, but for all who love the service. It must follow, therefore, that no plan ought to be adopted, which will prevent those who have voices, from joining in this delightful act of worship.

In some instances, choirs have wished to confine the singing to themselves; and they have accomplished their wishes, either by singing little or nothing but anthems, or by the perpetual introduction of new tunes. The consequence has been, that while a few have gratified their pride and vanity, in displaying melodious voices, or exhibiting their skill in instrumental music, the congregation at large, have been compelled to remain silent. Such a mode of procedure, is any thing but worshipping God. Wherever this practice prevails, something is radically wrong. Christians ought never to be debarred from an exercise so congenial with all the devout and grateful feelings of the heart. Pleased as I am with the sweetness, harmony, and melody of sounds, I must con-

fess it would be highly gratifying to me, to hear the whole congregation lift up their voices together in praise to God. The singing might not be so correct, but it would be more general, more joyful; it would correspond more with the nature of social worship, and would be more acceptable to God. I persuade myself, therefore, that you will esteem it a pleasing duty, to give the church and society an opportunity of uniting with you in this solemn and edifying service.

4. It is important you should sing with melody in your hearts to the Lord.

You are all sensible, how harsh and grating, discords are, in music. It is a solemn, but it may prove a profitable interrogation: How will the ears of the Deity be pleased with the expressions of the lips, which are at variance with the feelings of the heart? Will he be pleased with the notes of penitence, if the heart be impenitent? with the voice of joy and thanksgiving, if the heart be not susceptible of one grateful emotion? O how important, how desirable, that the heart and the voice should chord. When this is the case, how sweet, how acceptable the praise!

I shall close this Address, with an extract from an English Magazine, that is well worthy of your attention. "It is well known, that the late excellent Mr. Cadogan had but little taste for music. An eminent musician, who was one of his

hearers, occasionally sung some of the finest pieces of composition in his hearing, and as he was in raptures himself, he often expressed his astonishment, that his minister was not in raptures also. One day, however, Mr. Cadogan said to him, "Give me leave, my good friend, to be astonished in my turn. I bring forward invitations of mercy, sweeter than the melody of heaven; threatenings unspeakably awful and alarming; I treat constantly of themes which employ the angelic harps in glory, and no sympathy is awakened in your bosom. You are unaffected, unalarmed, unconverted; no raptures of love, gratitude, admiration, are enkindled in your bosom. Oh, have I not reason to be amazed at your indifference?"

In the words of another pious person, I would say, "Let your hearts as well as your voices, be found in tune, and God will lend a listening ear to your songs of praise, nor will your fellow creatures withhold their approbation."

How pleasing the reflection, that if you now thus celebrate the praises of God, the moment is not distant, when after a life of usefulness and felicity on earth, you shall meet together to celebrate, in a manner inconceivably more sublime, the infinite perfections, and the everlasting kindness of Him, who has redeemed you by his own precious blood, and who will present you faultless before the throne with exceeding joy.

Review.

An Essay on Communion, by ISAAC MERRIAM, Pastor of the Baptist Church in Bristol, Conn. Boston, Lincoln & Edmands, 1824. pp. 52.

Few subjects have of late attracted more attention from the re-

ligious world, than the terms of sacramental communion. About the year 1814, if we recollect aright, two of the ablest writers in the English language, one on either side the Atlantic, appeared the advocates of a practice then at variance with that of the churches to which

severally belonged. The name of the subject, the celebrity of names enlisted on the argument, the more general acquaintance with each other, which common efforts among different denominations for the diffusion of Christianity had already considered, fostered, gave to the question largely extended interest. The success of the author* of the treatise for sacramental communion "on Catholic principles," was, we believe, complete. He turned the current of popular sentiment in every denomination, and established the belief of his favorite tenet throughout the various branches of the Presbyterian church in the United States. Of the success of either,† we apprehend not so much can be said. From the great respect which was paid to his name, the profound veneration which was due to his talents, it was at first expected that he also would effect a revolution in the opinions of that denomination of which he had long been the distinguished ornament. We well remember the industry with which his work was read for in this country, after its publication had been announced in Great Britain. It was by many anticipated, that every barrier, which had interposed between us and the Protestant denominations, would fall before the gigantic strength of the "Coryphæus† of the Modern Baptists."§ The book has been for some years before the public; it has been pretty extensively read, and its argument quite extensively discussed; but we believe its direct effects to have been exceedingly limited. We do not now call to mind a single church, whose sentiments on the subject of communion it has altered.

The novelty of the subject has subsided, and every thing remains in practice very much as before.

Still we are inclined to believe, that substantial benefits have resulted to the Christian church from this discussion, which has been, as we remarked, considerably extensive. It has done much towards expanding and unfolding the principles of Catholicism. It has taught good men of each denomination to examine more attentively the points of mutual difference, and under such examination they have assumed a more definite outline, and a more diminutive size. It has convinced many of both parties, that they can approach each other even up to the very line of separation, and then retire in good humour. These are really no trivial advantages. And though the author has failed in establishing the practice he recommends, he has done much towards cultivating the spirit with which he is, we believe, so deeply imbued.

We may here in passing be allowed perhaps to demur a little against the manner in which the discussion has, in this country, been generally carried forward. There has been rather too frequent an appeal to the *argumentum ad verecundiam*, too much saying, "Are you not ashamed of close communion?" It is really an awkward thing to have the subject crowded upon you in all companies, and on all occasions, and when surrounded by persons of different sentiments. We have ourselves been frequently obliged to hear of the *liberality* and *talents* which were *beginning* to distinguish the Baptist denomination, and how the well informed of them were following Robert Hall, and that *of course* we were on the side of the liberal and high-minded of the sect. In such a case it would have been very impolite, by utterly declining the compliment, to convince the speaker that his hand-

Rev. Dr. Mason, late President of Princeton College.

† Rev. Robert Hall.

* word from the Greek, signifying the chief.

† Christian Observer.

some remarks had been mal apropos,—and on the other hand, it is somewhat uncomfortable to hear in silence one's own sentiments denounced as illiberal and superstitious. Preferring, however, to suffer uneasiness ourselves rather than to create it in another, the latter is the course we have generally pursued. But now we are on our own ground, and can do it without offence, we must say, Let the question be settled by dint of fair and manly argument, and not by attaching to either side of it a harsh or unpopular epithet. So long as we believe our principles correct, we shall, however, very willingly bear any odium that may attach to them. Whenever convinced of our error, we shall very readily abandon it.

We hope it will be taken in perfectly good part when we say, we very much dislike the electioneering use which has been made of this question. If Baptists are conscientious on this subject, such an use of it is unfair. But what is of more importance, it is magnifying into vastly more than its real consequence, a point of difference between two denominations, which are certainly, in the essential doctrines of religion, very closely allied. It is widening the breach between us, and thus doing real injury to the cause of brotherly love, which it would seem so anxious to promote.

But it is time we introduced to our readers the work, whose title stands at the head of this article. We do it with sincere pleasure. It is decidedly one of the best tracts on the subject we have ever seen. It is written in perfectly good feeling, and abounds throughout with sound, perspicuous, and practical sense. It comes nearer to the merits of the question, and, if it obtain the circulation it deserves, will do more to enlighten the publick on the subjects of communion and church membership,

than any thing which has of late been published in this country. The remarks we shall offer on this subject, will be frequently taken directly from Mr. Merriam; and in presenting the argument, we shall take the liberty sometimes of using his words, and sometimes our own, as may best enable us to bring the question briefly before our readers.

First, let us observe, that the Christian church, or that portion of our fellow men who publicly profess to believe and obey the scriptures, is divided on many questions of religious belief and practice. Such a result must necessarily be expected from the intellectual and moral fallibility of man, and from the different endowments of reason, or attainments in holiness, which different men bring to the perusal of the oracles of God. Men of equal piety but of unequal intellects, would view the same truth in very different lights. The same result would take place, if the parties were men of equal intellect, and unequal piety. And still more, the prejudices of education, the force of habit, the bias of former prepossessions are sufficient to account for much of the diversity of opinion, which exists in men who might be supposed of equal attainments in intellect and in morals. These differences do actually exist, and must continue to exist indefinitely, so long as God shall make men so unlike each other, and while with all this unlikeness each one forms for himself his own opinion concerning the inspired record before him.

Now where this diversity of opinion produces unkindness and ill will, as it frequently has done, or where it has been of decided injury to the interests of holiness, it is doubtless to be lamented; and in this lamentation, no one will join more heartily than ourselves. But we must confess that our sensibilities are not so easily wounded

those of many of our brethren at the mere fact of division; those who profess to believe beyond the scriptures. As this is the result of our intellectual and moral fallibility, so it of the means which God has used to prevent the ill effects of prepossession in one party, not only counterbalances a counterprepossession in another; or this sect, neutralizes an error in that, and thus by a mutual system of checks and balances, the whole religious world is brought much nearer to the truth, than it would be without such an element.

still more; man is exceedingly sinful, and the natural tendency of every thing which passes through his hands, is to deteriorate. An astonishing series of mistakes and judgments was necessary to sustain the tone of piety in the ancient church, or even to keep it from falling back again into the hands of the heathen. The history of the Christian church has been the same melancholy tenor.

Some device seems necessary to maintain it in any thing so primitive purity; and division of sects seems the device which infinite wisdom has adopted. It is thus that the church was divided in the time of Luther. The reformation of the dispensations of grace would seem to convince us that this process must be frequently repeated. The reformed church soon needs reformation, and a new division is necessary. We doubt the benefits which are added to the church, in consequence of the division at the reformation. There can be as little of the good which has been secured by the schism of Wesley and Whitefield from the Episcopal church. In fact, we do not recollect an instance of division of this kind which has not resulted in a total improvement to the interests of man.

And the benefit of such a division is very diversified. In the first place, the seceding sect, generally poor, resolute, and with a zeal most commonly quickened by persecution, have set themselves in earnest about the work of propagating religion;—religion tinged, it may be, with the shade of their own peculiar belief. Nevertheless, it has been substantially the religion of Jesus Christ. And by the peculiar zeal with which they have laboured to promulgate it,—a zeal awakened by the very fact of secession,—they have produced a greater moral effect upon the world, than ever they would have done if nursed in the bosom of an ancient, wealthy, and indolent church. And on the contrary this very division has not unfrequently been of essential service to the original stock. The shock produced by a numerous secession has generally aroused her members to greater strictness of Christian practice, and to a higher tone of Christian feeling. It has taught them, that the only way to support a tottering church, was to make that church more really and thoroughly religious. They have found that the only way to check the progress of enthusiasm was to become somewhat more enthusiastic themselves. Or if, on the other hand, the part which is left be too far gone for such resuscitation, the abstraction of that portion, which contained the real piety of the whole, leaves the other to stand or fall entirely by its own merits. A nominal church in this state, very soon sinks into alliance with the world, loses all its moral influence with the publick, and arrives, sooner or later, at the nothingness which it deserves. In either of the cases, the real interests of religion are promoted.

We have thus far supposed the seceding to be the better part of the original sect. But the result is in effect the same, where the case is the reverse. By division,

a church is frequently severed at once from the more worldly or more corrupt of its members, and rises at once to greater piety and more extensive usefulness.

And once more. With the degree of holiness at present enjoyed by the church, this division into different denominations seems necessary to produce the exertions required for securing the universal diffusion of Christianity. It brings many of the other principles of the human heart into action, in aid of the principle of holiness. Each different sect is a separate *corps* in a different dress; but all under the same banner; all following the same Captain of salvation, and all enlisted in the same warfare against the same common enemy. Each engaged in its own peculiar department, provokes every other corps to more Christian emulation; and thus the amount of service of the whole is mightily increased. It is an arrangement admirably adapted to our present imperfect state. It is the scaffolding which is used for building the temple; and when the topstone is brought forth with shouting, but not till then, will it fall away. When more light and more holiness are bestowed upon the church, she will doubtless assume a different aspect. Till then, we would look with gratitude and admiration on that wisdom, which accommodates so perfectly its arrangement to the various stages of the church upon earth; and out of the very weakness of man, devises means for accomplishing its purposes of mercy.

Instead, therefore, of looking upon the ordinary divisions of the church of Christ into different denominations with grief and alarm, we consider them as part of an infinitely wise system of means, for preserving the purity, and carrying forward the interests of religion in the present state of the world. All that is really to be deplored is, that these divisions should ever

produce animosity or unkindness among those who love the same Saviour, rejoice in the same hopes, and are equally looking forward to the same eternal weight of glory.

But be the origin and the final cause what they may, these divisions actually exist. We find that many of those who believe, and so far as we can see, who love the Holy Scriptures, differ considerably on several questions of doctrine and practice. The question concerning the native depravity of the heart, and the operations of divine grace forms one division;—that concerning the mode of church government and apostolical succession, a second;—that concerning the mode and subjects of gospel ordinances, a third. These and many other diversities of opinion we know to exist, and whether called by the same names or not, will probably exist until the millennial glory of the church, nay, it may be, so long as there shall be a church upon earth.

But here one thing is to be remarked. All these several denominations believe as truly the articles in which they differ from each other, as those in which they agree. The Calvinist as really believes in the native depravity of the human heart, and that if saved at all, it must be through the sovereign mercy of God in Christ Jesus, as he believes there is any salvation. The Episcopalian as much believes in apostolical succession, and episcopal ordination, as he believes in a gospel ministry. And while the Pedobaptist as much believes it his duty to offer up his children in baptism, as it is to offer up himself unto God; the Baptist as truly believes it to be an ordinance of man, for which he can find no warrant in the word of God.

Such then is the belief of many of our brethren, whom we really believe to be sincere followers of Christ. And now, in collecting

together into individual
es, what rule is to be adopt-
We know of but two rules
ve ever been proposed. The
to admit to church member-
ery one whom, in the judg-
f charity, we may hope to
hristian; the other, for each
to receive into its number
ose, who besides exhibiting
ce of piety, also agree with
n those points upon which
t classes of Christians most
lly differ.

desirable as at first view it
seem, the former rule of ad-
to us seems incapable of
reduced into practice. A
an believing in the divine
f Episcopacy could not re-
he ordinances of the gospel
ie hands of one not episco-
rdained, and of course must
h a church be deprived of

How could a Pedobaptist
imself with a church which
not administer baptism to
ildren? Could a Catholic,
ag in the divine institution
multiplied ordinances of his
, unite in membership with
who not only would not ad-
er them to him, but consid-
em the relics of an odious
ition? And yet who will
at a man believing any of
octrines, cannot be a Chris-
But the materials are too
lar ever to amalgamate.
who differ so widely never
ite together in the more in-
religious relations. Their
may, it is true, be entered
he same church book; but
ery question of doctrine,
must of course be a continual
nscientious clashing of opi-

On every question of prac-
here must be so necessary
rude a shocking of feeling,
e instantly see the expedien-
each one's seeking for those
own belief; and whilst he
ts himself more closely with
looking with candour and

with kindness upon those from
whom he honestly differs.

But waiving the consideration of
expediency, another and still more
important question is still to be set-
tled, the question of conscience.
For ourselves, we do not see how
Christians who differ concerning
the obligations of any positive com-
mand, can, with a good conscience
toward God, practise the first or
general rule to which we have re-
ferred. How can a man who be-
lieves that Christ has commanded
all Christians to offer up their
children in baptism, receive into
his church one, who not only refu-
ses to obey it, but denies that such
a commandment exists? Where
Christ has left a positive rule, we
have no right to infringe it. We
must take it just as it is, and leave
the consequences with him. All
the means in our power for enfor-
cing obedience to the command-
ments of Christ, are the refusal of
admission into a church, or the ex-
clusion from it, of him who con-
tinues in a course of disobedience.
If we do not use those means, we
become partakers in his sin, and
assume to ourselves the responsi-
bility of dispensing with a positive
enactment of our Supreme Law-
giver. If we do this in one case,
we may do it in another. If we
dispense with obedience to one
commandment, we may upon the
same principle dispense with obe-
dience to the whole code, and thus
place ourselves in the attitude of
lawgivers, rather than of subjects.
The principle applies, for aught we
see, to all the cases where a differ-
ence of this sort exists. It is al-
most needless to remark here, that
it matters not whether the church
to which such a candidate should
apply, be in the right or in the
wrong. They must interpret the
Scriptures for themselves, and
must practise, and so far as may
be in their power, insist upon
others practising what they sup-
pose the Scriptures to command.

Every associate body must decide upon the qualifications of its own members. Dr. Watts remarks to the same effect—"As a person must judge concerning a society whether he will join himself to them, so the society must judge concerning him, whether they think him fit to be received among them." Again, "Surely the light of nature teaches, that every voluntary society must judge who shall be members of their society, and enjoy fellowship with them in their peculiar privileges."* *Merriam*, page 28.

And the principle may be equally well illustrated by supposing a Baptist church placed in similar circumstances. Believing as they do, how could they admit to their church, one who demanded to be received on his baptism in infancy, or who denied the perpetuity of baptism altogether? They suppose that Christ has commanded every believer to be baptized, on profession of his faith, and that he has appointed his church to administer this ordinance, and to require obedience to it of those whom they may disciple. Now we ask, believing this, how can they maintain a good conscience toward God, and at the same time by their practice declare, that obedience to the commandment was no longer required? We shrink from the assuming of such a responsibility. In all such cases, we would say to a candidate, You and we differ so widely in our interpretation of a command of Christ, that a providential barrier is interposed, which must prevent our uniting in the same church. We must agree to differ, and love one another as Christians, whilst we labour in different parts of the vineyard.

We might pursue this illustration into the consideration of cases of doctrinal disagreement. Our limits, however, will not allow us. We presume it will be generally

conceded that no Christian church, either on the ground of expediency or of conscience, can admit to its membership persons differing from itself, on any of the leading questions, either of doctrine or practice, on which the religious world is at present divided.

Let us proceed a step further. Not only is a church obliged to *withhold* the privileges of membership from a person embracing what they consider material error,—they are equally obliged to *resume* those privileges, if after admission, a member should fall into such error. The same faultiness of faith or of practice which would preclude admission into a church, must be also sufficient ground for exclusion. Thus very accurately saith Robert Hall—"In every well-ordered society, the privileges attached to it are forfeited by that conduct in its members, *whatever it be*, which would have been an effectual obstacle to their admission; and to suppose this maxim reversed in a Christian church, and that an Apostle would caress, protect and commend persons, who might justly have been debarred from entering, is an absurdity, which few minds can digest. The necessity of recurring to such suppositions, is itself a sufficient confutation of the system they are brought to defend."*

And not only is this rule believed to be theoretically correct, so far as we know, it is adopted in practice by every church in Christendom. Thus in the Methodist form of discipline, in answer to the question, "What shall be done with those ministers or preachers, who *hold* and disseminate, *publicly* or *privately*, doctrines which are contrary to our articles of religion?" the answer is, "Let the same process be observed as in cases of gross immorality." This is, after due trial, "he shall be expelled

* Terms of Communion, page 57. Portland Edition.

* Dr. Watts, vol. 5, page 713.

connexion, and his name noted in the minutes of the society." Much the same pursued in relation to printers. "In cases of neglects of any kind, imprudent, indulgence of sinful words, or disobedience of order and discipline of the society after due trial, "if there is no sign of real humiliation, the offender must be cut off." After conclusion, "such person shall be deprived of the privilege of society, or of the sacraments in our church, without repentance, confession, and proper amendment."

We presume no Pedobaptist church would receive as a member one who denied the validity of infant baptism. We know the case in which a person, desirous of leaving a Baptist and joining an congregational church, was refused admission on the ground of denial. Such is the course we presume would be every where taken. We cannot for a moment doubt, that the refusal in a church to offer up his children in baptism would be considered sufficient cause for church discipline, and if he persisted in, of exclusion. The report on this subject delivered at the annual meeting, sums up the sentiments of all brethren when he declares,—"The omission of infant baptism is a breach of covenant, and deserves deep concern; it betokens a dangerous disregard of duty, for God cannot hold men guiltless."

And certainly a church which believes this cannot hold him as a member; and if he persists in his sin, he must either withdraw from the church or be partakers of his sin. On this subject, we presume there can be no difference of opinion.—And further; a person from whom a church has withdrawn, is of course debarred of all the privileges of membership. We have seen that the first church declares—"Such a person shall have no privilege of

society or of sacraments in our church, without contrition, confession, and proper trial." Thus also saith the Cambridge platform—"While the offender remains excommunicate, (Matt. xviii. 17) the church is to refrain from all memberlike communion with him in spiritual things, (1 Cor. v. 11.); and also from all familiar communion with him in civil things, (2 Thes. iii. 6, 14.) farther than the necessity of natural or domestical or civil relations do require; and are therefore to forbear to eat or drink with him, that he may be ashamed."

If the preceding remarks be correct, three things are obvious. *First*, that a church is bound by its obligations to Christ, to refuse the privileges of membership to a person espousing sentiments which it cannot conscientiously tolerate. *Second*, that a church is equally obliged to resume those privileges, if at any time subsequent to admission any member embrace such sentiments; and *Third*, that after such exclusion shall have taken place, a church is obliged, to use the words of the Cambridge Platform, to "refrain from all memberlike communion with him in spiritual things."

Now it happens, that the espousing sentiments which one denomination cannot conscientiously tolerate, forms no objection whatever to admission to another denomination; nay, it in fact may be an indispensable qualification to membership. The man who differs so widely from his brethren, that they feel justified in declining external communion with him, may, if there be nothing else to prevent, enter immediately into another church of a different denomination, and publicly profess these (by supposition) heretical sentiments. Now

† Chap. 14, Of excommunication and other censures.

we ask, has the relation in which he stood to his former brethren, become altered by his public profession of what they considered material error? They said to him, Renounce your error, or we must separate you from us; and because he goes away, and avows it, are they to invite him back again? Suppose the case to occur between two Pedobaptist churches. If a member is excluded from a Calvinistic Congregational church for professing belief in a doctrinal error, does he establish his right to be received back again by joining a church, which countenances and cherishes him for avowing the very belief which excluded him? Or, suppose a person who had been excluded from a Pedobaptist church for refusing to offer up his children in baptism, should join a Baptist church, would this public profession of his belief in excluding error restore him to the privileges of membership? Or suppose a person refusing to be baptized on profession of his faith, were, on account of this disobedience (as we conceive it) denied admission to our churches, would his joining a Pedobaptist church, reconcile us to what we consider wrong? Would it at all remove the conscientious obstacle, which at the outset precluded his admission? Now unless it can be shown that the public profession of an error should do away our conscientious objections to it, it seems to us evident, that the former brethren of a person excluded, in the circumstances we have just supposed, must be perfectly justified in withholding from him the privileges they had resumed.

And now let us ask, in the last place, How does this person, whom we have supposed to be excluded, differ from those among whom he has been received, and by whom his error has been countenanced? In nothing more than that *he* has once, by supposition, been excluded

from the other denomination, and they have never belonged to it. But no one will pretend that this circumstance alters, by a single hair's breadth, the relation in which he and they stand to the church from which they differ. He was excluded from his former church, because he held sentiments with which his then brethren could not become implicated, and those by whom he is now received, hold the same sentiments. They felt obliged to "refrain from all member-like communion with him in spiritual matters," and the same obligation must withhold them from all those who participate in the error for which he was excluded. And thus we arrive at the principle, which in the present state of the church must, for aught we see, restrict the communion of those denominations which differ on what they consider material points of faith or of practice. On this principle is founded the practice of close communion. What changes may result from the greater light, which in subsequent ages may be shed upon the church, we pretend not to know; but with our present degree of light, we do not see how the matter can be arranged in any better manner than that so generally adopted by our denomination.

To sum up what has been said in a few words. The state of the question between us and our Pedobaptist brethren seems to be pretty nearly this. They and we agree in refusing to admit those, who espouse what we respectively consider error with which we dare not to be implicated. We agree in excluding persons from our respective churches who relapse into such error. Both they and we, in theory, profess to abstain "from all member-like communion with such persons, and all who uphold them." The only difference is, that we carry out the principles common to both of us more fully into practice. They certainly ought to thank us

simplifying more thoroughly own principles, than they alone themselves. We stand, as it regards this question, precisely the ground of every one we know of in Christendom. The whole Christian world is on this subject, we are only with them. If they be we at least deserve the praise for more than ordinary concy. We are certainly no bound than any other church and principles common to every church in the world. They are not exclusively our principles; while all adopt them, none to complain of a practice is their legitimate result. It is, the whole Christian world is in adopting these principles.

This question we are per-willing to investigate; but if we are wrong, we hardly see why we should bear all the blame of it. It has been asked, whether communion should not be made an occasional and constant union; or between invitation and communion, and invitation to membership? To this, remembering that the question is answered by the quotation in the Cambridge platform, we

If there be any, let it be. If I could ask a person to unite with me once, I could do so, or indefinitely; and having done this, I could certainly have no conscientious objection to inviting him to any other privilege of church membership. We can have no principle committed in the use, which is not equally committed in the other. The remarks

Watts on this subject are so in point, we will transcribe

*"There are some actions necessary in order to Christian union in worship, which are not in general in the Holy Scriptures, but must be performed in a particular and determinate manner."

Now this, in the very nature of things, makes it necessary to determine the words of scripture in a particular sense; and different sects of Protestants determine these words in such different ways, as will often be exceedingly hard, and sometimes utterly impossible, to be reconciled and made consistent in one communion." After specifying six cases, he proceeds—

"Some are persuaded that none have a right to the communion that are not baptized by dipping, and that upon a profession of their faith, for they count all others unbaptized. These can never join in the Lord's Supper with a minister or people that were only baptized in infancy, and think that sufficient." (*Merriam, p. 43.*) With this candid decision we shall leave this part of the subject.

But it has been said, that strict communion is at variance with the principles of catholicism and brotherly love. Indeed, most of the reasoning in opposition to the practice has been founded upon this assertion. Let us briefly inquire whether this assertion be true.

We always supposed that catholicism was a spirit of mutual forbearance, which would go with a brother so far as it could go, in good conscience, and then part with perfect kindness. That certainly cannot be catholicism on either side, which would require us, for the sake of union, to give up what we consider essential to obedience to God. Now with these views of catholicism we do not see that the practice of close communion at all interferes. We would really throw open our invitations as wide as others, if we could do it without seeming to ourselves to compromise our obedience to Christ. Whatever other principles may require of us we know not; but certainly catholicism can never require us, on this subject, to go a single step further.

But let us appeal to facts. Does the practice of close communion in

the least interrupt the full flow of Christian affection, which we are happy to say, frequently circulates so freely between the best men in both denominations? So far as we have seen, it has never interrupted it in the least. We are sure it has not lessened the attachment which Baptists have felt for their Pedobaptist brethren; and we presume the sentiment will be, by men of real catholicism, heartily reciprocated. And if such be the case, where is the injury which this sentiment has done to the cause of brotherly love?

But it has been said that the practice of open communion would be politic—that it would increase the number of our members. To this our reply is short—We have never yet learned to govern our actions in religious matters by the doctrine of expediency. It a rule which we are far too ignorant to apply to practice. Sufficient for us is it to know, that the Judge of the whole earth will do right; and we therefore know, that if we obey his will, we shall act wisely. Shew us that the practice in question is right, and all other showing is unnecessary. But while this is in doubt, we are very unwilling to act

from considerations of expediency.

Before we conclude we must, by way of apology, add, that it was our intention to have given a more detailed analysis than we have done of Mr. Merriam's tract. But our limits are filled; and to do it now, is impossible. We however take a pleasure in stating, that it receives our hearty approbation. We consider it an able and catholic work, and hope it may obtain a general circulation.

Perhaps, before concluding a paper of this kind, we ought to say a word about the pamphlets of Mr. Brooks, of which some of our readers may have heard. We will then say, that we believe Mr. B. to be a very well meaning, and a very devout man. From all we have ever heard of him, we really esteem him; and we esteem him not a whit the less because he happens to differ from us on the subject of communion. About the pamphlets, however, we had rather be excused from giving an opinion. We are willing to have it supposed that we were not qualified to estimate them. Perhaps we did not understand them. But enough. Our friends who read them will judge of them for themselves.

Foreign Missionary Intelligence.

Owing to the recent loss of the Ship *Edward Newton*, of which the particulars will be given on a subsequent page, we have been deprived of the information we had anticipated from our Mission in India.—The following accounts from the journals of the

ENGLISH BAPTIST MISSION
are extracted from the latest Magazines received from Europe.

MOORSLEDABAD.

Illness of Rev. Mr. Sutton.

Our active brother Sutton has at length been compelled to sus-

pend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

“Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed

od! I am in some measure
ered, and am enabled to move
and call upon my friends;
am not able to preach; and
debilitated, and have had so
attacks of severe illness dur-
the last two years, that all my
ls, and the medical gentlemen
consulted, are fully of opin-
at my only hope of restoration
alth is to try my native coun-

I am, therefore, preparing
y return to England by the
ppportunity, and shall probably

Calcutta in November or
mber. I am grieved beyond
re at the necessity of my
; and if the Lord of the har-
ould give me strength to con-
in this part of his vineyard,
ld be happy; but I have now
ed every method to gain
th in vain. I am often fear-
shall never be able again to
much for my blessed Master,
m distressed at the idea; but
r concerns are guided by him,

wish to feel a full reliance
his goodness, and submission
dispensations. This I know,
itherto all his dispensations
ds me have been full of mercy
uth; and happiness from di-
consolation has been mixed
all my wo. I received, a
ays since, your welcome let-
February, in which you men-
the approbation of the Com-
e to my returning, if necessa-
r which I feel thankful; but
same time I can say, I should
happier in staying, if there
a probability of my having
gth to labour for the good of
athen."

—

DIGAH.

Death of Mr. Rowe.

Joshua Rowe, our Mission-
this station, has finished his
s, and been called to enter
the joy of his Lord! Informa-
this painful event has reach-

ed us, from Mr. Statham, at How-
rah, under date of October 24.
It occurred on the 11th of that
month, and is attributed to a cold
caught in returning at night from
the neighbouring village of Banki-
pore, where he had been to preach.
No additional particulars from the
spot have yet reached us.

By the death of Mr. Rowe, the
Society has been deprived of an
able and diligent coadjutor, who
has been labouring for many years
to promote the gospel in the East.
His time of life was such as to af-
ford a reasonable hope of prolonged
activity; as he was only forty-two
years of age, twenty of which had
been passed in India. But *God*
seeth not as man seeth; by such
dispensations as these he teaches
us the great lesson of submission
to his righteous and sovereign will,
and calls us, in an impressive voice,
to fix our hopes and expectations
on Himself alone!

Mr. Rowe was married, a second
time, about six years since, to Mrs.
Susanna White, who went out in
the Missionary service from our
Sister Society in the United States.
She survives to mourn his loss,
with three small children, besides
three sons of Mr. Rowe's by his
former marriage. Mrs. Rowe, as
our readers are aware, has been
eminently useful in the school
department at Digah, and we trust
will be disposed to remain at the
station with a view of continuing
her exertions in that much needed
work. The friends of the Society
will not, we are persuaded, with-
hold their sympathy from this fam-
ily, thus unexpectedly deprived of
their earthly head and protector!

Need of more Missionaries.

We must be permitted to add,
that events such as those it has
become, in this number, our mourn-
ful duty to record, have a voice
especially directed to those servants
of God whom he has qualified for
Missionary employments. Our

Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Here are we, send us?* We are well aware, that it is not every Christian, nor every minister, who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff.* 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee.* Ezra x. 4.

=

HOWRAH (near Calcutta.)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

Prospects of success.

It is very encouraging to the

friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tuition to the female part of his household; but in many instances this prejudice is removed, as several baboos (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a puckah house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

Cruelty of Paganism.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever

there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, bamboos, straw, and mats. I perceived it from the virandah where I was sitting, mounted my horse and rode down immediately. Before I got there, about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them, and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall

see a suttee. I offered them *buk-shees* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However, the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told

them this, and at length they rowed us over, as it is lawful to attend on a sick brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

CALCUTTA.

Extract from the Journal of one of the Junior brethren at this station.

Hindoo worship.

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stands an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of the priests informed me that the statue was Mo-

ha Dabe, (great or sovereign deity,) and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with *Sa-lama*, and inquired from whence I came, and whither I was going.— I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here; for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention; and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats*

take away sins, with the of shewing the insufficiency of offering to make expiation, except the blood of Christ, mission to the world I briefed. After declaring the of Christ as the only atone- for sin, they objected by say- Sir, if we forsake our Hin- dligion, and follow the Chris- dligion, what shall we gain by I replied by saying, Sirs, if fllow Christ, you will enjoy ghest felicity in this world a the world to come, by reg- a crown of glory which fadeth away; and not only ut if you repent, and believe Lord Jesus Christ, he is o pardon your sins; for he is ighly exalted, and he is seat- the right hand of God. I spoke of the vanity of the , by saying, "What profit a man if he gain the whole , and at last lose his own rtal soul?" They replied, hing." I added, nothing can your souls which is of a ly nature; and again, "He ames the name of Jesus, must t from iniquity." By hear- ie, I have every reason to be- that they were affected at my ge, for a long pause ensued e any one spoke. At last one em confessed, that "what er says is true and right words hburmo Poostuk, the Bible." n about to leave them, I en-

treated them to walk in the light, and to forsake their idols, the work of men's hands, and the works and ways of darkness.



DESIGNATION OF A MISSIONARY.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescot-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

FIFTH ANNUAL REPORT OF THE GENERAL CONVENTION OF THE BAPTIST DENONINATION.

ADDRESS.

THE Board of Managers appointed by Baptist General Convention, for the purpose of carrying on the great designs which that body was organized, have more had the pleasure of holding annual session. Again the satisfaction of addressing their brethren

and friends throughout the Union. If they have but little to communicate, that is calculated to excite the public joy, they have much before them that may impart encouragement to their hopes, zeal to their efforts, and ardour to their gratitude.

The first attempts of the Convention, in the providence of God, were directed

to the Burman empire. At some periods, since the establishing of a mission there, the horizon has been darkened. The heavens seemed covered with clouds, and the earth to refuse her increase; but, at the present time, in the opinion of the Board, the prospect was never so fair, so full of promise. By the labours of brother Judson, the whole of the New Testament has been translated, and various selections have been made from the Old. These works are ready for the press. It has created much regret, that the printing department has been embarrassed; the fount of Burman types procured having been found too imperfect. It is hoped this inconvenience will be only a temporary one.

The real character and designs of the missionaries have become fully known in the country. The Emperor himself is acquainted with them, and has discovered an inclination to promote, rather than impede, the work of the Lord. He has treated Dr. Judson and Dr. Price with a measure of respect, that has exceeded their highest expectations. He has permitted the latter to build, on a convenient spot, a habitation for himself and family; and has facilitated its erection by a gratuitous supply of brick. The last intelligence from Rangoon states that Mrs. Judson had arrived, and that they were about going up to Ava, to effect there the establishment of a missionary station. Brother Wade and wife, and brother Hough, will probably continue among the converts at Rangoon. The Board are aware that a capricious turn of thought may divert from the missionaries the patronage which the absolute sovereign of the country appears disposed to extend; they must, notwithstanding, rejoice that the hearts of emperors are in the hand of the Lord, and cannot forbear exclaiming, "What hath God wrought!"

Mrs. Colman, whose services have ever been wholly satisfactory to the Board, has removed to Calcutta, where she is occupied in an extensive and useful sphere of teaching.

With regard to the three stations among the Indians of our country; the Carey station, in the Michigan territory; the Valley Towns station, in Tennessee; and the Withington station, in Alabama; the prospects are still encouraging.

The Board has had an opportunity of conversing with brother McCoy; and are satisfied and pleased with the statements he has given, and with the letters he has exhibited, written by very respectable persons in the vicinity, relative

to the prudence with which the mission is managed, and the prospects of extensive good being accomplished. As the necessities of the station were pressing, and the funds of the Board unusually low, it was recommended that brother McCoy visit some of the principal cities on the sea-board, and procure donations and collections. This he has done, and has met with success transcending anticipation.

The number of missionaries at the Valley Towns has been considerably diminished. The persons remaining at this station, are brethren Jones and Dawson. Brother Roberts was present at the annual meeting of the Board, on his way to the North. He produced specimens of the hand-writing and needle-work of the Indian youth, that were truly gratifying. Five, three of them natives, during the past year have been baptized, on a profession of their faith in Christ Jesus. Brother Roberts is now engaged as an agent of the Board, and it is hoped will yet be greatly useful in the cause of missions.

Brother Compere, at the Withington station, is zealously occupied in his work. He is greatly assisted and encouraged by the worthy brethren of the United Associations in Georgia. It is proper to state, that the National Government is disposed to assist the Indian stations by pecuniary donations; bearing a generous proportion to the exigencies which exist, and to the efforts of those who are intent on the reform and salvation of the roving tribes.

The demands which have been made on the Treasury of the Convention, for the support of the foreign, and especially for the Indian Missions, have been so heavy, so repeated, and so unavoidable, that the Treasury, as will be seen, from the subsequent account, is exhausted. Without an increase of means, the Board will be unable to fulfil the services and expectations of a generous community. These means, however, they trust, will soon be supplied.

Of the state of the Columbian College, an Institution, which, it is believed, has been formed, not only beneath the shadow of the wings of the General Convention, but also under the fostering care of the Almighty, ample information may be obtained from the exhibition of the Trustees, which will be found in the subsequent pages of the present report. If older and larger seats of learning and piety, in imitation of Moses, lead up the hymn of triumph, this College would ask permission to share the joy, and cry

the sister of Aaron, "Sing ye Lord." Two of the Professors returned from Europe, and have on their respective duties; as expected by the ships of the umn.

Arrangements that are in operation, are of such a character as to create an expectation in the Board, a period not distant, the agent Convention, Mr. Rice, will be assumed his active and unwearied on the behalf of the missionary

Other agents, however, are needed; and surely, there are found, in the United States, brethren of the same spirit, who will with their bodies and spirits a living holy and acceptable to God:

will feel the force of the argument of an apostle, when he describes it as reasonable, in itself, and natural result of a thankful consciousness of "the mercies of God."

There can have no hesitation in what the want of numerous, acknowledging, persevering agents, among the important objects of attention, has been one of their usual and painful impediments.

Zeal is not a semidiurnal perhaps it is almost as periodical. A few years ago, the of benevolent effort for the of the gospel, was filled. The aid subsided; but subsided only with renewed abundance and and present a place of broad and streams. The ministering in the churches of the Baptist tion, have it in their power to which in this holy service. To these servants of the Lord, the scarcely forbear saying, and with respect, with tenderness,

Importunity, say, Arise, for thou belongeth unto thee. Since the dominations of Christians are going in their course as the sun in the. Their ardour deserves imi-

ard are happy to state, that selfs and exertions through the have been harmonious. They willing to serve in the cause of emer to the utmost of their and, while they ask their o come up to the help of the h them they stand waiting, e confidence of hope and joy, r when the glory of the Lord vealed, and all flesh shall see

LETTER FROM THE AGENT.

College Hill, D. C. 30th April, 1834.

Dear Sir,

THE period has arrived, when it becomes my duty to submit to you, for the consideration of the Board of Managers of the General Convention, an account of my agency in the service of that body another year.

Soon after the publication of the Annual Report of the Board, and Proceedings of the Convention, last Spring, I made an excursion through Virginia, and a part of North Carolina; and then northwardly, as far as Philadelphia; endeavouring, as much as possible, at the meeting of the General Association of Virginia, the meeting of the New-Jersey Association, such meetings of Missionary Societies as I have been able to attend, and by correspondence, to promote the cause of Missions and Education.

The General Association of Virginia directs its attention to domestic operations, with prospects of much usefulness. The North Carolina Missionary Society has had an agent most successfully employed the year past, in preaching the Gospel, forming auxiliary societies, and collecting funds. The State Conventions, in South Carolina and Georgia, are moving forward with steady zeal and effect. A State Convention has been formed in Alabama, with the prospects of much good; and one also, I believe, in Mississippi, or Louisiana. Considerable movement has been made in Kentucky; and, throughout the South and West, the missionary spirit appears to be gaining ground. Northwardly, in New-York and New-England, our brethren are moving forward with the business of State Conventions; and the present exertions of brother McCoy, in that quarter, to obtain aid for the Carey station, are extensively and very happily successful. So that, although the funds of the Board are now low, or rather exhausted, the prospect of being able to sustain the Missions already begun, and to commence new stations, at no distant period, is encouraging; and, although the peculiar circumstances of the financial concerns of the Columbian College have prevented my going much abroad the past year, the great cause is still advancing. You will pardon me, however, for taking the liberty here to suggest the very important advantages which would result from the employment of an able and zealous Agent, whose whole attention for the time being should be directed to the Missionary concerns.

At the close of the meeting of the General Convention in Washington, I made a settlement with the Treasurer, and payment of what was due to the Treasury from me, as Agent: with the exception of \$69 02, about equal to the amount of depreciated paper on hand, (and which is still on hand.) including five thousand dollars due from the Columbian College. The Board having resolved that legacies, which had come into the Treasury without any specific designation, should be retained as permanent fund, and only the interest be used, it was judged proper and eligible for me to assign to the Treasurer of the Convention the unpaid balance of the Withington legacy to the College, \$2,000—as so much of the \$5,000 due from the College to the Convention; being a good investment of so much of the amount to be retained as permanent fund, because said legacy is on interest at seven per cent. per annum; it being understood, also, that, in case any part of the said legacy should fail of being paid, the College would indemnify the Convention for such failure. Also \$3,600 of College Stock, at an interest of six per cent. per annum, payable quarterly, was transferred to the Treasurer of the Convention, in payment of so much of what was due; with the express understanding, however, that any part, or the whole of it, should be redeemed, when the funds should be needed in the missionary business. This arrangement was sanctioned by a resolution of the Board. Unfortunately, during my excursion to North-Carolina, in June, and sooner than had been expected, the opportunity occurred for Mrs. Judson's sailing for India, and there was a call for more cash than was actually in the Treasury. This appears to have created suspicions that all was not right, in relation to my settlement with the Treasurer; but, in the course of the year, and in perfect harmony with the original arrangement, the whole of the College Stock has been redeemed, and probably the unpleasant impressions, produced by a temporary misapprehension, have been entirely effaced, or nearly so.

In my letter to you, last Spring, I suggested the propriety of requiring the Agent of the Convention to make actual returns and remittances quarterly to the Treasurer, of all monies collected by him for the Convention; and concluded also, that, should the appointment be continued to me, my agency should be absolutely without charge to the mission funds. In looking over the last Annual Report, I regret to perceive, that the

arrangement adopted on the subject, owing, no doubt, to the pressure of business, was omitted by the Publishing Committee. However, my returns have been regularly made out quarterly, and full payment made to the Treasurer of the Convention. My receipts, on behalf of the Convention, have been, for the first quarter, ending the 30th July, 1823, \$442 66; the second quarter, ending the 30th of October, \$290; the third quarter, ending 31st of January, 1824, \$1683 46; the fourth quarter, ending this day, \$3541 65. Whole amount received during the year, for the various purposes of the Convention, \$5962 77. Besides the payment of this sum to the Treasury.—The redemption of the College Stock, amounting to \$3,600, accounting at par for \$750, collected in Kentucky, mostly in paper worth only fifty per cent.—paying the amount of the balance left unpaid last Spring, \$69 02, consisting mostly of paper of little or no value,—and rendering the whole year's service, so far as that service has been rendered to the concerns of the Convention, absolutely free of any charge whatever to the mission funds of the body,—I have advanced several hundred dollars in meeting drafts from the mission stations.

In addition to the sum of \$5962 77, received for the various purposes of the Convention, I have received, as Treasurer of the Columbian College, in the course of the year, \$9,425 58; making a total sum of receipts in the year, of \$15,388 35.

Upon the concerns of the Columbian College, it is unnecessary for me here to invite your attention to any general statement, as this will be done by the Superintending Committee of the Institution. Excuse me, however, in remarking, that its beneficial action on the missionary business is very obvious, in occupying one entire day in each week, of your time, to the concerns of the mission, as Corresponding Secretary; enabling me, as Agent, to render some service, free of any drawback on the mission funds, and to advance funds, occasionally, as needed, in the prosecution of the missionary objects, and in securing a quorum, always at hand, without difficulty or delay. There is good reason to hope, also, that the concerns of the College will soon be in such a state as to allow a much larger proportion of my time to be appropriated to the missionary business.

My receipts and payments to the Treasurer, are ready for the examination of the Board.

The table of Associations will be made out as usual.

The Publisher of the Latter Day Luminary and Columbian Star, has prepared a statement for the consideration of the Board.

In closing this communication, it only remains for me to express my fervent desire that we may all experience that devout sense of gratitude to the Almighty, which we ought, for the signal blessings conferred on us in the prosecution of the important objects allotted us in his gracious Providence.

Most respectfully, yours,

LUTHER RICE,

Agent of the General Convention.

Rev. Wm. Staughton, D. D. }
Corresponding Secretary. }



SUBSTANCE OF THE PROCEEDINGS

Of the Board, at the Annual Meeting, appointed to be held the last Wednesday in April, 1824, at the Meeting-House of the First Baptist Church in Washington.

The committee appointed to confer with brethren Roberts and Farrier, on the concerns of the Valley Towns station, reported :

1. That brother Roberts, and another member of the mission, brother Farrier, have concluded to discontinue their residence at the mission station.

2. That brother Roberts is willing to undertake an agency in behalf of that station, with a view of collecting donations and subscriptions for its support, or for assisting the efforts of the Board in any way which his domestic conveniences may admit. The committee respectfully recommend that he be appointed to such agency.

3. That your committee have carefully examined the accounts of the Valley Towns station; and having compared them with the vouchers exhibited, find them correct. The expenditures of the station have been greater than the last year, owing to services of individuals, which it was necessary should be procured; and owing to necessary improvements, as to the number and convenience of the buildings.

4. From the statements which they have received, your committee are led to believe that the mission is prospering. The pupils exhibit satisfactory indications of improvement. The natives no longer consider the mission obliged by their sending their children to school, but themselves obliged by the efforts of the missionaries to instruct them. Five, on a profession of their repentance towards God, and of their faith in the

Lord Jesus Christ, have been baptized; three of whom were Indians. New rules for the government of the school have been adopted, and their effect has been salutary. The number of the pupils is, for the present, limited to 50. The amount is completed; and other applicants are waiting an opportunity for admission.

Resolved, unanimously, That the Board concur in the report.

The committee further reported—

1. That, having considered the services rendered to the station by brother Roberts they are of opinion that 400 dollars per annum with which sum said brother is satisfied, and which is less than a preceding missionary, at the same station, has received, be awarded him.

2. In consequence of the toils and services of Mr. Farrier, they are also of opinion that he ought to receive 12 dollars per month for the time of his stay.

Pursuant to this report, the sum due brother Roberts, for services during two years and a half, would be \$1000; of which it appears he has received only \$397 05, leaving a balance now due him of \$602 95. The sum due brother Farrier, for services two years and a half, \$360; of which he has received \$212—now due him \$148.

Resolved, That \$602 95 be appropriated to the payment of what is due brother Roberts, and \$148 to the payment of what is due brother Farrier, for services at the Valley Towns station, to be paid out of any mission funds in the Treasury, not otherwise appropriated.

The following report from the brethren at the Valley Towns, was read, and gave great satisfaction to the Board; viz.

When we take a retrospective view of the dealings of God with us during the past year, we have reason to be glad, and to say 'What hath God wrought!' From May to September, our prospects were gloomy and discouraging; but since that time the Lord in his mercy has dispelled the clouds, and caused his face to shine upon us.

Since the first Sunday in September, we have given satisfactory evidence of a work of grace on their hearts, and have been buried with Christ in baptism, and added to the church.

From the same date, also the school has been acquiring a stability far beyond any thing we could reasonably have expected.

We have limited our number to 50, which number is quite full; and several

applicants, on the list, are waiting to step in, when vacancies occur.

The new rules, adopted for the better regulation of the school, have had a very salutary effect on both parents and children. They no more deem it a favour conferred on us, as they formerly did, when they brought their children to school; but on themselves and their offspring.

The improvement of the pupils is encouraging. A specimen of the handwriting of several of them will be sent by brother Roberts.

The expenditures have been greater this year than the last; on account of having to pay up several individuals of the family, and also considerable sums towards finishing the school-house, and a dwelling-house for one of the families.

We remain, Rev. and dear Sir, your dutiful servants in the Gospel,

THOMAS ROBERTS,
EVAN JONES,
THOMAS DAWSON,
JOHN FARRIER.

William Staughton, D. D. }
Corresponding Secretary. }

The committee on the concerns of the Burman Mission, reported:

That no very recent communication has been obtained from that portion of the missionary field. The last intelligence was generally of a pleasing nature. Dr. Price appears to enjoy the friendship and the confidence of the emperor of Burmah, and of many of the chief members of his court. The emperor has granted a convenient spot of ground, on which to raise an edifice for the accommodation of himself and family. He has also presented him with an ample quantity of bricks for the purpose. The building, before the present time, is most probably completed. Dr. Price seems desirous of being useful in the capacity of a physician, and in the communication of such scientific knowledge as must have a tendency to shake many of the principles of Gaudama to their very foundation. His eye and his heart are not less fixed on the great object of disclosing to the natives the unsearchable riches of Christ. It is hoped that, after the example of his Lord, he may deal prudently, and be exalted and extolled very high.

It is a consideration that demands gratitude to the Redeemer, that the life and health of Dr. Judson have been preserved, until he has completed an entire translation of the New Testament into the Burman tongue. Besides this, he has also translated select passages from

the Old Testament, which promise great usefulness. It is, notwithstanding, a source of very deep and most painful regret, that the printing operations have been suspended. The types brought by Mr. Hough from Serampore, after his long residence there, were found deficient, and others had not arrived.

When the last information came to hand, Dr. Judson was at Rangoon, waiting the arrival of his wife. It is devoutly hoped, that herself, and brother Wade and wife, who accompanied her, under the good providence of the Lord, have safely reached their destination. It was the intention of the Doctor immediately on Mrs. Judson's arrival, to go up to Ava. Mr. Hough will probably continue, for the present, among the converts at Rangoon.

As the time has arrived, when new appropriations for the support of the Burman mission are requisite, the committee close their report by recommending the following resolution, viz.:

Resolved, That 2000 dollars be appropriated to the use of the Burman Mission, and that the said sum be forwarded, for that purpose, to the charge of Rev. Mr. Lawson, of Calcutta, as soon as practicable. The Board wish their missionary brethren at Ava and Rangoon to understand, that, of the above sum, any amount, not exceeding 1,000 dollars, may, at their discretion, be applied to meet expenses that may have been incurred in erecting a building or buildings at Ava, which building or buildings shall be considered the property of the General Convention.

[A letter from brother Judson has since come to hand, announcing the safe arrival of sister Judson and brother and sister Wade at Rangoon. The letter bears date 9th December, 1823. Dr. Judson remarks: "It is with great satisfaction I am able to inform you, that, after two months of tedious expectation and suspense, I had the inexpressible happiness, the day before yesterday, of welcoming Mrs. Judson once more to the shores of Burmah, accompanied by Mr. and Mrs. Wade. She is in pretty good health, and, in appearance, seems actually to have retrograded ten years, and to be the very person that arrived here in 1813, except that the fluency with which she spoke the language on landing, betrayed her Burman cast."]

The Board concurred in the report.

The committee on the Carey station reported:

1. That the concerns of the station

to them to be conducted with prudence and vigour, and present its highly cheering. The liberal notions of the government, and its ready and influential support of Mr. Cass, are regarded with pleasant gratitude.

That the diminished resources of the Board rendered it necessary, during the winter, that Mr. McCoy should visit Washington. He has been with great success. A full, and, as the Board are disposed to believe, a just and candid report of all the concerns of the Board, has been presented to them by

that the Board conceived it would be a means of relieving existing necessities, to commission brother McCoy to spend a few weeks in obtaining donations and subscriptions, in Washington, Baltimore, Philadelphia, New-York, Boston, and all such intermediate places, might be able to visit. There is reason to believe that his endeavours will be crowned with considerable suc-

That it is the opinion of brother McCoy, and of the Board, it is expedient to make application to Congress, in some section of the West, to civilized and converted Indians to be made a home, alike remote from the influence of and prejudices of white people, and from the necessity of obtaining their subsistence from hunting; agriculture and the arts may be introduced, and the great truths of the Gospel made known.

The Board concurred in this report.

The committee on the *Withington Station* reported:

That, from the latest intelligence received from the station, its concerns are going on with prosperity. The

Associations in Georgia have been devoutly fixed upon the object of the Indians themselves manifesting a sense of the importance of education in letters, in useful arts and sciences, both to themselves and their country.

That from communications from Mr. Mercer, and from a general view of the system of operation that has been adopted, the committee are convinced that brother Compere, who superintends the Withington Station, has exerted the utmost efforts for the welfare of the establishment, for which he is entitled to the love and respect of his friends.

That from the exposed and insecure

state of the mission buildings, from their perviousness to rain, and other inconveniences, it is expected that the present year some appropriations will be necessary in addition to the sums already voted, and in addition to those which the government supply. This subject they recommend to the consideration of the Board.

The Board concurred in the report.

The Committee on the *African Mission* have no hesitation in recommending a careful regard to this mission; which, though it may seem to slumber for a moment, in their opinion promises great and extensive usefulness. They therefore recommend—

That a constant correspondence be kept up with the brethren there; by which their minds will be encouraged, and their hands strengthened; and through which information may be received of the state of the Colony, the progress of the cause, and of the earliest opportunities which may offer for introducing the Gospel more extensively into the heart of Africa.

The Board concurred in the report.

The Committee on the *subject of beneficiaries of the Board in Columbia College*, reported:—

That they have carefully attended to this subject, and present the following as the result.

The Committee recommend that the efforts which were suggested to be made by a Committee of the Convention at its last triennial session,—by the procuring of scholarships—and the formation of Societies through the exertions of its Agent, the Rev. Luther Rice, be continued.

They further recommend that the attention of those churches in which beneficiaries hold their membership, be specially called to this important object—and the propriety of forming education societies in their respective bodies be urged.

The Board concurred in the report.

The Committee on the *condition and prospects of the Columbian College*, presented a report from the Superintending Committee of said College, as follows:—

The two Professors who were absent on a European tour at the time of your last annual meeting, have since returned; having, to the great satisfaction of

the Trustees, and much to the advantage of the College, succeeded fully in their object. A most valuable philosophical apparatus, and a large quantity of books, were procured by contributions solicited by Professor Woods. The apparatus and books are in use at the Institution, and the Professors engaged in their respective duties. Professor Chast, whose state of health seemed to require his being permitted for a season to be relieved from his arduous labours in the College, has, with the approbation of the Trustees, gone out to Europe, and is, probably, at this time on the Continent. He is expected home next term, to resume his duties here. Five of the beneficiaries of the Board have retired from the Institution, and one deceased—the number remaining is five, and a few others supported only in part. The whole number of students admitted to the College from the first is 140—the present number at the Institution 83.

The plan of endowing a Professorship by subscriptions of \$100 each, and entitling the subscriber to special benefit, has enabled the Treasurer to obtain bank stock at a rate considerably below par, which divides, however, three per cent. semi-annually; and in the course of the year \$9,000 of stock has been procured, making with what has been before purchased, \$21,800.

The property of the College, including the said stock, may be fairly estimated at the value of \$90,000. This property having been procured in the course of four years and a half, and at least \$10,000 expended in various ways in the prosecution of the business in addition to the cost of the property itself now worth \$90,000, it is not to be supposed the Institution should be found so soon free of the incumbrance of debt. Indeed a heavy debt has unavoidably been created; say \$30,000 on the premises, besides \$15,000 on that part of the bank stock which has been purchased on credit. This debt, in the present state of pecuniary concerns throughout the country, is peculiarly burdensome. In the hope of obtaining some kind of relief, the Trustees instructed the Committee to address a memorial to Congress. This has been done. In the Senate, a favourable report has been made, and a bill introduced. That report is herewith submitted to the Board. Some hope is still entertained that the bill will pass this

session; but the lateness of the period renders it doubtful.

Although pressed with debt, and doubtful of any relief from Congress this session, the confidence of complete ultimate success in relation to the great objects of the College is unimpaired. Notwithstanding it has been impracticable for the Agent to leave the College, except on two short excursions, his receipts, exclusive of the term bills of the students, have been \$9,425 58. In fact, the prospect was never more promising. The benefit of each student to the College may be taken at \$50 a year. At present 83—say equal to 80 pay students, \$4,000 a year. This is about the cost of the Faculty.

Since the last report to the Board, a Philosophical Hall has been prepared, with one good room for lectures, one for the apparatus, portraits, and the beginning of a Museum for the General Philosophical Department, and two rooms for the Preparatory school. The pupils of this school spend the day together, and their tutor with them. This arrangement renders it unnecessary to appropriate rooms in the College edifice to those students in the Preparatory school who do not board at the College. With this arrangement, the College will admit the number of students to be increased so as to be equivalent to 100 pay students, that is, so as to bring in a revenue of \$5,000 a year. The College, therefore, may be considered as safe, and capable of subsisting itself by its own resources.

Two Agents have recently been appointed for the purpose of collecting funds for this Institution. One of them, Mr. James R. Burdick, is now at the South, probably in Georgia. The other, Mr. Orson Kellogg, is at the North, probably in the State of New-York, having just commenced his career of service.

From this general survey of the progress the College has already made, and the existing prospects, the Trustees have reason devoutly to *thank God and take courage*. They will be happy to receive any suggestions which the Board of Managers shall think proper to make.

On behalf of the Board of Trustees of the Columbian College,

O. B. BROWN, }
LUTHER RICE, } *Superintending*
E. REYNOLDS, } *Committee.*

Rev. William Staughton, D. D. Corres. }
Sec. of the General Convention. }

CAREY STATION.

ert rather out of its usual place nary intelligence, the following FROM REV. J. M'COY TO ONE ERRORS, as it contains the late-nts of the Carey Station.

Carey, 100 miles north west of }
Fort Wayne, Indiana,—July 14, 1834. }

leaving Boston, I proceeded New-York to Albany, where I d some articles for the Mission re needed, in addition to those viously obtained. These, with nder of our goods, and 30 faced wheat, I shipped at Buf-ard the schooner Neptune on of May, and on the same eve-essel sailed.

Storm on the Lake.

night of the 28th and morn-29th we experienced a pretty om. A storm, you will un-is considered more dangerous lakes than upon the ocean. d most of the company were y sick. Amidst thoughts in to myself during the time, I r respecting the peculiar situ-ue mission. 'Here I have with tions from hundreds of kind ent to the relief of the wretch-e needy. The Mission is now want, and must suffer distress-es supplies can very shortly m—and must all be swallow-these waves?' The Lord took the winds. He commanded, inds and the sea obeyed.

Passage to Carey.

ious voyage up Lake Erie is to Port Lawrence on the 2d Here I found the 100 barrels at I had previously contract-which we took on board, and ght of the 3d anchored at De-

is of importance detained me t until the 7th. In this time I happiness to obtain from Gov-as an appointment for brother Teacher for the Ottawas, under lations of the treaty of Chi-ach commission will afford an 'relief to the mission of \$400. wever, it is expected, will be hiefly to the benefit of the Ot-

previously intended to continue hooner throughout the voyage, v.

but as I could reach Carey much soon-er by land than by water, and as I had been absent much longer than had been contemplated at my leaving the station, and as I was confident from many weighty considerations that I ought to get home as soon as possible, I saw the vessel depart from Detroit, and took a pilot, travelled on horseback through the wilderness, and, travelling more rapid than usual in this country, reached Carey in less than five days.

Arrival home.

On the 11th of June, after a tour of between five and six months, I was allowed to embrace, at their lowly abode, my family and fellow missionaries, and the very children (native scholars in our family,) for whom I had lately been allowed to plead within reach of many a generous hand.

While I rejoiced in the providence that had mercifully hovered over the mission, and felt that the obligation of gratitude on that account was peculiar, I perceived the situation of my beloved missionaries to be truly pitiable. Their number had not been proportioned to the burthen of labours and cares which their peculiar circumstances required them to bear; and the effort to take care of every department of the mis-sion, had been made at the expense of no inconsiderable portion of health and comfort. The contemplation of these things deeply affect my heart, and sel-dom fail to wet my cheeks with tears. The zeal of my associates makes me feel little in their presence.

Wants of the Station.

About five miles from home, my pleasant anticipations of shaking hands were sadly interrupted by intelligence of scarcity of bread-stuff at the mission. We sent two of our Indian youth to the Lake to hold out a signal that should direct the vessel to the proper landing, and to take out a little flour immediately on its arrival, and bring to us on horseback. All our flour, except a few pounds for the small children, and the sick, had been consumed; and on the 18th June, we found we had no more corn than would last us the following day. None was so uneasy as myself, because all expected the arrival of the vessel sooner than I did, and I was afraid to disclose the extent of my fears. But, happily for us, on the eve-ning of this day, one of our boys arrived with a beast loaded with flour taken from the vessel.

All the donations, &c. to the mission, together with the greater part of our

flour and salt, we have received at this place, having brought it up the St. Joseph river (25 miles) in perigues (large canoes,) one of which will carry 20 barrels of flour, and is propelled against the stream by the strength of four men, with poles instead of oars.

It had been thought that the state of things had not admitted of an increase of the family in my absence; only one native scholar had, therefore, been received.

Disposition of the Indians.

It is with much satisfaction that I state to you, my dear brother, that we discover the disposition of the surrounding Indians to be increasingly favourable to the mission. Six of their children have been brought to our family since I reached home. These come without solicitation on our part, and under circumstances too affecting to be refused admission, notwithstanding our family were already so very numerous. We have now fifty-nine native scholars, having lately stricken one off the list for long absence.

Could you see and hear parents and children begging us to take the latter under our care, you would feel assured that if we had done no more, we had, at least, convinced the Indians around us that they had some sincere friends whose faces they had never seen, and who are willing to contribute to their relief.

Visit of the Chiefs.

On the 29th of June, four chiefs and many others came in to see me, to welcome me home in this formal way, and to inquire the particulars of my late journey, &c. This was a visit which I naturally expected on my arrival.

After they had smoked, and I had shown them some curiosities that I had brought home for this purpose, I went on with the story of my tour, stated the main object of my journey, the most remarkable occurrences, and those that would be most interesting to them, particularly, that I had ascertained that they had many sympathizing, and substantial friends in those countries, who, when they should pray to God, would think of the Indians, and would never forget them; that I had talked for the Indians a great deal, and often, when I would tell the people that I had seen the native children very hungry, and destitute of clothes, that most of the natives had no school for their instruction, nor preachers to teach them the way to heaven, many were so sorry that the tears ran down their cheeks; that they had told me to go home, and

remain all the while among the Indians, and endeavour to instruct them in letters, labour, and religion, and for your relief we will send you bread, clothes, books, &c.; and that these were not that kind of friends who would give only good words, which cost nothing; you see in that store-house an evidence of their sincerity. They have requested me to write them frequently, and advise them of your progress and improvement.—Never have I seen a company of the natives appear better satisfied with a talk than were these.

Improvement of the Indians.

Chebas, a chief, and two other families near us, have commenced in a promising manner, the improvement of their lands. Three log houses have been erected, and some land fenced. Some assistance in these labours has been afforded by the Mission, especially when they have been at a loss how to proceed. In one instance they raised the walls of their house as high as a man's shoulders, and then applied for assistance, saying they were unable to complete it.

Some improvements have also been made among the Ottawas, on Pekelle-mazoo river. A blacksmith and an apprentice Indian boy, and two labourers, are now there labouring for the assistance of those people. Brother Polke has lately returned from a visit to them, and there are now sitting before me three chiefs from that place, who have this moment arrived for the purpose of talking on this business.

About 100 Putawatomes, great and small, are now at our house, who have come hither to speak to us on business. With the chiefs and young men we have spent half a day in council.

Brother Lykins has taken a journey of a few weeks to Wabash, that his mind may rest a little from the great care it sustains at the station, and for the improvement of his health, and the transaction of business. A brother Sim-erwall of Philadelphia, who accompanied me home from my late tour, teaches our school in the absence of brother Lykins.

Preaching among the Natives.

The fourth of July offered me the first opportunity since I came home, of visiting any of the natives at their houses, for the purpose of preaching. After the morning services at the establishment, I took Noaquett (alias Luther Rice) one of our boys now about 16 years of age, and rode about five miles to a village. No regard for the day as a sabbath, was manifested by

inhabitants. Some were, at their own labours, and four men were engaged in card playing. They shook hands with the usual expressions of friendship, but it was in vain that I voured for a while, by common conversation, to divert the attention of the amateurs from their fashionable and ridiculous employment. After a few minutes I disclosed the object of my visit, and requested attention. The men were pushed out of sight, others were called in, and all were prepared to hear. It gave me satisfaction to find that one of the pupils, who was wholly ignorant of English language when taken into the family, was at this time, capable of retelling satisfactorily, a religious discourse.

On the basis of our discourse, I read the 10th and 11th verses of the 2d chapter of Luke: "Fear not, for behold I bring you good tidings," &c.

I spoke of man's lost state, the mission and sufferings of Christ, salvation through him, all were heard attentively, and one woman much affected. After we had finished the discourse, I took occasion to enjoin on them the observance of the Christian sabbath. Some inquiries often it recurred, one answered him he had learnt to know that of them that if they would listen to him would visit them very often, and talk to them about these things. One, half of the whole, replied, "We are very glad to hear you. We will be here for coming. We will be glad to hear you tell us how to please God, (God.)" "Yes," said Port-Mockasin, "nobody will be so happy as we will be glad to have you on propose."

Illness to hear the Gospel.

The assurances were repeated in which left no room to doubt sincerity, and along a small path, in a falling rain, and wet bushes, I came home with feelings which, I think you could not understand, unless you were all the blessed privilege of preaching to wretched Indians in a wigwam.

On Lord's day I attended and preached at another town, found a shaved and attentive audience, I think they had less feeling than at the last sabbath. Four hearers were chiefs; the eldest, an old man, replied, having referred to some particular ideas I had expressed, "We know we are bad,

but we are happy to find that we are not too bad to be talked to, and instructed to do better. We are very glad you have come to tell us these things. We know there is but one God, and that he made all men of all nations, and made the world and every thing. But this is all that we know. We have not been acquainted with many things of which you have been speaking, because we have never enjoyed an opportunity of learning them. Two days I shall be employed in procuring bark to repair the roof of my house, on the third day I will go to your house to speak to you again on the subject.

Reception of a beneficiary.

On the 15th of June, a Putawatomic, who resides near the lake, brought to us a little girl, whom she desired us to adopt into our family, assigning as a reason for so doing, that "the Indians die very fast, so that it seems they will soon all be gone. I have brought my daughter hither in hopes that she will learn something good before her death." The child is apparently about 9 years of age, can speak no English, her father is dead, her original name is Agat. Believing her to be a promising girl, and being pleased with the circumstances under which she came to us, we selected her for the beneficiary of "The Female Industrious Society of the 3d Baptist Church in Boston," and, agreeably to the directions of said society, conferred on her the name of *Ann Sharp*. This name was given by the Society as an expression of regard for the consort of the Rev. Daniel Sharp of Boston, Mass.

My health has been declining ever since I came home. The business which necessarily devolves upon me is a little heavier than my slender habit can sustain. My spirits have not sunk.

I am sorry that a statement of our receipts, particularly of donations to the mission, cannot sooner be laid before the public, that we might in that way enjoy an opportunity of returning our sincere thanks to the generous donors. The receipts and expenditures of the mission for 1822 were not published in the Annual Report of 1823, for want of room. Those accounts we hope will appear in the Latter Day Luminary very soon; and by the time they shall be out, we hope to have all accounts of 1823-4 ready at the office to follow.

Most respectfully

Your brother and humble servant,

ISAAC M'COY.

Revivals of Religion.

EXTRACT OF A LETTER FROM REV.
D. DUNBAR, TO ONE OF THE ED-
ITORS, DATED

Nobleboro', (Me.) August 18, 1884.

Respected and dear Sir,

I HAVE now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. I arrived here the first week in December, and have been honoured with the privilege of leading willing converts into the typical grave of our blessed Redeemer, every Lord's day excepting three, for five months successively. This work of God has been *deep, silent, and progressive*. The subjects of discourse which I endeavoured to exhibit and impress upon the minds of the hearers, were the holiness, justice, and goodness of God's law—the obligations binding upon all men to obey it—the guilt and misery entailed upon all who have transgressed it—the total depravity of the human heart, and its latent enmity against God, and his law—the necessity, nature, and efficacy of the atonement made by "God manifested in the flesh"—the obligation to repent and believe the gospel—the necessity of being *created anew* in Christ Jesus—the agency of the Eternal Spirit in effecting this change, with the concomitant operations experienced by the awakened sinner, when turned from darkness to light—and the ability and determination of Christ, to "save to the uttermost, them that come unto God by Him." The convictions and alarm felt in the souls of those who are the happy subjects of this revival, were of a silent and pungent nature, and their ultimate joys have been rational and moderate.

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two; and I am happy to say that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and, for upwards of three months, progressed

with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. The attention, however, is still very remarkable, and we humbly solicit the prayers of all God's people, that his Spirit may continue with us to make his people willing, until the praises of redeeming love shall echo from every house, and from every field in Nobleborough.



EXTRACT OF A LETTER FROM REV.
PHINEAS BOND, TO A FRIEND IN
WATERVILLE, DATED

Winthrop, June 30, 1884.

Rev. Sir,

As you have desired me to write some particulars respecting the work of God in this place, I cheerfully comply with your request.

Last fall there was some excitement here, and a few indulged a hope in Christ. But when the writer came (the last Saturday in December) there was nothing observable excepting a little better attention to the word. Nothing of importance occurred to encourage us that God would revive his work, until January. The latter part of this month and the first of the succeeding, it was evident that God was moving with the still voice of his power on the minds of many. Most of my time was spent in preaching and visiting from house to house, enforcing on Christians the importance of awaking out of sleep and calling on God fervently, and in endeavouring to impress on the minds of sinners the importance of making peace with God, and being reconciled to him through the blood of Christ. Inquiring meetings were appointed. There were but four serious inquirers at the first, but the number increased to about sixty. I think none indulged a hope in Christ until the latter part of February. The little cloud was now evidently seen to arise and overspread the heavens, but fearing that hopes now so highly raised might not be realized, and that the gathering clouds would all be scattered with but a few drops of rain, it was suggested to the church that they should set apart a day for fasting and prayer. Ac-

gly, Thursday the 4th of March, appointed. The day was unusually quiet for the time of the year. In morning a discourse was delivered on the importance of prayer, &c. The noon was spent in solemn prayer and exhortation. It was a day on which every soul will ever dwell with delight. The oldest professors of religion said they never saw such a day before. It was so solemn that many were content to say, "The Lord is in this, and I knew it not." No human tongue or human pen can adequately describe the events of this interesting day.

There was a general attendance of the church and society. Old professors acknowledged to their brethren and the young, their backslidings from God, and the stumbling blocks they had laid in the way, while the tears of penitence flowed. It was such a time as I never experienced. It appeared that the people of God did not fast and pray in vain; we trust some souls were this day rickled in their hearts. The work spread rapidly. It is worthy of observation that there was no unpleasantness, and no instance of confusion or enthusiasm apparent. Although evening meetings, held in a school house, were crowded, and many could not be seated, yet such was the silence, the place more resembled the tomb, than the place of the living. Even the sobs of the heaving bosom, and the groans of a broken heart were rarely to be heard. From this time, more or less indeed a hope every week. The great number of persons, I think, who indeed had a hope during any one week, was 4. This work bore down all opposition. The principles of the Moral Reformers, &c. were no more before the Spirit of God, than dry stubble before the flames. Like a mighty torrent appeared to bear down every thing in its way. All classes of people have subjects of the work. In April,

we were called with joyful hearts to visit the place where was much water. The 18th inst. brother Briggs baptized 14. Lord's day, May 2d, brother Butler baptized 8. Lord's day, May 16, brother Briggs baptized 18. Lord's day May 30, brother Chessman baptized 8. Lord's day, June 20th, Dr. Chapin baptized 11. This was a solemn day, and will not soon be forgotten. Thirty-seven came forward to receive the right hand of fellowship; 17 males and 20 females of from 14 to 50 years of age; fathers and mothers, brothers and sisters, husbands and wives. Lord's day, June 27th, brother Butler baptized seven, two males and five females, all young people. Thus 66 have followed their divine Saviour into the liquid grave. Some went to the water doubting and with a heavy heart, who came away rejoicing in the salvation of God. Thirty-one of this number were males, thirty-five females, and fifteen were heads of families. More have indulged a hope who have not been baptized. The work is still progressing and spreading. [*Wat. Int.*]



EXTRACT OF A LETTER TO A FRIEND IN WASHINGTON CITY, DATED

Stevensville, (Virginia,) July 31, 1834.

Dear Brother,

We have been greatly blessed in this vicinity for the last two months with a revival of religion. More than 200 have already been added to the different churches in our denomination, and the work seems to be spreading in every direction. I was at a baptizing on Sunday last on the Rappahannock river, where I saw 91 buried in the liquid grave. May the work continue to spread until it shall cover the whole earth.

Yours truly,

JOHN BAGLEY.

Obituary.

REV. EBENEZER SMITH.

EXTRACT OF A LETTER FROM REV. TUCKER, TO ONE OF THE EDITORS, DATED

Fredonia, July 12, 1834.

And dear Sir,
In response to the special request of the late
: EBENEZER SMITH, a short time

since, it now becomes my duty to state to you that he has gone to receive his reward. He breathed his last on the morning of the 6th of July. Since April he has been gradually declining. At the first he seemed a little uneasy at being confined to his house; his great anxiety was to preach as long as he lived,

but he soon became convinced that his work was done; and resigned to the will of God, he commenced examining himself closely. The result was the fullest and firmest confidence in the doctrine of grace, and a holy satisfaction of his union to Christ. Grace, grace, was his theme as long as he lived.

And here I cannot deny myself the pleasure of making an extract from his journal, dated October 4, 1823.—“I am this day eighty-nine years old; have tried to preach the gospel sixty-nine years and ten months; have been an ordained elder in the Baptist order, sixty-two years and six weeks; and have travelled and preached in seven of the United States. I have been called in the course of my life to defend the liberties of the Baptists in the State of Massachusetts, to plead their cause before the General Court in Boston, before a Justice of the Peace, before the Court of Common Pleas, and before the Supreme Court; and having obtained help of the Lord, I continue to this day. Although my bodily strength decays, I am favoured with the clear use of my reason and understanding. The things of religion, the truths that I have tried to preach, the ordinances of the gospel, and the order of building up the visible church, appear to be a divine reality, and that it is safe to die in the belief of these truths. But when I look into myself, what a poor, sinful, imperfect creature! I cannot find any thing that I have done to plead before a holy God. But I have hope through a Saviour's merits. If God

can, consistent with his own glory, shew mercy to such a poor sinner, I am safe, otherwise I am lost; but here I am, resigned to the will of God.—Lord, if thou hast any more work for me to do, give me strength to do it; if not, do with me as seemeth good in thy sight.”

Under date of March last, he writes as follows: “Two persons, who heard me preach my first sermon in November, 1753, were present to hear my last sermon in November, 1823, which completed 70 years of my ministry.”

This I think a very extraordinary circumstance, particularly when we understand that the last sermon was delivered about 500 miles from the place where they heard the first. These persons were also both present at his interment.

During the last days of his illness, his mind was very clear, and very happy in prospect of death. He was exercised with but very little pain, and his heavenly Father seemed carefully and tenderly opening a passage for the flight of his immortal spirit, which took place the morning before mentioned, without a struggle or a groan.—Thus did Elder Ebenezer Smith come to his grave in full age, like as a shock of corn cometh in in his season. The text, which while living he selected for discussion at the time of his interment, was the 7th and 8th verses of the 13th chapter of Hebrews.

I would further state, that since Elder Smith has lived in this region, he has endeared himself to all the friends of religion, as a faithful and devoted servant of the Lord.

LOSS OF THE SHIP EDWARD NEWTON.

Our readers will recollect that this is the ship in which Mrs. Judson and Mr. and Mrs. Wade sailed for Calcutta in June, 1823. This circumstance will give an additional and painful interest to the following afflicting account of her loss in a letter from Capt. Bertody, her late commander, to the owners in Boston.

St. Phillip de Benguela, March 13, 1824.

Gentlemen,

I have the painful task to perform of giving you an account of the destruction of the Edward Newton by fire. The impression forces itself upon me, and I cannot help remarking, the great mercy of God in our preservation through the

perils of a boisterous ocean in open boats, and finally, when our case seemed hopeless, and death (either by sword or famine,) appeared inevitable, by our sudden and unexpected deliverance into the hands of civilized and hospitable people.

I will endeavour, as well as the bewildered state of my faculties will admit, to give you some particulars of this distressing affair. I left Calcutta on the 15th of December; Madras and Pondicherry on the 28th of the same month—had rounded the Cape of Good Hope, and was making the most of a fair wind, with the prospect of a short passage, when, on the 20th of Feb. in lat. 29 S. long. 10½ E. this dreadful calamity befel us. On the day above mentioned, at half past 5 o'clock in the evening, smoke

covered issuing from beneath the deck, through the apertures of the hatch, which being instantly rediscovered the ship to be on fire. An attempt was made to smother the fire, but all to no purpose, as by the hatch it took vent, and flames, which rushing furiously into the cabin, and obliged us to re-perish where we were. The wind was so closely and spread so under deck, and the thick sulphurous smoke produced by burning, having penetrated every part of the ship, we gave up all hope of saving the vessel, and turned our attention to the preservation of our lives; and it was by great exertions only that the boats were got out, and that we escaped shareholders of our ship. It does appear incredible, but it is no less true, that fifty minutes from the time the fire was made, we were all in the water, and the ship in one general blaze, and the royal mast heads. The foremast aft rushed along the main deck with such impetuosity, that the foremast struck the water, a messenger, with three children, (one of whom) were actually caught up and carried into her. There was no possibility of getting below after our first removal from the cabin; consequently not a thing could be saved, either of wear, or papers, or any thing which we could use as food. Every thing of value was also devoured by the flames in this scene of distress and confusion.

We may surely account it a peculiar circumstance, that we saved a cask, containing 12 gallons of rum, all the others being under deck; and a bag containing 15 lbs.

of potatoes, with a basket of potatoes, we were off from the ship, being at the time entirely enveloped in smoke, as we were able to discern each other in the boat. After pulling off, we were at a short distance to windward, all eyes fixed on the shock of flames before us. The flames had taken possession of every part of the ship, had ascended the masts as high as the royal mast heads—the presenting one solid body of fire—columns of smoke shooting up into the clouds—a scene to appal the stoutest heart. At 6 o'clock, our goodly ship becalmed, and burnt to the lower deck, which had previously blown up) and, and sunk, and nothing remained except a few floating fragments of burnt spars. Night closed the

scene, and left us to realize the misery of our situation. There remained no hope of obtaining any thing that might float from the wreck. All the provisions being below, were destroyed with the ship, and our small stock threatened us with starvation. We had therefore no time to lose, but to make every possible exertion to reach the coast of Africa; and with the help of two pieces of burnt sails, and a compass, without charts, or covering of any description, except what we stood in, we shaped our course (as we supposed) for the nearest point of the Continent, in boats—myself, Mrs. Nixon and children, and ten men in the launch, the officers and three men in the other. Strong southerly winds and a northerly current, greatly protracted our passage, and prevented our making the coast until the 29th. We saw the land, coast of Caffraria, in lat. 19 S. a dreary, sterile coast, inhabited by wild negroes and wild beasts, and presenting to us nothing but mountains of burning sands, and, on the sea coast affording no fresh water. To have landed here, would doubtless have been fatal to us all; and notwithstanding we were reduced by thirst to a state bordering on desperation, our reason still prevailed, and we had the fortitude to keep the sea with the land in sight—and after suffering all that human nature could endure during twenty days, in the boats, we arrived on the 10th inst. at this settlement, and were received by the Governor in a most kind and hospitable manner, whose generous and unremitted exertions to supply our wants, and render our situation comfortable, do honour to himself, and entitle him to our lasting gratitude.

Since my arrival here, I have interrogated the ship's steward respecting the immediate cause of this sad affair. I mean not to impute to him a design to destroy the ship. I believe the act of setting fire to have been accidental; but his own confession to me, proves him to have been guilty of a most unpardonable breach of trust, in disregarding a well known, long established order from me, prohibiting the use of lights in the magazine in any case. He states, that not readily finding an article he was in search of, he took advantage of my absence, and ventured to use a lantern; and there remains no other conclusion, but that fire was communicated in this way to a quantity of straw used for stowage of bottles.—This took place at 4 o'clock, and the discovery was not made until half past 5. By this time, the fire, as it proved, had communicated with the

hold, and no doubt the whole after part of the ship was burning when the smoke was first discovered.

The constant burning heats of the sun to which I have been exposed, during the days of suffering in the boats, has so affected my eyes, that it is with the greatest pain and difficulty that I see to write, and I find myself obliged to omit many particulars, which if added, could have no other object than to swell the list of our past sufferings, which, through the great mercy of God, seem for the present to have ended.

We are here well fed and comfortably lodged, and gradually recovering ourselves, with the promise of being shortly furnished with a passage to the Brazils.

Mrs. Nixon, the lady passenger before mentioned, is the widow of an officer of the king's 44th regiment, now in Bengal, a native of Halifax, for whom our friend,

Mr. Newton, at Calcutta, interested himself to procure a passage to America.*

Gentlemen, your obedient servant,

A. BERTODY.

Monies received by the Treasurer of the Mass. Baptist Education Society.

1834.			
Jan. 10.	By Cash, interest of Stock,	-	94
30.	do. do.	-	34
April 5.	do. do.	-	94
	do. do.	-	63
30.	do. do.	-	94
July 10.	do. do.	-	94
Aug. 7.	By donation from Bap. Ed. Soc. of the Woodstock Association,	64	
Clothing, &c. from do. \$73.25			
E. LINCOLN, Treas.			

The Treasurer of the Evangelical Tract Society has received Ten Dollars from the Female B Socy, of Warren, (E. L.) to constitute their 1 tor, Rev. John C. Welsh, a life member of Society. Aug. 21, 1834.

* We are happy to state, that Capt. Bertody, with Mrs. Nixon, and one of her children, who survived the sufferings of the voyage, arrived in Boston last week, in better health than was anticipated.

Poetry.

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled, and cur'd, and white with hoary hairs;
"Time is the weep of life," he said, "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had broke,"
I ask'd him, What is time?—"Time," he replied,
"I've lost it!—Ah! the treasure!" and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor's glare,"
And bade me for eternity prepare.

I ask'd the seasons, in their annual round,
Which beautify or desolate the ground;
And they replied, (no oracle more wise,)
"The folly's blank, and wisdom's highest price!"

I ask'd a spirit lost: but, O the shriek
That pierc'd my soul! I shudder while I speak
It cried, "A particle! a speck! a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply;
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled;
Live! live to day! to morrow never yet,
On any human being, rose or set!"

I ask'd old Father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear the mystery's
Time was," he cried—"but Time shall be
more!"

JOSEPH MARSDEN

American Baptist Magazine.

AND

Missionary Intelligencer.

NEW SERIES.

No. 96.

NOVEMBER, 1824.

VOL. IV.

Biography.

MR. JOSEPH WADSWORTH.

Messrs. Editors,

In the Christian Watchman of the 27th of March last, I observed a mere notice of the death of Mr. Joseph Wadsworth, a member of the Junior Class in Brown University. Being intimately acquainted with him, and feeling deeply affected with his death, I was desirous that something more of him should be known. As no one else has given a more full account of his life and death, I now forward to you a few particulars respecting him, which I think will be interesting to the friends of religion. *A Friend.*

MR. JOSEPH WADSWORTH, the subject of this notice, was the son of Mr. John Wadsworth, of Barre, (Mass.) He was born in the month of Aug. 1800. He lived with his father, so far as I know, till 1816, when he went to Grafton to labour in a factory, owned and conducted by some of his relatives. When he came to Grafton he was a thoughtless youth, having never been taught the fear of the Lord. At the time of his arrival in that place, God was graciously pouring out his spirit on the people. A letter from the minister, who resided at the time in Grafton, to the writer, after giving the particulars last stated, proceeds, "Thus he was providentially brought to that place where the Lord met him. I think he was made a subject of grace in the latter part of the revival. His convictions were deep and pungent, expressed rather by the serious counte-

nance and the falling tear, than by words. When he was brought to hope in the Saviour, his calmness, attachment to the people and worship of God, his deep humility and hearty relish for religious instruction, convinced us that he was born of God. While under conviction, and during the first part of his religious course, he was far from being talkative and forward. I have an impression that he early found, from the opposition which he met, that religion is by no means congenial with the feelings of the natural heart. As he delayed making a profession of religion for some time, we feared he would be turned aside from the simplicity of the truth; God, however, in his own time, brought him forward to the church. At a certain time, I recollect I had unusual freedom in speaking from these words, "Fear God." This was blessed to him; he now felt

that, in order to fear God and keep his commandments, he must be baptized. He conferred no longer with flesh and blood; and I had the pleasure of waiting on him in the sacred ordinance of baptism, Lord's day, Sept. 7, 1817. After this he appeared evidently to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He became more free in religious conversation, and useful in the church. We regarded him as a most amiable, pious, and promising youth. He went steadily forward in the christian course till he went to reside with you." The writer of this article recollects to have heard him relate some of his exercises while under conviction, which evince the same deep depravity which characterizes every human heart. After his attention was arrested, he made great exertions to rid himself of his impressions. For this end he visited much company, and joined in their sports and wickedness; but when these scenes were finished, and he was alone, he found himself greatly troubled. Thus the Lord found him going astray, and led him by a way which he had not known.

He continued in Grafton, discharging his duties to his employers and to the church of God with fidelity and acceptance, till Sept. 1819, when he came to this place for the purpose of commencing study. His deep humility, his fervent piety, and the delight he evidently had in the people and worship of God, will not soon be forgotten by those who then had opportunity to know him. Although a youth, he often spoke and prayed in our religious meetings, and so apparent was it, that he himself deeply felt what he said, that all who heard him felt. He seemed constantly to live under the influence of the fear of God. Such were the feelings with which he

first applied himself to study. His first object was to prepare himself to teach school; hence he commenced with such studies as were necessary to fit him for that employment. He immediately discovered a more than usual aptitude for learning. He easily committed to memory, and looked into any difficult thing with a kind of intuition. He taught a school the following winter in this town to remarkable acceptance, though the people where he taught were little inclined to religion, and he shunned not to teach the fear of the Lord. In the mean time it was ascertained that he wished to obtain an education for the purpose of better preparing himself to discharge the duties of the christian ministry, as that was the work to which he and others thought the Lord had called him. His father was able to assist him, but at that time not inclined. At the close of his school, he visited his father, and, from the favourable testimonials of the capacity and amiableness of his son, and from his unassuming carriage towards him and his mother, he was induced to permit him to commence his preparation for college. On his return, he discovered the tenderest concern for his parents, and much gratitude to them and to God for the opportunities he was permitted to enjoy. He entered on his studies as one who loved them, and who expected to give an account for the privileges with which he was favoured. He did nothing superficially; whatever he did, he did well. The accuracy with which he recited his lessons, ever made it a pleasure to hear him, and evinced that his chief object was not, (as is too often the case,) to get over the recitations, but to perform them correctly. During the whole time of his residence in the family of the writer, which was the greater part of two years, he

felt a deep interest in all our many and complicated trials, and prayed much for that revival of religion which took place about the time he entered college.

At the annual Commencement of Brown University, 1821, he was admitted a member of the Freshman class in that Institution. While pursuing his studies he obtained an honourable standing in his class, and notwithstanding all the temptations of a college life, he maintained a fair christian character, so that he was most esteemed by those who best knew him. He kept aloof, as every prudent, virtuous young man will do, from the cabals which frequently disturb our colleges; he knew that they were often the sources of serious evils, never of good. He maintained a steady, uniform course of conduct, neither approving the disturbances of others, nor becoming himself an informer. A solemn sense of religion rested on his mind; he expected to give an account. In the winter of 1823 he taught a school in West Greenwich, R. I. partly at the expense of a benevolent female society in Providence. In this employment he acquitted himself to the full satisfaction of his employers. In this school, he made it one part of his business to impart religious instruction; and on the Sabbath he held religious meetings with such of the people as were disposed to attend. In this sphere of action, he was doubtless useful. He ever after felt much interest for the people in that quarter. In the spring of 1823, he returned to college in good health, but in the course of the ensuing summer, he, by some means or other, caught a severe cold, which disabled him a few days, but which was soon so far removed, that he pursued his studies till Commencement. During the vacation, after attending the session of the Warren Association, at Paw-

tucket, he visited this place, and conducted our worship on Lord's day much to the satisfaction of the people. It was evident, however, that his lungs were then disordered, as he spoke with much difficulty, and was much fatigued with the exercises. He was, at that time, in a good state of mind. From this place he proceeded to Boston and Salem, and, at the latter place, attended the Boston Association, where he was much interested. It must be remarked, however, that he thought there was too much expense in preparing sumptuous entertainments for the ministers and Christian friends. He fully believed that for all our privileges and blessings we must give an account to God, and hence when he thought any of them improperly used, he remarked it. On his return to college, he caught an additional cold in consequence of being exposed to the damp winds which sometimes blow at that season of the year. After this his lungs became more seriously affected but still he pursued his studies.

About the first of Oct. I visited Providence, and designed to take him home with me, till he should be better; but his health was then somewhat improved, so that he thought it best to continue at college. At the annual Thanksgiving he and another brother from college visited this place, and spent two or three days. I then had a very pleasing and solemn interview with him for the last time. I saw not again that form which had so often interested me. The great business for which he was preparing himself, seemed to be uppermost in his mind, and it was for this chiefly that he wished to live. He continued at college till the close of the term, though many of his friends thought he had better be in circumstances less exposed. He sometimes was too courageous for his own good;

this probably induced him to stay longer at college than he ought to have done. The vacation, he spent at his father's in Barre. His complaints grew upon him, his lungs becoming weaker and more affected; but he, as is often the case, seemed not aware of his danger. At the same time that his body became weaker, his mind seemed to lose its vigor; he appeared like one in dotage. He did not know what he could endure, nor what was best for him; hence he sometimes thought hard of his best friends. Thus that vigorous powerful mind, which was before capable of almost any exertion, by the decays of the tabernacle in which it dwelt, became impaired and imbecile. Although he was evidently declining, yet he was neither confined to his bed nor his room a day. At the commencement of the spring term at college, he thought he should soon be able to return, and made his calculations accordingly. The morning preceding that on which he died, he arose, shaved himself, and wished to go to Grafton, 30 miles, as there had fallen the night before a snow which made it comfortable sleighing. But his friends thinking it not prudent, he was so much disappointed and grieved that he wept. As a substitute for what he so much desired, his mother rode with him to a neighboring town about five miles, to visit some of his friends. He appeared to enjoy the visit, and during his absence expressed to a young man of his acquaintance, that he had no choice whether to live or die. At evening he returned, took tea with the family, and retired to his room, where he was accompanied by his sister, a pious young woman, till about eleven o'clock. He then desired her to leave him, as he did not wish to be disturbed in his rest, and requested her not to

come into the room till morning. But she, perceiving him more exhausted and feeble than usual, and of course feeling unusually solicitous for him, went into his room between three and four in the morning, when she found him failing. He said he was faint, and asked for food and drink. He however took nothing, except a little water, soon seemed lost, and before sunrise closed his eyes in death. Thus on Friday morning, March 19, his spirit left the world, we doubt not for endless rest. On the Sunday following, his remains were committed to the earth, to rest in hope till the resurrection of the just. The news of his death was a painful event to all his friends. To his many friends in this place it occasioned great sorrow of heart, which was evinced by the many tears which were shed. The circumstance was noticed by an appropriate discourse the Lord's-day following.

The outlines of his character may be learned from this brief view of his life and death; but there are a few more things which it is proper to say. Our brother had many excellent traits of character, but there was one which candour compels me to mention, not of this sort. He was too apt to look at the bad side of things. This grew partly out of his constitution, and partly out of his early habits. Instead of observing whatever was good in a person or thing, his eye more readily rested on the faults, and with his frankness he would state what he saw. The writer would not by these remarks commend undistinguishing flattery, that would be an opposite fault; he thinks it always best to look at the good, unless some advantage can be obtained by regarding the bad. We hope the mention of this circumstance will lead others to avoid the same thing; and at

the same time we may learn that nothing earthly is perfect. Though this one trait in our brother's character made a shade in it as a whole, yet the bright parts were so much more numerous and conspicuous, that the shade rendered them the more excellent. Firmness distinguished all his plans and movements; he pursued no vacillating policy, nor could he ever be a time server. What he thought his duty he fearlessly did; hence opposition never appalled him; he met it like a man, and a Christian. In all circles he was known to be the friend of Christ. His views

of the gospel ministry were enlarged, and his interest in the operations of benevolence which characterize the present age, was deep and sincere. He was, in short, a young man of great promise to the church. The providence which has removed him, is now dark and mysterious; but will no doubt appear bright in a future day. An event like this should seriously admonish every minister, and especially every youth preparing for the ministry, to work while it is day, for the night cometh wherein no man can work.

Bellingham, Sept. 30, 1824.

Religious Communications.

ON PUBLIC DEVOTION.

Messrs. Editors,

Permit me through the medium of your pages to notice some defects, which I fear may be too frequently observed in the performance of public devotion.—I will remark,

I. The defects to which those are liable who officiate in prayer.

II. The defects to which they are liable who profess to join in the supplication.

I. Among the defects to which those are liable who lead in devotion I have observed,

1. *Preaching instead of praying.* We frequently hear ministers occupy the time allotted for prayer, in explaining and enforcing truths instead of supplicating mercy for themselves and others, confession of sin and thanksgiving for blessings received. Why should the whole plan of salvation be explained, or the process of a sinner's conversion minutely described in an address to the throne of grace?

2. *Too frequent repetition of the names of Deity.* Repetition sometimes is exceedingly forcible. An instance of this kind occurs in the prayer of Daniel. O Lord, hear! O Lord, forgive! O Lord, hearken and do; defer not, for thine own sake, O my God. But those repetitions may be so frequent as to become injurious to the feeling of devotion. They almost remind us of the heathen reiterations, Oh Baal, hear us! This habit generally originates from want of thought, or of suitable reverence, or from embarrassment, and is continued because we have no sort of apprehension that we have fallen into it. It is always exceedingly painful to an audience.

3. A similar fault, is *the constant use of the same epithets and devotional phrases.* The expressions, Eternal, most merciful, all wise, ever blessed, unchangeable, almighty, are full of mean-

ing, but the meaning of each is distinct from every other. If we look up to God for protection, it is proper we should address him as the Almighty. If we supplicate him for pardon, it is meet that we should address him as most merciful. He has taught us to address him by these several epithets. But there can be no reason why any one of them should be used exclusively. The needless recurrence of the phrases, "We beseech thee, we pray thee, we entreat thee grant, &c. is a fault of a similar description.

4. Another and still more offensive fault, is, *complimenting creatures while professing to pray to the Creator*. Is it not most irreverent for him who offers the prayer at the conclusion of another's discourse, to extol the ability, zeal, knowledge, and faithfulness of the speaker? And yet in one form or another, more or less disgusting, how often is this done! I know of ministers, whose opinion of another's discourse can always be known by the language in which they offer the concluding prayer. Indeed, so common has this practice become, that many an one has fallen into it, for fear of being suspected of disliking a discourse. On this account, it would probably be better if the minister who preaches, should always pray after sermon himself. I will mention a fact; I hope it is a solitary one. A minister had preached at an Association after several other sermons had been delivered. The minister who prayed at the close of the discourse was lavish in his commendations, and among other things, gave thanks that the good "wine had been kept till the last."

5. Equally odious is an opposite fault—*Insinuations against brethren in the ministry*. This language may be too strong. I would say, then, the expression of

fears, touching their zeal, depth of experience, humility, faithfulness, &c. If I fear my brother in the ministry is liable to danger from conformity to the world, pride, ambition, or the fear of man, ought I to wound his feelings, and destroy the effect of his labours, by suggesting these things in publick, especially in publick prayer to Almighty God? Before a man thus prays for another, he ought most strictly to examine his heart, and inquire whether he be not indulging his own unhalloved passions, under cover of an address to the Searcher of hearts. Ought he not rather, if he wishes his brother's good, meekly tell him his faults in private.

6. *Too much preciseness*, or, in other words, preciseness which is visible, destroys the solemnity of prayer. We would not be understood to recommend slovenliness and inelegance of expression. All we would say is, that when an audience is impressed with the idea that the mind of a speaker is occupied with moulding his sentences by rhetorical rules, their devotion is at an end. And in a word, any thing which betokens a want of reverence in the speaker, produces a want of reverence in the assembly, on whose behalf he is addressing a throne of grace.

7. Lastly, I may be permitted to add, that it is very unpleasant to me to see a minister pray with his eyes open. I do not say that a man may not be devout while praying thus; but I can never divest myself of the impression, that he is seeing every thing about him, and that his mind is divided between his audience and his God.

II. I shall secondly mention some faults to be avoided by those who profess to join in publick supplication.

1. *Inattention*. Many of our people seem to consider prayer

the exclusive duty of the minister, and that they have no concern in it which requires any thing more than merely changing the position of their bodies.

2. *Merely hearing the prayer.* To listen attentively is indeed important. Unless we do this, we cannot possibly be devout. But of what avail is our hearing and understanding, unless we, with our whole heart, join in the petitions, confessions, and supplications presented to the Being whom we worship? We are all in need of pardon. We all meet before God an assemblage of sinners. We all come together signally distinguished by peculiar favours. Is it not meet then, that we should lift up our heart with our hands unto God in the heavens?

3. Another fault too frequently in hearers, is the watching for doctrinal errors, or for improprieties of language or pronunciation. And akin to it, is its natural result, remarking afterwards upon the cold formal prayer, or the eloquent prayer that was offered up. A word to the wise is sufficient. And in closing, allow me to remark, that many of these faults which detract so much from our pleasure in the worship of the sanctuary, might be removed if our friends would be a little more frank. Of most of these we are generally unconscious until we are informed of them by others. Any wise man, especially any Christian, would certainly esteem it an act of kindness to be told of an habit he had acquired, which was injurious to the devotion of a worshipping assembly. Let us then urge upon our brethren to be more free and explicit with each other. Let us all reflect, that we cannot do a christian a greater service than to point out to him how he may be more useful to the church of Christ.

THE GOOD OLIVE.

Romans xi. 17—21.

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root; but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off; and thou standest by faith. Be not high minded, but fear. For if God spared not the natural branches, take heed lest he spare not thee.

THIS Allegory has excited much inquiry, and various expositions have been given of it; among which, the following is humbly submitted for consideration. The points to be considered are,

I. The olive-tree.

II. The natural branches; and why so called.

III. The breaking of them off; and how they were broken off.

IV. The grafting in of the wild olive.

1. The olive tree.

If we say the *good olive tree* is the Jewish national church, as say some; or that it is the *visible gospel church*, as say others, we are involved in some difficulties. Indeed there seems to be no necessity of saying either. For if the *good olive* represents a church, it would seem, the *wild olive* should represent a church also, though of a different character. And then it may be asked, out of what church were the Gentile believers taken?

The true servants of God, for their beauty and usefulness, are represented by the olive tree. (Ps. lii. 8.) But I am as a green olive-tree in the house of God. Joshua and Zerubbabel are said to be two *olive branches*. (Zach. iv. 12.) And that succession of

faithful witnesses, who prophesied in sackcloth during the dark reign of Antichrist, are said to be two olive-trees: called two, because two is a legal number to establish the truth. (Rev. xi. 4.)

If we say that the *good olive-tree* is intended to represent that succession of holy persons, which existed in the nation of Israel from Abraham to the time the Apostle wrote this epistle, it will lead to a more intelligible view of the whole subject. That there was such a body, or succession of persons, distinguished from the great body of the nation, both in the Old and New Testament, is taken for granted. And that this is intended, will plainly appear, if we carefully observe the scope of the Apostle's argument through a great part of this epistle.

He shows the total and universal corruption of both Jews and Gentiles. (Chap. iii. 9.) And that such only as possess true holiness are of the true Israel, and of the true circumcision. (Chap. ii. 28, 29.) He is not a Jew, who is one outwardly; neither is circumcision outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart; in the spirit and not in the letter; whose praise is not of man, but of God. And while he bewails the state of that nation, through whom they had received the lively oracles of divine truth, and of whom, concerning the flesh, Christ came, he takes consolation, that the word of God had not been without effect in that nation. And that Israel, according to the true intent and meaning of the scriptures, should realize all the precious things contained in the promises, notwithstanding the infidelity and overthrow of the great body of the nation. For they are not all Israel that are of Israel; neither

because they are the seed of Abraham are they all children; but in Israel shall thy seed be called. That is, they that are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. (Chap. ix. 6, 7, 8.) Such, like Nathaniel, are Israelites indeed. (John i. 47.)

But in this chapter, from which this passage is selected, our attention is more particularly invited to this subject *I say then, hath God cast away his people?* God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. Himself was an instance of the faithfulness of God toward his people, which he foreknew, and foretold by the mouth of the prophets. And to illustrate the subject, he brings God's faithfulness and care over his people in the time of that great apostacy in the reign of Ahab. (1 Kings, 19.) I have reserved unto myself seven thousand men who have not bowed the knee to the image of Baal. The above account was considered to be applicable to the then present time. Even so, now there is a remnant according to the election of grace. From this, it appears, that this holy generation is a prominent part of the writer's subject, and that he clearly distinguishes it from the merely literal seed of Abraham; as being the true circumcision; true Israel; children of God; and of the promises; the election; the first fruits; the root; and at last, the olive-tree.

2. The natural branches; and why so called.

With this family of God, Israel, according to the flesh, had a natural relation; as both descended from one grand progenitor, viz. Abraham, who, as he

was a saint, had a two-fold relation to his believing posterity, natural and spiritual. And by virtue of their relation to him, the godly and ungodly of that family had a relation to each other. So the Apostle styles the unbelieving, *my brethren, my kinsmen, according to the flesh.* (Rom. ix. 3.) But in this sense, Ishmael and his descendants, as well as the other branches of Abraham's family, had a relation to his godly seed. But,

2. The mere natural seed of Abraham had an ecclesiastical or covenant relation to the godly of that nation, as they were constituted into a church at Mount Sinai in gross. As appears from Deut. xxix. 10, 11. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is within thy camps, from the hewer of thy wood, to the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day. It is most evident, that they were not, as a nation, true saints, nor the greater part of them; neither did Moses view them as such, for, said he, in the fourth verse, Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day. And yet it would be absurd to deny, that there were any who truly knew and loved God. And thus, a covenant relation was formed; and a bond of visible union between the believing and unbelieving children of Abraham. It was, indeed, a high honour, and calculated for the greatest advantage to the unbelieving, to be permitted to stand in covenant

relation, and to enjoy visible privileges with believing Israel. Yet as the root and trunk support the branches, so the holy seed were the treasure, from which the nation was preserved. (Isa. vi. 13) *As a teitree, and as an oak, whose substance is in them when they cast their leaves; so the holy seed shall be the substance thereof.* This visible relation must continue until the promised Messiah is brought forth; that the true Israel might be gathered under him, as their spiritual head. (Isa. lxxv. 2.) *Thus saith the Lord, as the new wine is found in the cluster, and one saith, destroy it not, because a blessing is in it; so will I do for my servants' sake, that I may not destroy them all.*

This same prophet saith in the 14th verse, Ye shall leave your names for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name. Thus it appears, that the connexion in the enjoyment of visible privileges, between the natural and unbelieving branches must be broken off. It remains, then, to show,

3. How they were broken off.

It appears they were broken off by some act of God's. The expression, *if God spared not the natural branches;* and this also, Behold, therefore, the goodness and severity of God: On them that fell, severity—shows that they were cut off by some act of God's; they were indeed broken off, because of unbelief; but the reason why, and the act by which they were broken off, should be considered distinctly. They had long abused their exalted station as God's covenant people, and the privileges of a visible connexion with the true sons and daughters of the Lord Almighty. Indeed, they could never long live in peace with

the family; but, Ishmael-like, were often found mocking the true heirs of the promise. And, to crown all, through unbelief, they rejected the *Lord of life and glory*. It was high time the sons of the bond woman were cast out; but not cast out of the world, nor cut off from the land of the living; for if they continue not in unbelief, they shall be grafted in again. Nor could it be the destruction of their city and their dispersion, for then, how were the Gentile believers grafted in their room?

But it was by that sovereign and righteous act of God, by which he abolished that covenant which connected the whole nation of Israel in one body, or visible church, whether believers or unbelievers; and established a new covenant according to which, none were to have a visible standing in his church, or enjoy its privileges, but upon principle of faith in Christ. (Jer. xxxi. 31, 32.) Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers when I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. The writer of the epistle to the Hebrews quotes this same passage (Chap. i. 8.) as having received its accomplishment. (13 verse) In that he hath said a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. And that a dissolution of that covenant, was a casting of them (the literal seed as such) away. (9th verse) Because they continued not in my covenant, and I regarded them not, saith the Lord. This covenant which

had been their beauty and their stay, was now broken on God's part, as he had predicted by Zechariah xi. 19. And I took my staff, even *beauty*, and cut it asunder, that I might break my covenant with all the people. Consequently, upon this, follows the dissolution of that visible brotherhood, that existed upon the principles of the first covenant between the believing and unbelieving Israelites, represented under the appellation of Judah and Israel. (14 verse) Then I cut asunder mine other staff, even *bands*, that I might break the brotherhood between Judah and Israel. Of this change of things, John the forerunner of Christ, advertized them. (Matt. 3, 9) And think not to say, we have Abraham to our father, &c. Now the axe was to be laid to the root of the trees, and every unfruitful tree of the Jewish vineyard was to be cut down, that others might be grafted in bringing forth fruit. And that the Lord was at hand, that would sever the righteous from the wicked of that nation as the wheat is separated from the chaff. And while the wicked should be visited with exemplary punishment, the righteous should be gathered into one body into the gospel garner. This discriminating principle of the New Testament covenant or law, was highly displeasing to those, who, while they boasted of their high extraction, and as being the disciples of Moses, sought justification, as it were, by the deeds of the law, and were cut off because of unbelief. To illustrate this point, suppose a constitution of a mission society should be adopted, which should embrace all persons who should subscribe and pay to its fund, annually, one dollar. Consequently, believers and unbelievers are joined together in the same body politic.

But, as the objects of the society are evangelical, it is found, that the infidel part are inclined to abuse their privileges, and to thwart its design; consequently, by proper authority the constitution is rendered null, and a new one adopted, which required, among other things, a profession of faith in Christ as a condition of membership, which all the believers of the first society readily accepted; but the others, remaining in unbelief, are separated from those who used to be joined with them in the enjoyments of privileges and in the transaction of business. But as bodies politic are distinguished by these constitutions, the latter is considered a new society. And it may be said, by the abolition of the old constitution and the adopting of the new, unbelievers are cut off, or cast away; yet not so but that they may be grafted in again if they believe. Thus hath Christ abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, (or church) so making peace betwixt Jewish and Gentile believers, and hath reconciled both unto God in one body by the cross. (Eph. ii. 15, 16.) Into this olive-tree, the Gentiles, who were cut out of the olive which was wild by nature, were grafted contrary to nature. It was as contrary to the nature of the Jew to receive the gospel as to the Gentile. But by the term *nature*, we are sometimes to understand education, custom, or habit. And as these Jews had been long taught the true God, and professed to believe in a Messiah, and had been habituated to the worship of the true God, it were much more natural to suppose they would have accepted the Saviour, and come under his government, and have made a part

of his kingdom, and have enjoyed the privileges signified by the fatness of the olive-tree. But the case of the Gentile was the very reverse of this; their gods, their worship, professions, and habits, were all opposed to even the form of godliness.

How wonderful, that from this wild uncultivated forest, branches should be cut out and grafted into the church of the first born, to partake of the root and fatness, i. e. of all the privileges and liberty of the sons of God!—while so great a part of the nation to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, &c. are broken off because of unbelief! Since we, Gentiles, are so much indebted to them as the channel through which blessings the most precious have descended down to us, how ill it becomes us to boast over them. Rather let us fear, least through our abuse of gospel privileges, we lose them; and at the same time, devoutly pray, that the Jews, with the fulness of the Gentiles, may soon unite to crown Jesus Lord of all. M.

SCRIPTURE ILLUSTRATIONS.

(Selected from the Journals of Messrs. Fisk and King, Missionaries.)

Cedars of Lebanon.

1. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour, reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the area of a vast amphitheatre, opening to the W. with high mountains on the N. S. & E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about

three-fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the whole number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7 as the number of cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling. One man of whom I inquired, told me that there are cedars in other places on Mount Lebanon, but he could not tell where. Several others to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *Ary*. The Maronites tell me that they have an annual feast which they call the Feast of the Cedars. Before seeing the cedars, I had met with an European traveller who had just visited them. He gave a short

account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess that a fine comparison in Amos ii. 9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars." Ps. lxxx. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

Snow of Lebanon.

Left Besharry early in the morning for Balbec. Passed near the cedars, and then ascended the mountain east of them. We saw on our left hand, what I take to be the highest summit of Lebanon. It has often been asserted that there is snow on Mount Lebanon during the whole year. We wished to ascertain the fact. As the heat of summer was now past, we concluded that if we could find snow in October, it was not likely to be wanting at any season of the year. On reaching the summit of the mountain, therefore, we left the road, and turned north, in a direction which our guide said would carry us to snow. After riding without a path, and over very bad ground for about an hour, we came to a little valley opening to the south east, in which the snow was about two feet deep. In another valley near it, there was a still greater quantity. In the course of the day we saw snow at a distance in several other places. I strongly suspect, however, that mariners often mistake the white rock of the mountain for snow. At only a short distance it has precisely the same appearance.

Returning from the snow to the road, we pursued our way down the mountain to Ain el Ata, (the fountain of Ata) where is a fountain of good water, and the ruins of an old village.

Ruins of Tyre.

On the 6th our travellers spent some time in surveying the ruins of Tyre.

We set out from the north side of the village, and rowed some distance from land around the west end of the island to the south side, till we came near the neck, which now joins the island to the main land. Then we returned,

keeping a little nearer to the land, though we could not approach very near on account of the waves which ran high, and the rocks and shoals with which the island is surrounded. (I say *island*, referring to what it was formerly.)

During our excursion, we saw a vast number of columns, at a considerable distance from the land, and some of them ten or fifteen feet under water. In some places we saw eight or ten lying in a row near each other; and in one place forty or fifty. Of these last, some were above the water, some half under, and others wholly immersed. The shore on the west, in some places, seemed to be lined with them. Those under water, are, for the most part, to be found on the south and the north of the island.

Beyond them, rises above the water what appears, at a distance, to be a rock, or ledge of rocks. Those on the south we went to, and found them to be, evidently, the remains of an ancient wall, the cement of which has become hard as the stones which are joined to it. Those on the north, we were told, were similar; but our host did not like to go with us, as the waves ran high.

That the island was once of far greater extent than it is now, I have no doubt, both from the appearance of the ancient walls, abovementioned, and from the vast ruins, both of columns and hewn stones, which lie between them and the present island.

That such an immense number of large columns should have been carried and thrown into the sea, merely to get them off from the land, I cannot believe. And had they been transplanted for any military purposes, they would not have been thrown about in such a promiscuous manner. It seems to me most probable, that where the waves of the sea now

roll, once stood beautiful and lofty mansions supported by these majestic columns; so that it may be emphatically said, that Tyre "has never been any more," according to the prophecy of Ezekiel.

Though the present village of Tyre is a handsome little village *for this country*, and occupies perhaps half the present island, still, compared with what it was once, it is nothing, either in size or in grandeur.

Suppose that, by some disaster of war, the great city of Paris should be laid in ruins—the trees of her Elysian fields and beautiful gardens, cut down; and the statues which adorn them, overthrown and broken in pieces—her fountains of water, stopped up—and the royal palaces razed to the ground; and every high house, and every low house mingled in one common ruin; so that it should become a dwelling place for owls, and for satyrs to dance in. Suppose that, in the course of time, a few Frenchmen should

build up, out of its ruins, two or three hundred houses, one or two stories high, without taste, without order; and an English or American traveller, who has seen Paris as it now is, should happen to arrive there, without knowing beforehand of its destruction:—would he not stand in astonishment, and say, "Paris is no more!"

So no man can read the grand description given of Tyre, by the prophet Ezekiel, (chap. xxviii and xxviii,) and then view it as it now is, without confessing, that the Lord of Hosts hath indeed stained the pride of all glory! (Isaiah xxiii, 9th) and that Tyre is no more!

An awful lesson is this to all great mercantile cities, which grow proud of their wealth, and forget the God who has given them prosperity! One day of indignation from the Lord may lay all their beauty in the dust, and sweep them from the face of the earth. [Mis. Her.

Review.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Minister of the Second Church in Boston. Boston, Cummings and Hilliard, & Co. 1824. pp. 93.

Which is the best mode of delivering a sermon? Or, to state the question more distinctly, supposing a discourse to have been thoroughly digested, should it be written, and then read from a manuscript—written and repeated from memory—or delivered at once without any intermediate preparation? This question will be found by no means easy of solution, whether we appeal to pub-

lick opinion, to the writers on pulpit eloquence, or to the history of rhetoric. We find a totally different taste to prevail in different countries, in different districts of the same country, and among different denominations in the same district. And again, each mode of preaching can rank among its advocates very judicious writers on the subject of sacred eloquence. And what is still more remarkable, almost equal effects seem at different times to have been produced by each of the several methods to which we have referred. Demosthenes wrote and committed his orations. The French preach-

re frequently, with great effect, followed his example.

We believe, generally, that the method of preaching from premeditation. In the case of distinguished speakers at the annual meetings of the American Baptist Convention in the Senate, and by the most powerful preachers in the pulpit. And, in all, President Edwards, as a very close reader, is, at times, produced with astonishing effects as were witnessed upon an audience. The three most celebrated preachers of the present day are

Hall, Chalmers, and Irving. Of these, the first preaches extemporaneously, the others are prepared, and one of them a pretty good reader of manuscript discourses.

Therefore, by no means, whether any universal rule can be given to this question. Some subjects are so purely intellectual as to require without the use of the pen. They must be written, we think why they should not be.

We must, however, concede some doubts whether subjects are fit to be discussed in a popular assembly. Other subjects naturally lead to direct hortatory address from these it would seem to speak extemporaneously. Again, much must be known of the native type of a student's mind before an opinion could be formed on the question by which he would produce the best effect. The mind of one will act most vigorously before an assembly; the mind of another, in his study. Some men, without doubt, will succeed best in preaching by memoriter, others, by preaching extempore; and it is, that now and then one will succeed best by reading. I am rather inclined to believe, that memoriter preaching is capable of producing the greatest

effect, for this simple reason, that it may be made to combine the compactness and force of writing, with the animation and warmth of unprepared address. We have abundant evidence that an industrious man of good sense and fervent devotion may, by either method, profitably discharge the duties of the ministry; while an indolent or lukewarm man, let him adopt which method he may, will be tedious and ineffectual.

Of one thing, however, we have been for some time thoroughly convinced; it is, that extempore preaching has not, in New England, received one half the attention it deserves. It is, without doubt, the most natural, the most manly, and the most convenient manner of addressing a religious assembly. The other modes succeed only in proportion as they approximate to it. And yet here, among the more numerous denominations, almost every man is a reader. Among ourselves, readers are multiplying full as rapidly as we could desire. We sincerely regret to see many of our brethren, who, with suitable premeditation, can preach fluently and acceptably, learning to confine themselves to a manuscript. Why should a man who can walk alone, borrow the aid of crutches? We do not advise our brethren to make any less diligent preparation, for the pulpit. The better they prepare themselves, the better will they preach. They cannot preach too sound sense or too fervent piety. And still more; they ought frequently to write sermons at length, if they would preach well without writing. But though they write their sermons, they surely need not read them. Others there may be, who, after repeated trials, find that they cannot be profitable to an audience by this mode of address. They must be content to use such helps

as they may. But we must say, let every man who can, preach extemporaneously; and let him also endeavour to be a good extemporaneous preacher.

Such being our real sentiments, as might be expected, we hailed with pleasure the appearance of the little book whose unostentatious title stands at the head of this article. We have read it repeatedly, with increasing satisfaction, and really consider it one of the most interesting and valuable tracts on the subject of extemporaneous speaking we have ever seen. The plan of the book is simple, and, with very few exceptions, very well digested. Its style is unusually attractive, we had nearly said fascinating. Sometimes almost gay, at other times deeply serious; always classical, dignified, and perspicuous, it is admirably adapted to communicate interest to a didactic work. The author has made himself familiar with the best writers on the subject of elocution; and, what is higher praise, has subjected their observations to the delicate test of his own acute and deliberate reflection. Where others leave him, he is manifestly able to proceed without them. His observations on the effects of public speaking, have been accurate and extensive; hence his delineations are frequently eminently graphic, and hence on every part of the field, he seems perfectly at home. We always follow him with pleasure, for we immediately perceive that a man of unusual abilities is treating on a subject in which he feels deeply interested, and with which he has made himself thoroughly acquainted.

We remarked another thing in reading this book, with peculiar pleasure. It is the tone of moral feeling by which it is pervaded. The real object of the author seems to be to increase the useful-

ness of ministers of the gospel. This object he pursues with the fearlessness of a man of straight forward integrity. He loses no occasion of inculcating on his brethren the necessity, above all things, of high attainments in personal religion. A few of the last pages of the book are devoted exclusively to this subject, and it is but justice to say, that it is treated in a manner that leaves little to be wished for. We would say more, but we hope to make such extracts as will render more extended remark unnecessary.

Before we proceed to analyze the work, we will make a single suggestion, by which we think the author might improve a subsequent edition. The first and third chapters admit of a very natural division. As 1st. The advantages of extemporaneous preaching, *considered as a mode of addressing an assembly*; and 2d. Its peculiar advantages *to the speaker himself*. The first of these subjects might profitably be expanded, and its considerations more distinctly, and, of course, impressively inculcated. The same remark applies to the third chapter. It might conveniently be divided into 1st. *General Discipline*; and 2d. *Particular Preparation for extemporaneous preaching*. The more systematically a treatise of this kind is arranged, the deeper will be its present impression, and the greater the probability of its being permanently remembered.

We shall now endeavour to lay before our readers an abstract of *Mr. Ware's Hints*, giving as copious extracts as our limits will permit.

The author's view of the claims of this mode of speaking may be best stated in his own words. p. 19.

"All that I contend for, in advocating unwritten discourse, is, that this method claims a decided superiority

he others in some of the most ant particulars. That the other their own advantages, I do y, nor that this is subject to antages from which they are But whatever these may be, I show that they are susceptible nedy; that they are not great- in those which attend other ; that they are balanced by advantages, and that there- is art deserves to be cultivated who would do their utmost to their ministry useful. There nò good reason why the preach- uld confine himself to either

It might be most beneficial to te and practise all. By this he might impart something of vantages of each to each, and the faults of all by mingling with the excellencies of all. He learn to read with more of the l accent of the speaker, and to with more of the precision of the "

e work is divided into three ers. I. The first is entitled, *stages of extemporaneous ing.* II. *Disadvantages— ions considered.* III. *Rules.* e design of the beginning of rst chapter is to show, and s it, as we have hinted, in r too desultory a manner, xtemporaneous preaching is impressive, and, in fact, attractive to all the unlearn- d by far the greater part e learned in an audience. following extracts will con- tolerable idea of his views is subject.

here is one mode of address for and for classical readers, and r for the mass of men, who judge eye and ear, by the fancy and a, and know little of rules of art, an educated taste. Hence it is any of those preachers who have e the classics of a country, have unattractive to the multitude, ave deserted their polished and l composition, for the more unre- d and rousing declamation of r class." p. 11.

re object is to address men ag- g to their actual character, and t mode in which their habits of may render them most accessible.

As but few are thinkers or readers, a congregation is not to be addressed as such; but, their modes of life being remembered, constant regard must be had to their need of external attraction. This is most easily done by the familiarity and directness of extemporaneous address; for which reason this mode of preaching has peculiar advantages, in its adaptation to their situation and wants. p. 12.

The truth is, indeed, that it is not the weight of the thought, the profoundness of the argument, the exactness of the arrangement, the choiceness of the language, which interest and chain the attention of even those educated hearers, who are able to appreciate them all. p. 13.

They are as likely to sleep through the whole as others. They can find all these qualities in much higher perfection in their libraries; they do not seek these only at church. And as to the large mass of the people, they are to them hidden things, of which they discern nothing. It is not these, so much as the attraction of an earnest manner, which arrests the attention and makes instruction welcome. Every day's observation may show us, that he who has this manner will retain the attention of even an intellectual man with common-place thoughts, while with a different manner he would render tedious the most novel and ingenious disquisitions." p. 14.

"Every man utters himself with greater animation and truer emphasis in speaking, than he does, or perhaps can do, in reading. Hence it happens that we can listen longer to a tolerable speaker, than to a good reader. There is an indescribable something in the natural tones of him who is expressing earnestly his present thoughts, altogether foreign from the drowsy uniformity of the man that reads." p. 15.

"We have all witnessed this in conversation; when we have listened with interest to long harangues from persons, who tire us at once if they begin to read. It is verified at the bar, and in the legislature, where orators maintain the unflagging attention of hearers for a long period, when they could not have read the same speech without producing intolerable fatigue. It is equally verified in the history of the pulpit; for those who are accustomed to the reading of sermons, are for the most part impatient even of able discourses, when they extend beyond the

the half hour's length ; while very indifferent extemporaneous preachers are listened to with unabated attention for a full hour." p. 16.

Mr. W. then states the advantages of cultivating this art to a speaker himself. These are, 1st. The additional influence it confers upon a preacher. 2d, The multiplied opportunities of usefulness which it enables him to improve. 3d. The mental and moral improvement from the excitement of speaking on religious subjects. 4th. It renders a happy effort more successful, and a failure, at least, to an audience, less irksome ; and, last, it secures to a clergyman much more time for study. From this part we can make but one extract. It is under the third remark.

"Then again the presence of the audience gives a greater seeming reality to the work ; it is less like doing a task, and more like speaking to men, than when one sits coolly writing at his table. Consequently there is likely to be greater plainness and directness in his exhortations, more closeness in his appeals, more of the earnestness of genuine feeling in his expostulations. He ventures, in the warmth of the moment, to urge considerations, which perhaps in the study seemed too familiar, and to employ modes of address, which are allowable in personal communion with a friend, but which one hesitates to commit to writing, lest he should infringe the dignity of deliberate composition. This forgetfulness of self, this unconstrained following the impulse of the affections, while he is hurried on by the presence and attention of those whom he hopes to benefit, creates a sympathy between him and his hearers, a direct passage from heart to heart, a mutual understanding of each other, which does more to effect the true object of religious discourse, than any thing else can do. The preacher will, in this way, have the boldness to say many things which ought to be said, but about which, in his study, he would feel reluctant and timid. And granting that he might be led to say some things improperly, yet if his mind be well disciplined, and well governed, and his discretion habitual, he will do it exceedingly seldom ; while no one,

who estimates the object of preaching as highly as he should, will think an occasional false step any objection against that mode which ensures upon the whole the greatest boldness and earnestness. He will think it a less fault than the tameness and abstractness, which are the besetting sins of deliberate composition. At any rate, what method is secure from occasional false steps?" pp. 24, 25.

The second chapter is occupied in obviating objections. It is thus commenced :

"It should be first of all remarked, that the force of the objections commonly made, lies against the exclusive use of extempore preaching, and not against its partial and occasional use. It is of consequence that this should be considered. There can be no doubt, that he would preach very wretchedly, who should always be haranguing without the corrective discipline of writing. The habit of writing is essential. Many of the objections which are currently made to this mode of address, fall to the ground when this statement is made.

Other objections have been founded on the idea, that by *extemporaneous* is meant *unpremeditated*. Whereas there is a plain and important distinction between them, the latter word being applied to the thoughts, and the former to the language only. To preach without premeditation, is altogether unjustifiable ; although there is no doubt that a man of habitual readiness of mind, may express himself to the greatest advantage on a subject with which he is familiar, after very little meditation." pp. 37, 38.

To the 1st objection, which asserts that inelegancy of style is the necessary attendant upon extemporaneous preaching, it is answered, that the object of a good style is increased effect ; and a poor style with an earnest delivery produces more effect than a good one without it. And again, that inelegancy of style is, by no means, necessary to extemporaneous delivery. A 2d objection, the want of method, and a 3d, barrenness of thought, are obviated much in the same manner. The 4th objection is, that this

mode of preaching presents too strong a temptation to indolence. To this it is replied, it will not make an *industrious* man indolent; and if a man be not industrious, *writing* of sermons will never render him so.

"As for those whose indolence habitually prevails over principle, and who make no preparation for duty excepting the mechanical one of covering over a certain number of pages—they have no concern in the ministry, and should be driven to seek some other employment, where their mechanical labour may provide them a livelihood, without injuring their own souls, or those of other men." p. 48.

And lastly it is objected, that a certain *natural talent* is essential to success in extempore speaking. To this the author replies, The deficiency of nature in this as in any other case, may be remedied, and the very effort will be a most salutary mental and moral discipline; and that any man who will take the requisite pains may become, not, it is true, a finished orator, but "able to express himself clearly, correctly, and with method, and this is precisely what is wanted, and no more than this." pp. 61, 62.

"Success in every art, whatever may be the natural talent, is always the reward of industry and pains. But the instances are many of men of the finest natural genius, whose beginning has promised much, but who have degenerated wretchedly as they advanced, because they trusted to their gifts, and made no effort to improve. That there have never been other men of equal endowments with Demosthenes and Cicero, none would venture to suppose; but who have so devoted themselves to their art, or become equal in excellence? If those great men had been content, like others, to continue as they began, and had never made their persevering efforts for improvement, what would their countries have benefited from their genius, or the world have known of their fame? They would have been lost in the undistinguished crowd, that sunk to oblivion around them. Of how many

more will the same remark prove true! What encouragement is thus given to the industrious! With such encouragement, how inexcusable is the negligence which suffers the most interesting and important truths, to seem heavy and dull, and fall ineffectual to the ground, through mere sluggishness in their delivery! How unworthy of one who performs the high function of a religious instructor, upon whom depend, in a great measure, the religious knowledge and devotional sentiment and final character of many fellow beings,—to imagine that he can worthily discharge this great concern by occasionally talking for an hour he knows not how, and in a manner which he has taken no pains to render correct, impressive, or attractive; and which, simply through want of that command over himself which study would give, is immethodical, verbose, inaccurate, feeble, trifling. It has been said of the good preacher, that "truths divine come mended from his tongue." Alas, they come ruined and worthless from such a man as this. They lose that holy energy by which they are to convert the soul and purify man for heaven, and sink, in interest and efficacy, below the level of those principles which govern the ordinary affairs of this lower world." pp. 61, 62.

The third, which will probably be the most interesting chapter to the theological student, contains rules to be observed by those who would acquire the art of extempore speaking. 1st. The student who would acquire facility in this art should bear it constantly in mind, and have regard to it in his whole mode of study."

"He who proposes to himself the art of extemporaneous speaking should thus have constant regard to this particular object, and make every thing co-operate to form those habits of mind which are essential to it. This may be done not only without any hindrance to the progress of his other studies, but even so as to promote them. The most important requisites are rapid thinking, and ready command of language. By rapid thinking I mean, what has already been spoken of, the power of seizing at once upon the most prominent points of the subject to be discussed, and tracing out, in their proper order, the subordinate thoughts which connect them together.

This power depends very much upon habit; a habit more easily acquired by some minds than by others, and by some with great difficulty. But there are few who, should they have a view to the formation of such a habit in all their studies, might not attain it in a degree quite adequate to their purpose. This is much more indisputably true in regard to fluency of language." pp. 65, 66.

"Let it, therefore, be a part of his daily care to analyze the subjects which come before him, and to frame sketches of sermons. This will aid him to acquire a facility in laying open, dividing, and arranging topics, and preparing those outlines which he is to take with him into the pulpit. Let him also investigate carefully the method of every author he reads, marking the divisions of his arrangement, and the connexion and train of his reasoning. Butler's preface to his *Sermons* will afford him some fine hints on this way of study. Let this be his habitual mode of reading, so that he shall as much do this, as receive the meaning of separate sentences, and shall be always able to give a better account of the progress of the argument and the relation of every part to the others and to the whole, than of merely individual passages and separate illustrations. This will infallibly beget a readiness in finding the divisions and boundaries of a subject, which is one important requisite to an easy and successful speaker.

In a similar manner, let him always bear in mind the value of a fluent and correct use of language. Let him not be negligent of this in his conversation; but be careful ever to select the best words, to avoid a slovenly style and drawling utterance, and to aim at neatness, force, and brevity. This may be done without formality, or stiffness, or pedantic affectation; and when settled into a habit is invaluable." pp. 67, 68.

2d. There should be frequent exercise in the art of speaking.

"It would not be too much to require of the student, that he should exercise himself every day, once at least, if not oftener; and this, on a variety of subjects, and in various ways, that he may attain a facility in every mode. It would be a pleasant interchange of employment to rise from the subject which occupies his thoughts,

or from the book he is reading, and repeat to himself the substance of what he has just perused, with such additions and variations, or criticisms, as may suggest themselves at the moment. There could hardly be a more useful exercise, even if there were no reference to this particular end. How many excellent chapters of valuable authors, how many fine views of important subjects, would be thus impressed upon his mind, and what rich treasures of thought and language would be thus laid up in store!" pp. 68, 69.

After this general discipline, several things are observed in first exercising the art in public.

3d. It may be proper at first only to make short excursions from written discourses. 4th. Select for the first efforts expository subjects. 5th. In discourses of a different character make a careful and minute division of the subject. 6th. Let the entire train of thought be made thoroughly familiar by previous meditation.

"Uneasiness and constraint are the inevitable attendants of unfaithful preparation, and they are fatal to success. It is true, that no man can attain the power of self-possession so as to feel at all times equally and entirely at ease. But he may guard against the sorest ills which attend its loss, by always making sure of a train of thought,—being secure that he has ideas, and that they lie in such order as to be found and brought forward in some sort of apparel, even when he has in some measure lost the mastery of himself. The richness or meanness of their dress will depend on the humour of the moment. It will vary as much as health and spirits vary, which is more in some men than in others. But the thoughts themselves he may produce, and be certain of saying *what* he intended to say, even when he cannot say it *as* he intended. It must often have been observed, by those who are at all in the habit of observation of this kind, that the mind operates in this particular like a machine, which, having been wound up, runs on by its own spontaneous action, until it has gone through its appointed course. Many men have thus continued speaking in the midst of an embarrassment of mind which rendered them almost uncon-

of what they were saying, and of giving an account of it afterwards; while yet the unguided, self-intellect wrought so well, that each was not esteemed unwhole-
or defective by the hearers."—76.

Utter yourself very slowly and deliberately, with carefulness. 8th. In regard to language, it is better that no preparation be made. 10th. Acquire a habit of self command. p. 86.

It is therefore must be a leading object of attention. It will not be attainable of delicacy, except by long and patient practice. It will be the result of much rough attrition with the and many mortifying failures. After all, occasions may occur, the most experienced will be of their guard. Still, however, may be done by the control of a vigorous mind has over itself, and persevering determination, refusing to shrink or give way, preferring always the mortification of ill success, to the increased ease which would grow out of rest." p. 68.

He should be glad to insert the substance of the remarks under this title, but our limits will allow only one or two extracts. With these we must take leave of this interesting little work.

Let him (the speaker,) consider, as his audience takes for granted, says nothing but what he desires and does not notice those errors which annoy and mortify him; that in truth such errors are of no account; that he is not speaking for reputation and display, nor for the approbation of others, by the exhibition of a rhetorical model, or for the gratification of a cultivated taste: but as he is a teacher of virtue, a messenger of Jesus Christ, a speaker in the name of God; whose chosen object it is to lead men above all secondary concerns and worldly attainments, to create in them a fixed and lasting interest in spiritual and religious things;—that he himself therefore does not regard other things as of comparatively little consequence while he is in this high function; that the way to effect the object of his mission, is to be filled with that object, and to be conscious of no other duty but to promote it. Let him, in

a word, be zealous to do good, to promote religion, to save souls, and little anxious to make what might be called a fine sermon—let him learn to sink every thing in his subject and the purpose it should accomplish—ambitious rather to do good, than to do well;—and he will be in a great measure secure from the loss of self-command and its attendant distress. Not always—for this feeble vessel of the mind seems to be sometimes lost to itself, and so, as it were, upon the waves of circumstances, unmanageable by the helm and disobedient to the wind. Sometimes God seems designedly to show us our weakness, by taking from us the control of our powers, and causing us to be drifted along whither we would not. But under all ordinary occurrences, habitual piety and ministerial zeal will be an ample security. From the abundance of the heart the mouth will speak." pp. 87—89.

"The truths of religion are not matters of philosophical speculation, but of experience. The heart and all the spiritual man, and all the interests and feelings of the immortal being, have an intimate concern in them. It is perceived at once whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation.

But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at second hand from that of others;—how much easier it is to describe feelings we have ourselves had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us;—how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers. We see, then, how much is lost to the speaker by coldness or ignorance in the exercises of personal religion. How can he effectually represent the joys of a religious mind, who has never known what it is to feel them? How can he effectually aid the contrite, the desponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows?

or how can he paint, in the warm colours of truth, religious exercises and spiritual desires, who is personally a stranger to them? Alas, he cannot at all come in contact with those souls, which stand most in need of his sympathy and aid. But if he have cherished in himself, fondly and habitually, the affections he would excite in others, if he have combated temptation, and practised self-denial, and been instant in prayer, and tasted the joy and peace of a tried faith and hope;—then he may communicate directly with

the hearts of his fellow men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with these pure and kind emotions, and anxious to impart the means of his own felicity to others—how easily and freely will he pour himself forth! and how little will he think of the embarrassments of the presence of mortal man, while he is conscious only of labouring for the glory of the ever present God." pp. 91—93.

Missionary Intelligence.

ARRANGEMENTS OF THE BAPTIST FOREIGN MISSIONARY BOARD.

THERE are, probably, few among us who have traced the history and progress of our Foreign Missionary operations, who are not sensible, that for some time past, a Missionary spirit has been on the decline.

Perhaps in assigning the causes of this melancholy fact, it will be proper to remark, that the novelty of missionary exertions has ceased to exert its powerful influence over the mind; and persons have little left to stimulate them, except a conviction of the importance of the object, and the example of others. But then this ought not to be viewed as a sufficient apology for the extinction of our charity and zeal. We should always endeavour in our deeds of piety and benevolence to act from principle; and it will be well for us in this case to recollect, that the absence of novelty has not quenched the ardour or weakened the efforts of Christians in other denominations.

The impoverished state of our Treasury is partly owing to the peculiar situation in which the Board, at Washington, has been placed. The claims of the Columbian College on the time and attention of the Secretary and Agent of the Convention have been so imperious; that it has been ut-

terly impossible for them to make those exertions in behalf of the Foreign Mission, which its prosperity requires. Hence the interests of this department of the Convention have languished, because the official organs appointed for the purpose could not consecrate their talents and energies to this object, without sacrificing the interests of another Institution which was also placed under their care.

To remedy this evil as far as possible, the Board at Washington, D. C. have requested the committee of outfit, in and about Boston, to exercise under them a general direction and superintendence of the Baptist Foreign Mission.

The following is the communication which has been received on this subject.

College Hill, D. C. Sept. 27. 1824.

Dear Sir,

THE enclosed communication I have the pleasure of forwarding. You will present it to our brethren in Boston and its vicinity; whose approbation and concurrence I hope it will obtain.

With sentiments of respect and affection, I am, yours, most truly,
WILLIAM STAUGHTON.

REV. MR. WAYLAND, Recording Secretary of Committee, &c.

eting of the Board of
of the General Con-
the Baptist Denomi-
held at the house of
D. B. Brown, Sept. 27,
following resolutions
ad.

, That the standing
in and about Boston,
ed to nominate a suit-
n in their vicinity, to
ted Treasurer of the
n.

s, the various and mul-
icerns of the Conven-
it desirable, that in
ce with the Board or-
cting in this place, the
d counsel of our breth-
er parts of the country
it into more immediate
ant operation; and as
onsiderable proportion
atic trade of this nation
on through Boston and
ereby the greatest fa-
e afforded for regular
nt communications with
onaries in the East—

olved, That the Stand-
nittee in and about Bos-
thorized and requested
e general superintend-
the Burman Missions—
the necessary measures
lying that region with
ies, and after their ex-
report them to the
at they may be regular-
ted—report to the Board
r, in their opinion, it
expedient and proper to
e any other Asiatic or
eign mission—and, an-
r oftener if necessary,
the Board the probable
f funds needed for the
under the direction of
mittee, that the same
ppropriated accordingly.
olved, That said Com-
e authorized and re-

quested to appoint and employ
such agent or agents as they shall
deem expedient, for the express
purpose of obtaining funds and
performing such other services
as they shall direct, for the ben-
efit of foreign missions; and also
to promote all the objects of the
Convention, as opportunities may
offer.

3. *Resolved*, That said Com-
mittee be requested to nominate
to this Board a suitable person in
their vicinity, to be appointed
Assistant Corresponding Secre-
tary. whose duty it shall be to
conduct the correspondence re-
lative to foreign missions, partic-
ularly Asiatic, and to communi-
cate, from time to time, their
condition and prospects, to the
Corresponding Secretary.

4. *Resolved*, That all moneys
collected for foreign missions,
and all other moneys that may
be appropriated by this Board
for that object, shall be placed,
by regular appropriation of the
Board, at the disposal of said
Committee, to be drawn by them
and applied as occasion may re-
quire.

5. *Resolved*, That all intelli-
gence received from our mission-
aries, of a character proper for
publication, shall be communi-
cated to the editors of the Ameri-
can Baptist Magazine, and of the
Latter Day Luminary; that is,
it shall be considered the duty of
the Corresponding Secretary and
Assistant Secretary, each to com-
municate to the other any infor-
mation of the kind referred to,
without any delay.

6. *Resolved*. That it shall be
the duty of the Treasurer to
communicate to the Board month-
ly statements of the amount of
receipts into the Treasury, and
the objects to which they may
be designated by the donors,
when such designation shall be
made, and that the same be pub-

lished in the Latter Day Luminary, and in the American Baptist Magazine.

7. *Resolved*, That the foregoing resolutions be communicated to the Committee in and about Boston, with a request that they inform the Board at as early a day as convenient, whether they agree to take upon themselves the performance of the duties which are specified; and if so, that they shall take effect from the time of such notice being communicated to the Board.

8. *Resolved*, That on the concurrence of the said Committee with the propositions contained in the foregoing resolutions, the preamble with the resolutions be published, for the information of our brethren in other parts of our country, and that the same be communicated to our missionaries in Asia.

O. B. BROWN, *Vice Pres.*

A true copy from the records.

JOHN S. MEEHAN,

Recording Sec. pro tem.

Oct. 14. The Committee of outfit met at the house of Rev. Dr Baldwin, when the foregoing communication was read. It was thereupon agreed that we accept of the proposal made to us by the Board at Washington. We have also the satisfaction to state, that the Committee nominated the Hon. Heman Lincoln, Treasurer of the General Convention, who will enter on the duties of his office as soon as the nomination is confirmed. Rev. Lucius Bolles, D. D. of Salem, was also, agreeably to the above resolutions and request, nominated Assistant Secretary of the Baptist Convention of the United States.

As the Committee will probably soon address the religious publick on this subject, and devise and recommend means for the support of our Foreign Mission, we do not wish to anticipate them in this labour of piety and love. But we do call on all our ministers and churches in the United States to consider, that there are four missionaries with their wives in Burmah, depending on us for support; and that another missionary and his companion expect to embark for India early the next spring. We also beg of them to consider, that if we would do any thing effectual among the heathen, we must not only provide means for their temporal support, but also for the translating and printing of the sacred scriptures, and the gratuitous circulation of religious books and tracts. And yet, alas! unless more vigorous and unwearied efforts are made, neither of these objects can be realized.

BURMAN MISSION.

It is now a considerable time since we received any information from our missionaries in Burmah. The letters forwarded to us from Calcutta, by the Edward Newton were lost when that vessel was unhappily destroyed by fire. We however indulge the hope, that before the publication of our next number, we shall hear of the proceedings and success of our brethren, in that far distant Empire.

It is possible that, as a matter of policy, the Burman government may command its subjects to suspend all communications with foreign countries, while the war between her and the British continues. Should this be

the case we must wait patiently, and pray, that He whose right it is to reign, may overrule these events for the advancement of his cause in that dark portion of the globe.

Our confidence in the final success of that Mission is not shaken. The completion of the translation of the New Testament, and the conversion of several Burmans, that they "should be a kind of first-fruits of his creatures;" are, to us, circumstances of encouragement. Whatever may be the issue of the present contest, we can scarcely conceive of any change that would be more unpropitious to missionary exertions than the existing state of things. Our anticipations of the ultimate prosperity of the mission in Burmah, have never been raised by any thing that we thought was favourable in the institutions of that country, but simply from a conviction that the christian dispensation is from heaven, and that it is destined to prevail throughout the whole earth. We also believe that the Almighty will bring to pass this great and glorious object, not by means that are supernatural, but by the instrumentality of man. As in the first ages of christianity, "it pleased God by the foolishness of preaching to save them that believe," we expect that the same humble agency, will be made "mighty through God to the pulling down of strong holds" among the nations which have not yet been subdued by the conquering arm of the Lord Jesus Christ. Now as the same means are in operation in Burmah which in such a multitude of instances have been made effectual to them that believe, we do look forward to the period, when the inhabitants of that populous country shall be brought to "the obedience of faith," and with christians in other lands,

shall rejoice in the hope of a resurrection to eternal life.

Animated by these considerations, we feel no anxiety ourselves from the intelligence we have received by the way of Europe of the progress of hostilities between the British and Burmese governments. We shall present the facts as they have been reported, before our readers, simply expressing a desire, that christians would pray more fervently for our missionary friends, "that the word of the Lord may have free course and be glorified, and that they may be delivered from unreasonable and wicked men; for all men have not faith."

"The London Courier of the 24th July, acknowledges the receipt of Calcutta Government Gazettes to the 6th of March, furnishing details of the first operations of the war between the British and Burmese. It appears that the latter poured down in great numbers, and attempted to secure possession of the country, by erecting stockades to cover their positions, skilfully selecting the strongest and most advantageous grounds to establish themselves and plant their fortifications. From several of these they were gallantly driven by the force under Col. Bowen, though at one time there appears to have been not less than 5000 Burmese engaged. The last attack, however, was not so successful, and the British detachment was obliged to retire, after experiencing a loss of several officers and 150 sepoy killed and wounded. That of the Burmese was still more severe, though they repelled the storming party. It is said to have amounted to 500 men, and a few days after they voluntarily evacuated the stockades which they had so bravely defended. The British

having by that time received reinforcements, had resumed the offensive, and moved forward in pursuit.

"Letters to the 16th March from Calcutta, state that there had been several skirmishes with the Burmese, who had repulsed the British troops with trifling losses. An armament of 30,000 men was fitting out against the Burman empire. All the ships in the river Hoogley, unemployed, were taken up at about £1500 per month. Six ships were taken up at Madras, and the expedition was to proceed to the coast of Aracan, with the utmost despatch, to repel the natives."

CAREY STATION.

Letter to one of the Editors.

Dear brother, Aug. 24, 1824.

Mr. McCoy, a few days after his return from the Eastward, found his health fast declining, and was forced to attend to the arrangement of the accounts of the mission at this place,—and to the arrangement of accounts for Governor Cass, until his strength became quite exhausted; which circumstance, he offers as an apology for not writing to you, and many other friends. Mr. McCoy's illness, after his cessation from business, still increased, until he was apparently brought near the gates of death. Yet it has pleased our blessed Lord to rebuke the disease, and we now have the happiness of seeing him able to walk across the room. Mysterious is the hand that wraps the clouds of affliction around the heads of mortals, and humbles their expectations before him; yet how sure are his mercies, and how unchanging are his benefits; while we are taught that we are but dust and ashes, and that we should ever be humble before

the Lord, and only look to him for help!

My dear brother, how peculiar are the feelings of missionaries in our situation! Do you often think of your solitary brethren at Carey? Have you wept over the unfortunate Indian, and asked the blessed Jesus to clothe him with righteousness and humility. I ask these things, because I trust that you and many other dear friends in the East, would willingly mingle with us the tears of sympathy, and that you do often pray the Lord to be merciful to this mission. We have 60 scholars connected with the school. Crops of corn, potatoes, &c. look well.

The interest of the concern amongst the natives, is yet, we think, on the gaining hand.

Let your prayers often ascend before the throne of grace, that we may be found faithful before God, and yet be made a blessing to the heathen.

Yours, &c.

JOHNSTON LYKINS.

Rev. Mr. Wayland.

ENGLISH BAPTIST MISSION.

SERAMPORE.

Annual Examination of the College.

On Monday, the 5th of January, the students of Serampore College were examined in the great Hall, in the presence of his excellency the Honourable Colonel Krefting, and the other gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among

these there were twenty students who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahman youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also shewed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of the Christian students, who has studied Sungskrita for several years, translated a passage of the prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.

In December, Dr. Carey commenced a course of Theological Lectures in the Bengalee lan-

guage, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the divine attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add that a severe cough has compelled the Doctor to suspend them for a short time.

CALCUTTA.

Religious Anniversaries.

ALTHOUGH it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secretaries, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the

Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages.

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honored by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Benevolent Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces

which they had committed to memory; and read a chapter in Bengalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the company then proceeded to the girl's school room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing was afterwards examined, and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sung the eighth of "Watts' Songs for children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many

g years, for supplies of , honoured the exami- with her company, and ed a deep interest in the ment of the children. ristmas-day the children ssembled in Lall-Bazar

Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution. [Eng. Bap. Mag.]

Religious Intelligence.

Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. 1824.

your Committee made st report, twenty two men were studying under ection. Since that time, ve been admitted; three duated at Waterville and ice, and one has complet- nglish course. One of raduates is allowed to e year to come, in the Hebrew and Theology. e been dismissed, leaving sent number under the e of the Committee, r. Twenty of these are a Collegiate course, and e devoted to English and ical studies. Of the mber, three are receiv- the use of sufficient their support, without and have given security mounts paid them. to the tenth of Dec. last, ficiary was required to y part of the money, ad- for his education. And mmittee, knowing that the ministers of Christ but inadequate compen- their labors, would glad- continued the same course ement. But perceiving of the church for labor- urgent, and desiring to he advantages of educa- l suitable applicants, did,

at the time above named, *Resolve*, that whatever sums might be advanced to beneficiaries in future; they should be required to refund *one half* the amount in one year after finishing their studies, without interest; and, if not then paid, to draw interest at six per cent per annum. This course, although it may oblige the young men to very rigid economy for a time, is considered necessary for the future operation of the society; and it is believed that every young man settling in the ministry, will feel that he is highly favoured to enjoy the benefits of knowledge at half-cost, and by prudent management will be able to meet his obligations. As the concerns of the society have increased, the committee have found it necessary to reduce their management to a more uniform system, and have, with a regard to economy and sufficiency, placed most of the young men upon an equal annuity.

The funds of the Committee have in the past year been exhausted, and the Treasurer is now in advance *six hundred dollars*. They are unwilling to refuse admission to any suitable and promising applicant. But if additional scholars are to be supported, the committee must look to the churches for increased contributions. From some cause there has been a diminution of receipts into the Treasury the three last years. Taking the average of

six years preceding the last, the annual contributions amounted to \$682,31; whereas, only \$412,64 were received at the last anniversary; showing a decrease of \$270. For the first four years, the average was \$737,84. Now considering that the Association contains nearly one thousand members more than it did at the formation of the Education Society, it is difficult to account for this deficiency; and should there continue to be a proportionable decrease, instead of receiving more beneficiaries, the committee will be under the painful necessity of discharging a part of the present number. But it is confidently hoped that this statement, when read by the churches, will produce a speedy and efficient effort throughout the body, to revive the interest of this very important institution. If the members of the churches seriously reflect upon the value of an enlightened ministry, and contribute according to the ability which God has given them; it is believed that a sufficient sum may be raised without any one being burdened.

The Association now contains about 3900 members. Deduct 900 from this number, as too poor to contribute any thing, and there remain 3000. If each member contribute upon an *average* only one cent per week, the sum of \$1560 would be annually raised. And cannot this be reasonably expected? Besides, there are many generous individuals who are not members of churches, that willingly assist in this object. God has given to some of his people an abundance of earthly goods. Others, whose estates are not large, have few, if any relatives who need their assistance. Such of the friends of Zion will do well, before entering that world where food and raiment are not needed, to think upon this useful institution, and bequeath such a portion

of their property as piety and wisdom may dictate. The present time calls loudly for pastors and missionaries of solid information, who shall be able to go in and out before the congregation of the Lord, and to *instruct* them in the things of the kingdom of God. The increase of population is such as to require a constant and large increase of faithful teachers. Churches of our own denomination are rapidly multiplying, while the number of ministers is advancing but little more than sufficient to supply the natural decrease.

If then we would be promoters of the cause of Christ in the world, we must contribute proportionably to the exigencies of the church. But let no one who has an interest at the throne of grace, think it enough to contribute of his silver and gold. The great Husbandman has directed his disciples to "pray the Lord of the harvest, that he would send forth (more) laborers into his harvest." It should be the anxious desire, and fervent prayer of every christian, that the efforts of this society may be owned of God in bringing into the christian ministry, spiritual and devoted laborers, and such only. Your committee have no belief that graceless ministers can be of any service to the cause of God, however learned they may be; nor that men of *real piety* should be encouraged to engage in this holy service, without a special call from Heaven. While therefore it rests with the churches to approve and license only such as give evidence of possessing gifts which are designed by Christ for public use; they may rest assured that the committee will extend patronage to none, of whom, after examination, they are not satisfied it is the will of God they should be preachers of the gospel.

It will be gratifying and encouraging to every friend of this charity, to know that the occasional efforts of beneficiaries (who are allowed to preach one sabbath in a month,) have not only been acceptable, but in several instances *successful* in promoting revivals of religion and in turning sinners unto God.

Your committee feel that they have occasion to express their devout and ardent gratitude to God, for the measure of encouragement and success which he has vouchsafed to their efforts the past year, and for the pros-

pects which invite to continued exertion, relying on the pastors and churches to increase their endeavours to replenish an exhausted treasury.

The day of labor is fast spending, and as we know not how soon nor how suddenly it may close upon us, it becomes us to be faithful stewards, to be active and persevering while the day lasts, that we may finally give up our accounts with joy and not with grief.

By order of the Committee,

N. W. WILLIAMS, Secretary.

Treasurer's Account.

1823.				Apr. 9.	To Cash paid Dr. Shortell, for Leverett, 20,00	
Sept. 13.	To balance due last year,	137,00		10.	do. paid Josiah West,	29,17
19.	To Cash paid Ransom Harvey,	6,50		do.	do. paid Turney,	30,00
	do. tuition bill at Wat. Coll.	154,00		19.	do. let to Ernest Willard,	10,00
	do. paid Charles Train,	25,35		20.	do. do. Moses Gould, pr. note,	20,00
Oct. 9.	To Cash let E. Eveleth, pr. note,	50,00		May 27.	do. paid Agent at Waterville,	376,80
11.	do. Moses Gould, pr. note,	5,00		do.	pd. Stephen Chapin, for board,	35,36
17.	do. to the Secretary, stationary,	6,43		do.	do. paid Ezra Fisher,	16,48
Nov. 17.	do. paid Hayford,	4,00		do.	do. paid Timothy Cresscy,	15,00
Dec. 11.	do. to Isaac Goward,	13,00		20.	do. loaned G. Williams,	20,00
	do. to Moses Gould, pr. note,	50,00		June 14.	do. paid Josiah West,	28,01
	do. to Gibbon Williams,	10,00		21.	do. paid Bolles, for advertising,	8,00
1824.				28.	do. paid Alden S. Bailey,	35,00
Jan. 7.	do. paid Leverett,	40,00		July 2.	do. paid Partridge, for board,	708,18
12.	do. paid Josiah West,	41,66		6.	do. paid Isaac Goward,	13,00
17.	do. let to Th. Fitch, pr. note,	75,00		21.	do. paid Leverett,	30,95
21.	do. paid for Chemical Apparatus,	100,00		Aug. 2.	do. let to Eli Smith,	25,00
28.	do. paid Waterville College,	179,00		10.	do. paid Agents at Wat. Coll. for board, &c.	357,09
Feb. 19.	do. paid Ezra Fisher,	23,16		Sept. 13.	do. paid Treas. of Ed. F. un j. having been received by mistake,	10,00
Mar. 30.	do. paid Joel Hayford,	30,00				
	do. loaned C. Cummings, pr. note,	15,00				
31.	do. to F. G. Macomber,	3,33				
						dolls. 2761,86

By amounts received at sundry dates, as pr. items published in previous numbers of the Mag. 2161,74

By balance due the Treasurer, 600,12

2761,86

E. LINCOLN, Treas.

The undersigned has examined the foregoing account, and finds it correctly cast and duly vouched.

HEMAN LINCOLN, Auditor.

Moneys received by the Treasurer of the Education Society since the above settlement of his annual account.

Sept. 15.	from Charlestown Bap. Ch. and Soc.	12,55	From Fe. Ed. Soc. Haverh. pr. Rev. Mr. Keely,	19,63
	Friends in Woburn,	6,02	Newburyport Male Bap. Brev. Society,	5,00
	Cambridge Bap. Ch. and Soc.	68,48	Collection at Newburyport,	3,00
	Farm. Char. Soc. Salisbury and Amesbury,	2,00	Newburyport Fem. Bap. Brev. Soc.	3,43
	Contribution at Salisbury,	4,65	Fem. Ed. Soc. of Newton and Vicinity,	21,03
	Northam Bap. Ch. and Soc.	5,00	Mission Box, by Mrs. Oulton, Newton,	2,00
	Lynn Bap. Ch. and Soc.	4,00	Second Bap. Ch. and Soc. Boston,	51,14
	Salem Bap. Fem. Ed. Soc.	48,00	Third do. do.	60,00
	Salem Ch. and Soc.	52,50	Mr. Benj. Kent,	3,00
	Salem Juv. Fem. Ed. Society,	6,79	Boston Bap. Fem. Ed. Soc.	30,00
	African Ch. Boston,	8,00	Rev. Mr. Chamberlaine,	1,00
	Farm. Char. Soc. Littleton,	4,27	A friend,	2,00
	Ed. Soc. Littleton,	6,57	A Beneficiary,	50
	Buxbury Ch. and Soc.	10,61	Wilton Fem. Ed. Soc. (N. H.)	2,75
	First Bap. Ch. and Soc. Haverhill,	6,00		
				dolls. 449,83

LETTER TO ONE OF THE EDITORS.

H—, (in Germany,) April 11, 1824.

Rev. and dear Sir,

Though the wide Atlantic is rolling between me and my dear christian friends in the United States, they are not forgotten; and the confidence that I am remembered in some of their prayers is precious to my heart.

Perhaps a few sketches relative to the religious customs and state of the people here, would not be wholly destitute of interest. Imagine yourself with me in St. Moritz' church, of which the Lutheran minister with whom I reside is one of the pastors. It is the most ancient in the city. It has stood while the generations of nearly eight hundred years have passed away. We admire its vast extent, its two internal ranges of strong and lofty pillars, and its high arched roof, from which the light is admitted. We are surprised at its pictures and carved representations of monks, saints, angels of all sorts and sizes, and a thousand other decorations. An image of our Lord upon the cross, large as life, attracts our attention. The sound of the organ is heard. We look for the worshipping assembly. We see a handful of people, scarcely forty or fifty, and most of these manifestly of the poorer class. They have their hymn books; and some now and then join in the melody. At length the preacher comes forth from near the altar, and ascends the pulpit. He makes a very short prayer, the people keeping their seats. He commences his discourse; and when he introduces his text the people rise, and stand till the reading of it is ended. He proceeds; and, in the midst of the sermon, the collector of contributions comes around with his bag. Upon concluding his discourse, the preacher repeats the Lord's prayer, and after just naming a hymn, pronounces a benediction. He then leaves the pulpit, and the organ finishes the service.

If an infant is to be christened, some of the people stay, and gather round an enclosure on the outside of which is written, *Suffer little children to come unto me*; and in the centre of which is fixed a basin sufficiently large for the immersion of a child. The minister, the parents, and the sponsors, with the babe, enter the enclosure. He makes an address, stating that they are about to receive this new born child into the christian church. He repeats the Lord's prayer, and the Apostle's creed; and asks, "Is it in this faith that you

wish to have this child baptized? They assent; and he asks, Do you engage in its behalf that it shall sustain a christian character?" &c. By this time a boy has brought a pitcher of water, and it is poured warm and steaming into the font. The face of the little one is uncovered, and receives the touch of the minister's wet hand three times; "in the name of the Father—and of the Son—and of the Holy Ghost," with the declaration that this is baptism; and, what is still worse, with the ruinous impression that the child no longer needs to be born again.

If the communion is to be administered, two prodigious candles are lighted, though the sun itself may be shining. One of the pastors appears at the altar, on which stands a small image of our Lord upon the cross, and *chants*, (in the tone of old Dr. S.—) several prescribed forms of prayer. His colleague also appears. The communicants stand at a little distance. There are only *four*! a man and his wife, with two other women. Each now in succession approaches one of the ministers at one end of the altar, and, after making obeisance, receives bread directly into the mouth from his hand; and then, passing round to the other minister at the other end, receives wine in the same manner with a benediction.

To-day is Palm Sunday. It is the time when the children, who, in the preceding year, have completed their catechetical instruction, are *confirmed*. Could you, my dear sir, have been with me this morning, in St. Moritz' church, you would have seen that spacious edifice filled, which, on common occasions, is so empty. In the centre are sixty one children, generally from fourteen to fifteen years of age, arranged in a hollow square, and an altar placed between them and the pulpit. The fathers, mothers, brothers, sisters, friends, and a multitude besides, are present to witness the exhibition. Hymns with the melody of the organ, and prayers by one of the pastors, commence the services. The other now ascends the pulpit, and delivers a discourse on filial affection, from John xix. 25—27. "*Woman, behold thy son.*" He touches the passions with the hand of a master. Tears roll down the cheeks of many a parent and many a child. Along with much that was excellent, he skillfully associated the baptism of infants with the dearest sympathies of our nature. And how could he do otherwise, while it is regarded as regenerating, *christening*, making them christians, receiving

them into the church, and somehow securing their eternal salvation? The great candles on the altar are now lighted. His colleague delivers an address to the children, accompanied with prayers and sacred melodies. The other then examines them, the first question being, How do little children become members of the church of Christ? and the answer being, By baptism. To all the questions they reply together, as with one voice. His colleague repeats the Apostle's creed, and asks, Do you profess this as your faith? Yes, they reply. Do you desire to live by it as christians? Yes. And thus hope for salvation? Yes. He now solemnly declares them confirmed members of the christian church. Afterwards they pass around in succession to both the pastors, who take them by the hand. They then pass around again, five or six kneeling at a time before the pastors, and receiving their hands upon the head, with a blessing and a few words of exhortation. This done, the pastors and the children kneel down together, and one of the pastors offers a prayer for them. During this exercise especially, and the one preceding, many of them are dissolved in tears, and some weep aloud; and the sympathetic emotions of many in the assembly are manifest. The Lord's prayer, a benediction, and hymns with the voice, and organ, and a full band of instrumental music, close the solemnity.

Oh! how few, in all probability, among these precious souls, understand the scriptural doctrine of being born again, or have, in reality, "passed from death unto life." And how awful the mistake to imagine themselves regenerate, and safe in the bosom of the church, if they have not been "created anew in Christ Jesus." The tears that were shed may have been the tears of penitence and holy joy; but, alas! how much is it to be feared, that in most cases, they were only the offspring of agitation, or of merely natural affections, or of that goodness which is as the morning cloud and as the early dew! May he that knows the heart have mercy upon these children, and upon their teachers; and hasten the time when his truth and his commands shall cease to be perverted. To teach children the way of salvation, to examine them, and to pray for them, are unquestionably duties of the first importance. But let them be done in such a manner, as, instead of deceiving the child into an ungrounded confidence, shall tend to impress upon his mind the con-

viction of his need of that spiritual regeneration without which instruction and prayers are vain.

I have presented you, my dear sir, the brightest view of the religious state of this place; for it is almost exclusively at church that any appearance of religion is to be seen, so far as my observation has extended; and I have had a good opportunity to observe. At table, there is, in some instances, a few moment's pause, for silently asking a blessing, and giving thanks; but generally there is no such devotion, even where clergymen are present. The only person whom I have heard ask a blessing, is a little boy, who, in a family where I often dine, is called upon to repeat a form. Family prayer, so far as I have been able to discover, is quite out of use. In conversation, the name of God and of Christ, by preachers themselves, and all sorts of people, men, women, and children, is used for exclamation and emphasis, as currently and as gracefully as by common privateersmen; and religious circles treat with derision what they call *pietism*, and our notion of being renewed by the energies of the divine Spirit. Yet all—all cling to the christening of infants; and men who are scarcely ever seen at public worship, come to the preacher, and request him to baptize their children at home,—where, indeed, most of the christenings are performed. It is a darling relict of man's pernicious devices, substituted for the directions of our Lord; and it grieves me to think that any of a more christian character are unwilling to let it go. My sheet is filled, and I can only add, that the more I see of Europe, the more am I impressed with the conviction, that our brethren in America must rise in the strength of the Lord, and bear an important part in the reformation of christendom, and the conversion of the world. Adieu.

Yours, &c.

Account of the Church, and of a revival, in Southbridge, in a letter to Dr. Baldwin.

Dear Brother, Aug. 31, 1824.

Conscious that you feel a deep interest in the prosperity of Zion, I write in hope that a brief account of the rise and progress of this Church, may afford you a degree of pleasure. Agreeably to request, I visited this town, and assisted in forming a Baptist Society, in May, 1816; and the

June following, removed my family from Woodstock, (Con.) and commenced my labour with them. Previous to this, there had been but little preaching in this place, notwithstanding there was a Congregational Church, over which Rev. Jason Park was ordained about this time, and consequently the state of society was not the most pleasant. Our society, very fortunately succeeded in purchasing the Meeting-House, which was owned by individuals; and the year after my settlement, built the parsonage where I now live. In February, 1817, the Church was constituted, consisting of 27.

In the year 1818, we were favoured with a pleasant revival, which continued nearly through the succeeding year; and 20 were added to the Church by baptism. But in this inconstant world, Israel often appears like the burning bush, which was true of us in 1820. Our members had generally fallen into a lukewarm state, and soon became encompassed with portentous clouds, which threatened us with speedy dissolution. Under these circumstances a few, possessed of Daniel's spirit, agreed to meet weekly to seek the Lord their God by prayer and supplication, that he would heal our backslidings, revive our graces, and bless us again with a refreshing season. It was not long before the sun of righteousness lifted upon us his soul-cheering presence, in answer to prayer, which dispersed our gloom, enlivened the church, and granted us an accession of 5 by Baptism, during the year 1821. This and other incentives induced us to continue our social importunity, with interest and pleasure; believing that God had not said unto the seed of Jacob, "seek ye me in vain." We were not obliged to lift up our eyes unto the hills, from whence cometh our help in vain; for a compassionate Father shed down the Holy Spirit in gentle effusions, and there appeared a cloud, to the eye of faith, "like a man's hand," which we fancied indicative of abundance of rain. It is evident that we were not prepared for an extensive refreshing; consequently, our anticipation was not fully realized: nevertheless, a number experienced a hope in 1822, and 11 returned to give God glory, by following Christ in the ordinance of baptism, and uniting with this church. During the following year, it might have been said of us; "behold how good and how pleasant it is for brethren to dwell together in unity! Excepting this, nothing oc-

curred worthy of notice, unless I say, 2 precious youth put on the Lord Jesus, by obeying his command, and were received into the fellowship of the church.

We have now arrived at a period where it is proper to be more particular, as it comprises a narration of a work of grace more general than any other with which we have ever been favoured. Sometime last fall an attention to religion began to increase, and some were impressed with the idea that God was about to revive his work in this town; but nothing appeared very encouraging until 3 came forward and requested baptism. From this to the present time the good work has been gradually progressing, and nothing appeared, which looked like enthusiasm, or a zeal without knowledge. The awakened have almost universally been brought to see the infinite purity and strictness of the divine law, to read their just condemnation thereby; and to fly to Immanuel as their only refuge.

We believe, in the judgment of charity, that more than 40 have shared in the gracious work, 27 of whom have been buried with Christ in baptism, on profession of their faith, making our present number 87. Persons of the first respectability from the youth of 12 to the man of grey hairs have been the subjects of this work. The change produced by this good work in our Society, is very apparent. In those houses where God was not worshipped, the morning and evening sacrifice is daily offered. Those who seldom if ever attended divine service, are now constant in the duties of the sanctuary. And some who were over fond of vain diversions, now view them altogether incompatible with man's accountability; and appear truly delighted in meeting for prayer and religious conference.

The special agency of the Holy Spirit has been remarkably apparent in this reformation, almost to the exclusion of ordinary means. And if any one has been honoured as an instrument in forwarding this blessed work, let the name of the Lord have all the praise. All who have bowed to the sceptre of the Lord, appear well established in the doctrine of grace; and if we were to calculate on future usefulness from their present appearance, our anticipation would be great, but we are too well acquainted with the depravity of the human heart, to expect a high degree of perfection in this life. We hope the great Shepherd of

the sheep will take these lambs in his arms, and carry them in his bosom until he shall present them faultless before the Father with exceeding joy.

I transmit to you with this letter 10 dollars, which was given by a friend, to constitute me a life member of the Tract Society. Also 6 dollars 75 cents, a collection which was taken for the Indian Mission, after a sermon preached at the celebration of our National Independence.

I subscribe myself your sincere friend, and unworthy brother in a precious Saviour, GEORGE ANGELL.

REVIVAL OF RELIGION.

EXTRACT OF A LETTER TO A FRIEND.

Windsor, (N. C.) Aug. 17, 1824.

"It is evident our blessed Lord was at work upon the minds of the people some time before it became visible, by this revival. Such was the case of Cornelius and his family. When Peter came to his house, he found them already prepared to receive and obey the word of God. The Lord Redeemer always goes before his ministers, and makes preparation for the success of his Gospel. In some instances nearly the whole family have been baptized. I saw four sisters follow their Lord and Master into the liquid grave a few days past: the youngest did not exceed 12 year of age. This was a very thoughtless family, until this event. Their conversion happened about the same time, and they were baptized also at the same time with many others. The account which she, (the youngest) gave of her faith was such, that it called forth the admiration of all who heard it. She was very clear in the relation of her faith, and of her justification by Christ, without her own works. In him she trusted for acceptance with God. I cannot give a full account of all such instances, in a letter. Many old persons have also professed, some of whom have been called moral, others much addicted to vice. Young ladies of the most respectable families, and young men of the most promising standing, have openly professed faith in the blessed Redeemer, and have been baptized. Four doctors of physic have already become members of the church. Three of them were married men, who with their wives, are among the zealous

disciples of Christ. Our High Sheriff has been already baptized. The truth is, there are some of almost every station in life.

Every Sunday there are more or less baptized. Last Sabbath forty submitted to that ordinance, and yesterday, which was Tuesday, 7 were immersed according to the practice of Christians in the apostolic day. I know of but few instances where any open concern has appeared in any person, who did not in the end profess repentance and faith in the Lord Jesus Christ. Baptism by immersion is scarcely called in question. When they profess to be believers in Christ, they without hesitation seek for baptism. The young converts appear to have a great concern for such of their friends as remain unconverted, and especially for those who seem distressed.

The town of Windsor, which heretofore had none who espoused the cause of Christ, is now entirely reformed. The Gospel, formerly slighted, is now heartily received among them, and many have become members of the church. This glorious work is still spreading, and O may the growing numbers never end!

The greatest harmony prevails among both the ministers and churches. The revival cannot be said to be under any one minister more than another, as there is a general reciprocation in their labours. God blesses truth, whether it is expressed with the beauties of oratory, or in a more homely dress. Our churches are not unacquainted with the danger of receiving members, who may only be moved by passion or the influence of sympathy. Yet after all, we cannot expect to be exempted from what the apostles were not. Simon Magus believed, and was baptized, and was yet in the gall of bitterness and bonds of iniquity. It is however one thing to be willingly deceived, and another to be so unwillingly. Those who make no scruple to receive unconverted persons into their Society, do it with willingness. But it was not so with the Apostles, nor is it so with ourselves.

Up to this date, 410 have been received and baptized.

I remain, dear brother, in the best of bonds,

RICHARD POINDEXTER.

P. S. 23d inst.—At three places, 55 were baptized yesterday; there are others which I have not yet heard from.

EXTRACT OF A LETTER.

A correspondent in Ellisburgh, (Woodville, N. Y.) under date of Aug. 29, 1824, informs us, that "at the present time there is in this region a very general call and attention to the preaching of the word, and in several places very special revivals. In the

town of Orleans, there is a very general attention to religion, but no regular minister of our denomination for a great number of miles. Almost every day we have very pressing entreaties to come over and help them. Since May last, 106 have been baptized into one church in our Association, and I have lately baptized 11 in Richland."

Poetry.

[For the Am. Bap. Mag.]

Lines written after recovery from a fever.

AS *Ætna* burns with unabated heat,
And from his crater pours forth scorching flame,
So rag'd my fever—feeble nature yet
Recoils to think how shook this mortal frame.

Philosophy! where then was thy support?
And Reason! where, O where thy boasted power?
And Resolution! how wert thou the sport
Of every pain and fear in that sad hour!

How, like the ship, that, rudderless, is driven
By gales at random on tempestuous seas,
Alternate rais'd sublimely now to heav'n,
And sinking now in frightful gaping waves.

The mind itself was in confusion lost,
Controll'd by wild imaginations vain;
Distracted, fearful, anxious, troubled, toss'd—
With hope elated, then depress'd again.

Where then were joy, ambition, a'rice, pride?
What then were wealth, fame, learning, talents, power?
All nature's pleasures in that moment died.
E'en friends could give no comfort in that hour.

But lo! there shone a beacon from afar;
Though dimmed by clouds, obscur'd by mortal sense,
Its rays were cheering—'twas the Bethlehem Star,
The Christian's hope--it sweetly beckon'd hence.

It led away to peaceful realms above,
An haven for the troubled and distress'd.
It led to God, the source of truth and love;
It led to Heaven, where weary souls find rest.

O! never, never from my faithful mind
Shall the impressions of that scene depart;
I hear it all people: God is just and kind,
And serve him with a meek and humble heart.

A. W.

✂ The Rev. Dr. Staughton, Secretary of the Board of Managers of the Baptist General Convention, in a letter of Oct. 21, 1824, states, that the Board have unanimously elected the Hon. Heman Lincoln, of Boston, Treasurer.

TO CORRESPONDENTS.

A *Constant Reader* came too late for insertion in the present number. It shall appear in the next.

INDEX TO VOL. IV.

A.		F.	
Address to Females in America, relative to Education of Females in the East	18	Edward Newton, Loss of the Ship	430
Address of the General Convention of the Baptist Denomination in the U. States	164	English Baptist Miss. Ga. 103, 319, 328, 378, 412, 439	
Address of American Christians, in behalf of Deaf Schools	219	Ezra on Communion, Review of	402
Address to Baptist Churches in Massachusetts, on State Convention	273	Evangelical Tract Society, Donations to, 39, 152, 229	
Address to Singers	309	do. do. 275, 312, 352, 383, 432, 454	
Alden, Mrs. Eunice, Obituary of	78	Evangelical Missionary Society at Paris	109
American Bible Society, Notice of	106	Eveleth, Rev. Mr. Letter from	266
do. do. Anniversaries of	147, 384	Executive Committee of the Massachusetts Baptist Education Soc. Donations to	79, 113, 228, 432, 463
American Jews' Society, Report of	173	Extemporaneous Preaching, Review of Mr. Ware's	446
American Board of Commissioners, Report of	305	do. do. do.	
Angell, George, Letter from	467		
Answer to Galus, on Unity in a Sermon	51		
Anecdotes	109, 110		
Association Sermon	360		
Associations, Letters on	198, 242, 324		
B.		F.	
Baptist Education Society, New York	28	Farnsworth, Mrs. Polly, Obituary of	268
Baptist Missionary Convention, New York	30	Ford, Rev. Thomas, Obituary of	36
Baptist Missionary Society of Massachusetts, Donations to 40, 79, 151, 229, 357, 391, 392, 432, 464		Funds, want of, for Missionary Purposes	346
do. do. do. Anniversaries of 125, 381		Fuller, Mrs. Polly, Obituary of	388
do. do. do. Reports of the Trustees of	128, 363		
Baptist General Convention in United States, Fourth Triennial Session of	137		
Baptist General Convention, Reports of the Board of	159, 417		
do. do. New Arrangements of	454		
Baptist General Convention, Address of	164		
Baptist Associations, Letters on	198, 242, 324		
Baptist Female Association for Education	300		
Bailey, John, Letter from	430		
Bancroft, Mr. Letter from	70		
Bethel Union, New Orleans	178		
Bengel, State of Religion in	341		
Berkeley, State of Religion in	392		
Bertody, Capt. A. Letter from	432		
Biography, 8, 41, 81, 113, 153, 193, 235, 273, 353, 393, 433			
B.		G.	
Bible Society, British and Foreign, Meeting of	172	Galesha, Rev. E. Letter from	34
Bolles', Rev. Mr. Review of his Sermon	16	Georgia Planter, Letter from	184
Boardman, Harriet, Obituary of	188	Goodwin, James C. Obituary of	187
Boston Baptist Foreign Mission Society, Donations to	230, 464	Good Olive, Remarks	439
Board, Mr. Phineas, Letter from	428	Grace displayed in the Conversion of a Murderer	343
Brown, Hon. Nicholas, Miscellane of	75		
Burman Mission	56, 97, 207, 330, 370, 450		
Burmah, Appointment and Departure of Missionaries to	144		
Burmah, Donations for Female Schools in	151		
C.		H.	
Carey Missionary Station, 143, 255, 330, 425, 458		Hayti, Mr. Paul's Mission to	102, 225, 303
do. do. do. Donations to	350	Hamilton Bap. Miss. Soc. Annual Meeting of	176
Carey, Rev. Dr. Account of	390	Hall, Rev. G. Letter from	254
Case, Rev. Isaac, Letter from	247	Hewitt, Mr. Thomas, Obituary of	384
Carleton, H. Letter from	392	He that is called, being a Servant, is Christ's Free Man	247
Calcutta, Miss. Intelligence from	166, 223, 298, 416	Hindoo Worship	416
Cauldwell, Joseph, Obituary of	76	Holcomb, Rev. Hezekiah, Letter from	183
Churches constituted	38, 39, 76	Holla, Mr. Thomas, Jr. Memoir of	192
Church Missionary Society	170	Hough, Rev. Mr. Letter from	207
Cherokee Mission Intelligence from	205	Honduras, Accounts from	398
Chase, Rev. Ira, Letters from	318	Hubbard, Rev. Mr. Letter from	73
Columbian College, District of Columbia	26		
do. do. Trustees of	143		
do. do. Report of the Trustees of	162		
Colman, Rev. James, Memoir of	81, 113, 153		
Colrain, Revival of Religion in	145, 300		
Colman, Mr. Letter from	58		
do. Mr. Death of	84		
Colman, Mrs. Letters from	56, 61, 219, 370, 380		
Convention of State of New York	30		
Conversion of an African	307		
D.		I.	
Davidson, Des. Daniel, Memoir of	41	Ignorance, an Instance of wilful	40
Davenport, Mrs. Betsey, Obituary of	348	Immortality of Lotteries	16
Death of Mr. Colman	21	Indians, Onida	22
Death of Dr. Milne	109	Internal Evidences of Revelation	48
Designation of a Missionary	417	Inquisition against the Reformation	283, 318
Difference of Sentiment among Christians, Remarks on	240	Indian Reservations in Georgia	341
Donations for Female Schools in Burmah	151		
Donations to the Carey Station	350		
Dunbar, Rev. D. Letter from	428		
Duties which should succeed Public Worship	228		
		J.	
		Jamaica, Religious Intelligence from	108
		Jews' Society, American, Report of	175
		Jones, Mrs. Letter from	378
		Judson, Rev. Dr. Letters from 22, 58, 63, 207, 208, 209	
		do. do. Journal of	210, 252, 330, 376
			97, 212
		K.	
		Kendrick, Rev. Clark, Obituary of	398
		Kimball, Miss Eunice, Obituary of	309
		L.	
		Lawson, Rev. John, Letters from	21, 64, 378
		Lamb, Rev. Nehemiah, Letter from	384
		Lavater's Daily Rules of Life	111
		Letter from a Gentleman in Lexington	183
		Letters from Rev. Dr. Judson, 22, 57, 63, 207, 208, 209	
		do. do. do.	210, 252, 330, 376
		Letter from Georgia Planter	181
		Letters to the Editors	31, 266
		Letter on Missionary Spirit	54
		Letter from a Friend in Georgia	195
		Letters from Rev. John Lawson	21, 64, 378
		Rev. Mr. Starr	32
		Rev. Elion Galesha	34
		Rev. Mr. Price	36, 101, 207, 253
		Rev. Mr. Colman	58
		Mrs. Colman	59, 61, 219, 370, 380
		Mr. Rowe	64
		Mrs. Rowe	103
		Rev. D. Tyerman	69, 71
		Mr. Brannet	70
		Rev. J. M. Peck	71, 307
		Rev. W. Hubbard	73
		Rev. John Peck	73
		Rev. J. C. Sedwick	74
		Rev. Isaac M' Coy	143, 255, 330, 425
		Rev. Luther Rice	143, 419
		Rev. James Parsons	143, 306
		Rev. Hovea Holcomb	183
		Rev. Mr. Hough	207
		Rev. Thomas Paul	225
		Rev. G. Hall	224
		Daughter of Rev. Mr. C.	225

Letter from Rev. Mr. Eveleth	265	Parsons, Rev. James, Letters from	145, 305
Rev. John Peake	308	Paris, Accounts from	340
Rev. Thomas Roberts	335	Palestine Mission, Remarks on	340
Rev. Ira Chase	338	Pago, Mrs. Hannah, Letter from	392
Moving Show-Bo	277	Peak, Rev. John, Letter from	308
Rev. Isaac Case	347	Peck, Rev. J. M. Letters from	71, 307
Mrs. Jones	378	Peck, Rev. John, Letter from	73
A. Seemans	385	Pittman, Mrs. Elizabeth, Obituary of	35
Mrs. Hannah Fyee	393	Poetry 40, 70, 80, 118, 52, 232, 352, 432, 490	
Rev. D. Dunbar	428	Poindexter, Richard, Letter from	489
John Bagley	430	Prior, Rev. Mr. Letters from	56, 101, 207, 253
Capt. A. Bertody	433	Preparation for Publick Worship	92
A Friend in Germany,	455	Publick Devotion, Essay on	437
Rev. George Angell,	457	Publick Worship, on the Manner of attending	203
Rev. J. Lykins	458		
Rev. R. Poludexter	459	R.	
Literary Notices	312	Reflections occasioned by the New Year	5
Lotteries, Immoralities of	15	Religious Intelligence 26, 103, 143, 172, 265, 306, 338	381, 461
M.			
Massachusetts, Baptist Missionary Society of, Do-		Revelation, Internal Evidences of	43
nations to 40, 70, 151, 229, 272, 350, 391, 392		Revivals of Religion 103, 106, 145, 181, 306, 308, 347	
do. do. Anniversaries of 439, 454		do. do. Remarks on 122	
do. do. Reports of Trustees of 125, 381		Report of the Board of Baptist General Convention	159
Malisee Baptist Missionary Society, Donations to	40	Trustees of the Columbian College	162
Massachusetts Baptist Education Society, Donations		Executive Committee of the Mas-	
to 70, 132, 228, 432, 454		sachusetts Bap. Education Society	227
do. do. Reports of 227			461
do. do. Donations solicited for 383		Trustees of the Baptist Missionary	
Massachusetts Baptist Charitable Society, Notice of	180	Society of Massachusetts 128, 363	
Massachusetts State Convention, Address	373	Religious Opinions of Napoleon	218
Mr. Goy, Rev. Isaac, Letters from 143, 255, 330, 425		Review of Rev. Mr. Bolles' Sermon	16
Memoir of Rev. James Colman 81, 113, 153		Rev. Mr. Wisner's Sermon	292
Des. Daniel Davidson	41	Rev. Mr. Merriam's Essay on Communion	402
Mr. Thomas Hollis, Jr.	193	Rev. Mr. Ware's Hints on Extempora-	
Rev. Dr. Rogers	393	Preaching	446
Rev. Samuel Nelson	8	Reading, give Attendance to	279
Rev. Dr. J. T. Van Der Kemp 235, 278		Rice, Rev. Luther, Letters from	143, 419
William Wilson, Esq.	353	Ripley, Mrs. Dolly, Obituary of	269
Meeting Houses opened, 38, 39, 76, 101, 192, 312		Rowe, Mr. Letter from	64
Messengers of President Monroe, on the Indian Reser-		Roberts, Rev. Thomas, Letter from	336
vation in Georgia 343		Rogers, Rev. William, Memoir of	393
Mission to the Sandwich Islands 343		Rowe, Mr. Death of	413
Missionary Spirit, Letter on 54		Rules of Life of Lawyer	111
Missionary Intelligence 56, 97, 143, 166, 207, 253,			
296, 330, 376, 412, 454		S.	
Missionaries, need of more 413		Sandwich Islands, Mission to	23
Missionaries appointed to Burmah 144		do. do. Accounts from	107
Ministry, on the Support of the 357		Salem Bible Translation and Foreign Mission Soci-	
Milne, Dr. Death of 100		ety, Meeting of	75
Moving Show-Bo, Letter from 377		Salem Bible Translation and Foreign Mission Soci-	
Munificence of Hon. Nicholas Brown 75		ety, Donations to 75, 229	
N.			
New Year, Reflections occasioned by the 5, 233		Scripture Illustrations	443
Nelson, Rev. Samuel, Memoir of 8		Seamans, A. Letter from	385
New York Baptist Education Society 29		Sedwick, Rev. J. L. Letter from	74
New York State Missionary Convention 30		Sermon, Unity in	11, 90
New Hampshire Domestic Missionary Society, An-		Sheriff, Rev. William, Baptism of	338
ual Meeting of 172		Sketches of Sermon	53
Non-Essential 95		Smith, Miss Rebekah, Obituary of	267
O.			
Obituary of Alden, Mrs. Eunice	78	Smith, Rev. Ebenezer, Obituary of	429
Boardman, Harriet	188	Solitude, Benefits of	329
Cauldwell, Joseph	76	Southbridge Church, Account of	467
Davenport, Mrs. Betsey	348	South Sea Islands	69
Ford, Mr. Thomas	36	Spiritual Mind	328
Fuller, Mrs. Polly	388	Starr, Rev. Mr. Letter from	32
Farnsworth, Mrs. Polly	208	Support of the Ministry	337
Goodwin, James C.	187	Sutton, Rev. Mr. Illness of	412
Hewitt, Mr. Thomas	185		
Holcomb, Rev. Henry	380	T.	
Jacoby, Mr. John	149	Thoughts on Deut. xxxiii. 13, 14	10
Kimball, Miss Eunice	309	Thoughts on the State of Religion in the United	
Kendrick, Rev. Clark	386	States 181	
Ladd, Mrs. Hannah	148	Time, on the Use of	157
Pittman, Mrs. E.	35	Tyerman, Rev. D. Letters from	69, 71
Ripley, Mrs. Dolly	269	U.	
Smith, Miss Rebekah	267	Unity in a Sermon, Essay on	11, 50
Smith, Rev. Ebenezer	429	United Foreign Mission Society of New York,	
Witter, Mrs. Beulah	111	Annual Meeting of	171
Ward, Rev. William	231	V.	
Warren, Rev. Obed	271	Valley Towns' Mission	143, 336
Oneida Indians			
Ordinations 57, 150, 191, 192, 311, 350		Van Der Kemp, Rev. J. T. Memoir of	235, 273
P.			
Paul, Rev. Thomas, his Mission to Hayti	102, 303	W.	
do. do. Instructions to	134, 135	Ward, Rev. William, Obituary of	231, 298
do. do. Letters from	225	Warren, Rev. Obed, Obituary of	271
		Waldenses and Aborigines	351
		Wadsworth, Mr. Joseph, Memoir of	433
		Willful Ignorance	40
		Witter, Mrs. Beulah, Obituary of	111
		Wisner's Sermon, Rev. Mr. Review of	292
		Wilson, William, Esq. Memoir of	353

2173
H5





**This book is under no circumstances to be
taken from the Building**

[illegible]



